Scrap Book

R E Speer

The EASY REFERENCE SCRAP BOOK

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A MISSIONARY HEROINE.

Another Florence Nightingale Who Has Brought Sunshine to Distressed Chinese Soldiers.

[SPECIAL CORRESPONDENCE OF THE HERALD.]

YOKOHAMA, Japan, Oct. 1, 1895.—In conversations I have had with Tsoy Chan, the young Chinese naval officer who was in charge of the torpedo fleet at Wei-Hai-Wei, and was captured, and has since resided in Japan, he spoke in the highest terms of the Miss Talcott whose hospital and missionary work has been referred to in a former letter. At my request he prepared a testimonial to her, which I give herewith. I learned from him that Miss Talcott is a lady of nearly sixty years of age. She performs her arduous, patient work in an unostentatious way. She keeps away from missionary crowds and conventions in order to avoid notoriety. She never talks for publication nor refers to her antecedents. Her friends in New England will be pleased to learn that she is highly appreciated here. She enjoys universal respect, and it is conceded that no woman ever labored in this missionary field with such good results as Miss Talcott has obtained. She performs her work under the auspices of the American Board. She has been here a number of years, and the probabilities are that she will end her days here. The following is the tribute to her noble character, written for the HERALD by the ex-prisoner:—

THE STORY OF A MISSIONARY'S WORK.

"In the early part of February, 1895, a few days after I reached Hiroshima, two Chinese officers from the Japanese Hospital came, by order, to stay with us in our place of confinement. They were prisoners from Kinchow, a city about forty miles northeast of Port Arthur. One of these officers was wounded in the thigh, and the other in the arm. They had been in the hospital about three months, and were well pleased with the ...tment they received. The Japanese doc... ...nd nurses had been very kind in every ...sible, so that these officers spoke of ... gratitude.

... louder still were the praises of these ...ers over a certain foreign lady, whose ...ndness and acts of love had made a deep impression on them, as well as the other Chinese prisoners. They related her gifts of candy, oranges, and other tokens of sympathy, and, although they could not converse with her yet, they knew by her looks and behavior that she had great interest in them. She had given to the Chinese officers and men portions of the New Testament, which were read by those who were able to do so, for many of the soldiers could not read. The officers said they heard Christianity was a perverse doctrine, but they will never say in the future another word against it, for as far as they can judge, its object was kindness and benevolence, so well illustrated by the acts of this lady. They said no amount of preaching could have produced such effect as the simple hearted love of this lady. Their hearts were quite melted by her loving gentleness. I was quite surprised to hear this from such men, whose conservatism was proverbial, but even the most stubborn hearts seem to yield to the piercing rays of Christian love and benevolence. Their conversation so constantly drifted to her goodness that my curiosity was quite aroused to know who she was. I asked the Japanese interpreter to find out this lady and beg her to call on us, but he said the Japanese authorities were very strict about outsiders calling on prisoners of war. However, this lady did call one day, without our begging, but was refused entrance, as she had no permit. Our curiosity drove us to the board fence, through which we peeped to get a glimpse of this good angel. As she receded slowly with a disappointed heart, our yearning and anxious souls followed her till she vanished entirely out of sight. Never did thirsty crops pine more for pleasant rain than we did to see her.

A FACE OF SUNLIGHT.

"In March the Rev. Mr. Loomis, in his second call upon us, was accompanied by four ladies. Among these was Miss Talcott, the lady whose famous kindness and benevolence we heard so much about. Her very face was sunlight, beaming with Christian love. Her countenance was aglow with an inward delight, and seemed ever ready to soothe and bless the sorrowful and broken hearted. She had in her a mysterious happiness, whose deep fountain we could not fathom nor understand. Our friends had not given an exaggerated account of her kindness and charity, for we ourselves had the rare opportunity to share these and appreciate their divine effects. Before they left the ladies sang "The Rock of Ages," which moved our hearts deeply. The Rev. Mr. Loomis offered prayers, and when he asked God's blessing upon China my tears rolled out involuntarily.

"The second visit we had from Miss Talcott was in April, when the Rev. Mr. Allchin, of Osaka, came also. They brought a large box of oranges, and presented me with a book called "Jesus and the People." She asked about our progress in Bible reading, and showed a thorough interest in us bodily and spiritually.

IMPRESSIONS OF MISS TALCOTT.

"In Osaka many prisoners brought from Hiroshima remembered Miss Talcott with grateful hearts. Altogether the impression she made was deep and pleasant. Her work among them was short, but impressive, and I make bold to say that she could have brought to the fold many a scapegoat were she given the time and opportunity. As it was, I am sure she had done much good. Chinamen are reluctant to acknowledge the superiority of anything foreign, especially Christianity. Although none of them embraced Christianity, yet their prejudice was disarmed and wrong impressions dispelled. They had seen a glimpse of light, glorious beyond any former conceptions. They freely acknowledged among themselves that Christianity had nothing vile about it, but, on the contrary, had high, holy and noble objects in view. They will never speak another derogatory word against it.

"They also spoke of kind missionaries in Corea, where they did much good among the wounded. Many missionaries in Japan had called on them and showed warm sympathy and interest. I have never heard them speak of any missionaries but in terms of the greatest respect and reverence. The general opinion was that no class of people can be so good as true Christians. "It is good and noble, but how can we attain such virtues?" was their cry of downhearted admiration. The prisoners' words were sincere, for they had no other motives in their loud praises but respect and admiration. I am tempted to draw an inference from my observations that, notwithstanding the obstacles of language, true Christian behavior will manifest itself, and that, no matter how ignorant a people may be, they can appreciate true Christian worth. 'Let your light so shine before men that they may see your works and glorify your Father which is in heaven.'"

This well educated and highly interesting young Chinaman will not be likely to return to China unless some decided political change takes place there. The probabilities are that he will give up his naval career and enter the missionary field. There is also a probability that he may eventually go to the United States and endeavor to gain a livelihood by teaching and writing. At present he seems to be anxious to have the world forget him—that portion, at least, designated on the map as China.

JOHN A. COCKERILL.

The Fukuin Gakkwan.

The Mission Training School at Kyōto closed its first year of work June 10. The students, however, remained ten days longer to attend the Workers' Convention and then went to various fields for summer evangelistic work,—two to Shikoku, two to Jōshū, and one to Echigo; the others remaining in the Kyōto field for city and out-station work. Mr. Morita, the teacher of English translation, returning to his former field in Kyūshū for the summer.

The picture which we here reproduce by the photo-type process, was intended for the May number but was crowded out. It has since appeared elsewhere but we trust many of our readers will be glad to see it here. The following brief sketches of the lives of some of the students were written by themselves, at our request, and translated by Mr. Fukukita, a recent graduate of the Dōshisha, who will probably enter the Fukuin Gakkwan, both as student and as teacher of English.

Mission News

Personal Sketches.

BY STUDENTS OF THE FUKUIN GAKKWAN.

T. Kawai.

When I first came to Kyōto from my native province, Mikawa, in the summer of 1895 and happened to pass by the Shijō church, I learned that the religion of Christ was preached there every Sunday. From that time I continued to go to church for over six months and was baptized on the 21st of March, 1886 by the late Dr Neesima. Soon after this I went to Akashi where I attended Mr. Kawamoto's church. In January of 1890 the pastor, feeling the necessity of new life for his church, began to hold special meetings every night which continued for three months. While attending these meetings I realized to my great joy that the "old man" was crucified with Christ who gave me new life. I was subjected to many trials and temptations but Christ always enabled me to overcome them all. I came to the Fukuin Gakkwan last year and am preparing for His work. God gave me this opportunity to study in this school that I might commune with Him more and live the life required by II Corinthians 5:15.

* * *

U. Okamoto.

When I read through the Old Testament from the beginning of Genesis to the end of Malachi I did not fully understand what is meant by God's love. When, however, I read the life of the Apostle Pauland came to Stephen's celebrated prayer at the time of his death, Paul's conversion on his way to Damascus and his wonderful work afterwards, I was greatly moved. I then studied the four Gospel sand Epistles with enthusiasm, and having repented was baptized by Rev. Sidney Gulick November 7, 1894. Soon after my conversion I was subjected to trials and persecutions but the Lord enabled me to overcome all these troubles and I owe much to the 12th chapter of Hebrews that gave me consolation and encouragement at that time. John XVII.18 and the last three verses of Matthew XXVIII., influenced me to devote myself to evangelistic work. So I was for some time working in connection with the Mission Station at Kumamoto helping Misses Julia Gulick and F. E. Griswold, but about the time that I began to realize the necessity of more study and training for one who expects to make preaching his life work, the Fukuin Gakkwan was established here in Kyōto. I entered this school last fall and thank God for his wonderful providence which brought me here to study quietly. The first school year has just closed and I write this just before starting for Mayehashi, Jōshū, where I am to work during the summer.

Behold! the banner of the cross is triumphantly floating in the sky.

All glory to the Lord! Amen.

* * *

I. Ohashi.

The greatest happiness in human life has been given to me. Let me tell you how it happened.

I was born in Miyazu, Tango, on the

21st of May 1881, and entered an elementary school at the age of six. When still young I was quite venturesome, and at length I was severely wounded by an explosion of gunpowder. My right hand was torn to pieces and my left eye put out, while my right eye was greatly injured and eyesight weakened. After quitting study for a year and eight months I was permitted by my schoolmaster to resume my studies and graduated from the school in 1897. Prior to this together with the consciousness of physical infirmities a new hope began to dawn on me, and this hope was strengthened by Christianity. Christianity brought to my mind peace and consolation, and it was on the 25th of November 1896 that I determined to follow Christ and was baptized by Dr. Gordon. God's grace to me increased more and more, while brethren and sisters of the church were always kind, and at last God sent me here and enabled me to prepare for His work in spite of my spiritual and physical weakness. Who can imagine how happy I am? I have no hope but to pray for God's help with all my heart and to do all I can till I die. This is what I call the greatest happiness.

R. Okumura.

I was born in December 1869 at Sayama, a small village near Kyōto. On graduating from the village school at the age of fifteen I engaged in farming (an occupation followed for generations by my family), and my leisure hours were devoted to the study of Japanese and Chinese books. I greatly enjoyed this life of quiet study combined with farming.

When I read the "Appeal for the Founding of a Christian University" by Dr. Neesima, the great spiritual reformer of "New Japan," I but dimly understood what Christianity was. But from that time my desire to study Christianity grew irresistible, and at length I had a strong conviction of its truth and was baptized. The Bible showed me God and Christ; it brought to my mind peace and joy. Is it then right to keep all these gracious gifts to myself and not give them to others? No, the good tidings must be declared to my neighbors. I have entered the Fukuin Gakkwan to know more of Christianity and train myself for His work. I have neither ability nor courage to preach from a pulpit in the presence of a big audience. I would be a farmer-evangelist holding a hoe in my right hand and the Bible in my left hand. When farmers are resting under the shade trees in summer or when they are gathered around the hearth on a winter night I would mingle with them and tell God's truth. I have given my soul and body to God, and my desire is to make my little native village a place where peace reigns.

* * *

S. Tsutsui.

I was baptized in April 1893 and entered the army in December of the same year as a cavalryman. I went to China during the late war with our country and China, and the ever-merciful Lord who miraculously spared my life enabled me to realize His grace by giving me deep religious experiences. Unless we grow in faith realizing God's grace we die spiritually, and faith without this foundation is a "dead faith." My sole aim here in this theological seminary is to know more of God's truth, and my conscience can not be at ease if I do not declare His truth to the world. My soul and body are no longer mine but His whose will I have got to do. Christ is the centre of my faith. I pray and follow him hoping to become perfect as our Heavenly Father is. I have no other ambition than to be more like Christ.

Note,— Mr. Tsutsui was deprived of his Bible and subjected to severe persecution by officers and men in the army, on account of his Christianity. [Ed. M. N.]

PLOTTERS AGAINST THE MIKADO TO DIE

Twenty-six Persons, Including One Woman, Found Guilty by Special Court.

"SEVEREST PENALTY" URGED

Ringleader a Man Named Kotoku— Reaction Against Occidental Ideas Is Expected.

TOKIO, Nov. 9.—The finding of the special court organized to try the plotters against the life of the Emperor was announced to-day:

Twenty-six persons were found guilty, including the ringleader, Kotoku, and one woman, the wife of Kotoku.

The court recommends "the severest penalty under Clause 73," which provides capital punishment for plotters against the imperial family.

The news published in the Hochi Shimbun of Tokio about a fortnight ago that a plot to assassinate the Emperor had been discovered created an indescribable sensation in Japan. In the 2,500 years of that empire's history the reverence of the people for the sovereign had been such that there had never been even a suggestion of an attack on the life of a Mikado.

It is understood that the conspiracy had been detected a considerable time before the Hochi printed some details regarding it. When the news was published there was no question of its accuracy, for no paper in the Japanese Empire would have dared to circulate such a report without the consent of the authorities. Indeed, a most rigorous censorship had previously prevented the publication of the news, and when the Hochi at last printed it the paper said it assumed full responsibility for its statements.

The persons implicated in the plot were members of the "Allied Socialists." It was stated that their intention was to assassinate the Emperor while he was visiting the Military School in a suburb of Tokio. The plot, it was added, was discovered in time to protect his Majesty, and the plotters were at once seized.

That one result of the conspiracy will be some sort of reaction against Occidental ideas in Japan is an opinion expressed by more than one Japanese writer. Adachi Kinnosuke, in an article in Harper's Weekly, spoke bitterly of the effects of Western civilization in Japan. He said in the course of this article:

"A nation should be complimented without stint when, and only when, she shows herself able to survive the test of prosperity and wealth. Rome sank under it; so did classic Hellas, after Babylon and Egypt and Ilan. To-day the New Nippon is just beginning to face the all-powerful conqueror who comes in silken garments, freighted with gold. The quickness with which the New Nippon is succumbing to the worst poisons of the Occidental civilization is the thing that shocks and astonishes us more than anything else."

THE FIRST ENGLISHMAN IN JAPAN.

The subject of our commercial intercourse with Japan is so full of interest that no apology is required for placing before our readers some account of the visit of the first Englishman to Japan 287 years ago. The name of this countryman of ours was William Adams, and although he visited this State of the Far East in the character of the servant of a foreign Power, his thoughts and acts showed that while he was faithful to his Dutch masters the interests of his own country were never forgotten. I must add that the materials for this narrative have been taken with permission from the manuscript records in the India Office.

William Adams was born at Jellingham, in Kent, about the year 1562. At the age of twelve he became apprentice to a pilot at Limehouse, and he remained with him till he was twenty-four. He was then appointed master of one of Queen Elizabeth's own war-ships, and for eleven or twelve years after the Armada he was employed by the Company of Barbary merchants. At this period an important change occurred in the commercial world. The Dutchman Linschoten returned from India with tales of the decadence of the Portuguese, and his evidence, added to the increasing confidence of the Protestant maritime Powers, emboldened his countrymen to essay the Cape route to the Indies. In the year 1598 the Amsterdam Company, of which the chief representatives seem to have been Peter van der Hay and Hans van der Veek, fitted out a fleet[1] to sail to the Eastern seas. The general and admiral was Jaques Maihore, and by some chain of circumstances, now buried in oblivion, William Adams was appointed Pilot-major of the Dutch Fleet, and took passage on board the admiral's own ship.

The exact date of the sailing of this fleet was June 24, 1598, but owing to the lateness of the season it was compelled to take shelter on the coast of Guinea, where many men were lost from fever. Thence they proceeded to the Brazils, taking on the way the island of Ann Bona, where they found a town of eighty houses, and stayed for some weeks to refresh. They did not reach the Straits of Magellan till April 6, 1599, and it was not until the month of September that they found themselves able to quit this haven. Then the different vessels parted company, and although a rendezvous was appointed off the coast of Chili, they never all came together again. The ship to which Adams [2] was attached fortunately weathered the storms it encountered, and after waiting twenty-days in vain for its companions proceeded on its journey across the Pacific.

At Santa Maria the crew were compelled, notwithstanding the hostile attitude of the natives, to go on shore in search of fresh provisions, and here a party of twenty-three Dutchmen and the captain were drawn into an ambuscade and lost their lives. This catastrophe was followed by a junction with the admiral's vessel, but what seemed a piece of good fortune was speedily dimmed by the fact that it had suffered a similar loss in its officers and half its crew having been slain in a skirmish with the same islanders. The two vessels then sailed in company for Japan, but were separated *en route* in another storm. That, however, which carried Adams succeeded in reaching the coast of Japan on April 19, 1600, and the sight of this long-expected land was doubly welcome, inasmuch as only six of the crew were in a fit condition for work or, as the narrative puts it, "could stand upon their feet."

The place at which the ship landed is named Bovingo or Bungo in the principality of Satsuma. In a very short time the vessel was boarded by the Japanese. Resistance was out of the question; and indeed no violence was attempted, but as neither could speak the other's language little progress was made towards an understanding till the arrival of a Jesuit interpreter. The chief of Bovingo gave them a favourable reception, allotting them a house to live in and fresh provisions. Of twenty-four sick men and whole, six died at Bovingo before the Emperor of Japan, hearing of the arrival of the foreign vessel, sent a fleet to escort its crew to his capital at Ozaka. Adams being now the highest in rank became spokesman for the rest, and had to reply to many inquiries about his country and the condition of Europe. After this interview Adams, with his Dutch servant, was committed to custody, but was well treated. At a second interview the emperor asked specifically, "What was their reason for coming so far?" And Adams replied diplomatically, that "they were a people that sought friendship with all nations, and to have trade in all countries, bringing such merchandise as their own afforded to exchange for foreign commodities."

By this time Adams had made a sufficiently favourable impression on the emperor to gain better treatment, including a change to more comfortable quarters; but he was still kept in nominal confinement for thirty-nine days. He himself wrote, during this period, that he daily expected the punishment of the cross, as the Portuguese and Jesuits were particularly bitter against him and the Dutch, alleging that they were all pirates, and if they were treated as such it would deter others of the same race from coming to Japan. It seemed only too probable that these arguments would carry weight with a timid and suspicious ruler; but after more than five weeks' incarceration Adams was able to write: "But God showed mercy unto us," the emperor having decided that it would be unjust to put the Dutch to death because they were opposed in religion and politics to the Portuguese, when they had done no wrong in Japan.

Meantime the ship itself had been brought as near as possible to Ozaka, and the first intimation Adams received of his liberation was an inquiry if he wished to go on board his vessel. To this he joyfully assented, only to find that the ship had been plundered, and that he had lost his clothes, books, and instruments. The lives of the remaining officers and crew had, like his, been spared, and when news of the robbery reached the emperor he ordered restitution to be made; but this, it is scarcely necessary to add, was only done in a very imperfect manner, although the sum of 50,000 rials,[3] or about £4,166 of our money, was handed over to them as compensation by the emperor. The Court moved at this moment to Eddo (Yeddo), in the province of Quanto, and the ship was moved round the coast to the same destination. Two years passed in silence, and then the Dutch crew mutinied, and demanded that the remaining portion of the 50,000 rials should be divided amongst them. Then each man, in the words of the narrative, "took his way whither he thought best;" but those that remained in Japan were allowed by the emperor 2 lbs. of rice a day. History contains, with one exception, no record of their subsequent fate, but Adam's fortunes proved greater and more remarkable after the dispersion of the band. The abortive Dutch voyage turned out to be of importance, because of the individual success of the Englishman who chanced to be associated with it.

The details of Adam's early career in Japan are meagre or practically *nil*. It was four or five years after his first arrival in the country that he succeeded in ingratiating himself with the emperor by the construction of a small vessel. When the emperor desired him to build one, he replied that he was no carpenter; but the emperor was not to be thus put off, and said, "Well, do your endeavours, if it be not good it is no matter." Adams then built a ship of eighty tons, in all respects, we are told, on the English plan. He was rewarded with an annual pension of seventy ducats, in addition to his daily allowance of rice. His influence with the emperor was such that both the Spaniards and the Portuguese requested him to intercede for him at Court; he did so, thus returning good for evil.

Notwithstanding his great good fortune, Adams found Japanese life irksome, and after another five years he requested leave to return to Europe to see his wife and children, but although he urged his appeal with the emperor in person, he could not get a favourable response. The utmost that the prince would do was to allow the Dutch captain to leave in a Japanese junk for Patania, whence he proceeded to Johore, and joined a Dutch fleet he found there, under Admiral Madlidf. By this channel Adams sent, in October, 1611, the first news of his welfare to his family, after a silence of more than ten years, as well as offers of service to

[1] Purchas gives the following as the names of the vessels composing this fleet: the *Hope*, *Charitie*, *Faith*, *Fidelity*, and the *Good News*. He also says Sir Jaques Mahu was general and Simon de Cordes vice-admiral. The other three captains were named Benninghen, Bockholt, and Sabalt de Wart.

[2] At Magellan he changed from the admiral's ship to another.

[3] A rial was a silver coin current in Persia and Arabia equal to two French francs or twenty English pence.—*Balfour's Cyclopædia.*

his countrymen, should they make their way to Japan.

Then Adams resumed his work in the Emperor of Japan's service. He made several voyages round the coast in the vessel he had built for the emperor,[4] and he also built a second ship of the same size. He was rewarded with the grant of a manor and of eighty slaves, and the manor was called Phebe. From the description given of it, it must have been a collection of houses and farms, forming an extensive village, within which Adams had powers of life and death. When the Spanish governor of the Philippines was wrecked, in a large vessel called the *St. Francisco*, on the Japanese coast, he was lent one of Adams's ships to continue his voyage to Acapulco. The Spaniards reciprocated this kindness with the gift of a large fine vessel, which formed a welcome addition to the emperor's fleet.

The Dutch also visited Japan in 1609, and again in 1611, and Adams told them that they would find Japan an "Indies" for money, and that such articles as lead, raw silk, damask, black taffaties, black and red cloth, would command ready money. At the same time he gave the following interesting account of the country in which he had experienced so much hospitality and kindness.

"This island of Japan is a great land, and lieth in lat. 45° at the south extremity, and 35° at the north, in length 220 English leagues. The people are good of nature, courteous out of measure, and valiant in war. Justice is severely executed upon trangressors without partiality. There is not in the world a land better governed by civil policy. The people are very superstitious in their religion, divers' in opinion. There are many Christians by reason of the Jesuits and Franciscans, which are numerous, having many churches in the land."

The next occasion on which Adams had to use his influence and good offices was in behalf of his own countrymen, under circumstances which have now to be explained. The eighth voyage of the English East India Company in 1611, under the command of General Saris, included an intended visit to Japan, for which purpose a small vessel named the *Clove* was specially assigned. The twenty-fourth paragraph of the commander's instructions related to the visit to Japan, and specific mention is made of William Adams, an Englishman now residing there, and great in favour with the emperor. If circumstances proved favourable, General Saris was authorized to found a factory in Japan; and finally, King James wrote a letter of general amity and affection for the Emperor of Japan, and asking for his royal protection for his intended factory. An intimation of the coming visit was conveyed to Adams in a letter from Sir Thomas Smith, one of the governors of the Company, and he at once told the emperor, who expressed his gratification at the king of so remote a country having such a high opinion of himself and his State as to send him a special embassy. When Adams felt sure of the emperor's good-will, he sent off word to the agent at Bantam that he could promise his countrymen a reception "as welcome and as free in comparison as in the river of London." At the same time he was not very sanguine about the prospects of a busy trade, as the Dutch and Spaniards had gained possession of the market. He concludes by saying:—

"Could our English merchants after settling in Japan procure trade with the Chinese, then shall our country make great profit here, and the Company will not have need to send money out of England, for in Japan there are gold and silver in abundance, and therefore by the traffic here they will take in exchange money enough for their investments in the Indies. The Hollanders are now (1612) settled in Japan, and I have got them that privilege[5] which the Spaniards could never obtain in the fifty or sixty years since they first visited Japan. In this year the Spaniards and Portuguese have applied to me as an instrument to get their liberty in that manner as the Hollanders, but upon consideration of farther inconvenience I have not sought it."

That Adams had the interests of his country specially at heart is shown by more unequivocal action than his refusal to exert his influence in behalf of her pronounced enemies. He wrote to the agent at Bantam pointing out that if the English Company wanted to have a profitable trade in Japan it should select some other site than Firando for its proposed factory, not merely because the Dutch were already established there, but because it was situated at an inconvenient distance from the capital of the country. He strongly recommended some port on the eastern coast, and as close as possible to Edo, the Tokio of to-day. In support of his suggestions he sent a map which he had himself drawn during his numerous voyages round the coast. He also records his own title among the Japanese of Augin Samma, and concludes[6] by saying: "And comes there a ship here I hope the Worshipful Company shall find me to be a servant of their servants in such manner as that they shall be satisfied with my service. If any ship come near the easternmost part of Japan left them inquire for me, nor fear to come near the mainland, for you shall have barks with pilots to carry you where you will."

The *Clove* with General Saris[7] on board, reached Firando on June 12, 1613, and was well received by the king or governor (Japanese name being Tono), who had been specially requested by Adams to give his countrymen a hearty welcome and to send him news of their arrival by an immediate post. Adams came to Firando on July 29th, forty-eight days after the arrival of the English ship. He then took them up to the emperor's Court, and after "a costly and tedious journey" Saris and his companions returned to Firando in November. The visit to the capital was in more than one particular interesting. King James's letter was delivered to the emperor in a personal audience, being handed to him by his secretary, and after he had bidden the English envoy welcome Adams translated the document. General Saris then enumerated his terms with regard to the establishment of a factory, and after these were abridged, as "the Japanese loved brevity," the emperor gave his formal assent in a convention of seven articles.

One of the first acts of Saris after his return from Yeddo was to appoint Adams[8] a Company's servant at a salary of £100 a year—a salary greater than that of any factor brought from England, and granted to him in consideration of his services in inducing the emperor to give permission for establishing a factory at Firando. This factory was duly established with Mr. Cock as chief, and six other Englishmen were left with him. Their names were Tempest Peacock, Rickham, William Eaton, Walter Carwarden, Edward Saris, William Nelson. Of these Peacock and Carwarden were shortly afterwards sent to Cochin China, where they unfortunately lost their lives. With regard to the security of the factory, Adams wrote Sir Thomas Smith assuring him that it would be as safe in his hands as if it were in Smith's own house, and he went on to suggest that certain presents should be sent to the emperor, viz., sufficient Russia glass to glaze a room, some fine lamb-skins, three pieces of Holland cloth, and three or four pairs of spectacles.

Reference has been made to the want of cordiality between Saris and Adams. The feelings of the former towards the man who had most contributed to the success of his voyage were revealed in the instructions he left behind him with regard to the new factory at Firando. Not merely did he say that Adams was only fit to be employed as master of the junk and as linguist at Court, but he went on to declare that Adams was better affected to the Flemings and the Spaniards than to his own nation. In support of these random charges there is absolutely no evidence, and the success of his efforts to promote the factory might have been deemed sufficient to save his reputation for patriotism and good faith. On December 5th in the same year as that of its arrival the *Clove* sailed for England.

A few of the chief incidents in the early life of this factory may be briefly sketched. In the first year of its existence the Christians fell into disgrace, and the Spanish *padres* were ordered to leave the country. This did not affect the English merchants, but when they hoisted their flag with the cross on it they were required to take it down. One curious fact about the factory house was that

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[4] His name was Ogosho Samma.

[5] He thus speaks of there being few charges: "The charges at Court are not great, only a present for the emperor and another for the king, and two or three other presents for the secretaries; other customs there be none."

[6] The same letter contains one or two other passages worth referring to. He says it was only in 1611 that he learnt that the English had established trade with the Indies. He also expressed thanks for a present of books including a Bible, and for the loan to his wife of £20 by Sir Thomas Smith.

[7] Bruce's Annals is of course the standard work for this period, but it is quite wrong in this matter, speaking of the journey of Saris to Japan having taken place in 1610, and having been such a failure that one of the factors recommended Siam as a preferable field for commerce to Japan.

[8] Adams first demanded £12 per month, saying that the Dutch gave him £15. He also expressed his desire to stay on in Japan "to get some fruit for his labour, having hitherto spent many years in vain in order not to return home with an empty purse." Adams is stated to have changed his original intention of returning to England in the *Clove* through some discourtesies offered him by Captain Saris. The emperor gave him leave to tarry or depart.

it was rented from a Chinaman called Andrea Dittis, and the rent seems to have been £20 every six months. After the first term the fee simple was purchased for a trifling sum, but as Audrea's name appears several times later for different amounts paid over to him he must have retained a lien on either the land or the building. He is also spoken of as our landlord. Dittis was a Chinese Christian, who turned to his own profit the desire of the English merchants to obtain a commercial foothold in China. Several attempts were made, but with only moderate success, to promote trade with the other ports of Japan such as Nagasaki and Ozaka. The emperor's privileges allowed of this being done, but the Japanese officials were not over well disposed to promote trade. This may have been due as much to the insignificance of the funds and merchandize[9] at the disposal of the Firando factors as to political bias. Even the emperor appears to have grown cold, for when one of the factors named Wickham was sent with a special show of woollen goods to Yeddo only a very small quantity was purchased by the Court.

Adams seems to have been employed in a variety of ways besides as intermediary with the emperor. In 1614 he was appointed to command a junk fitted out for trade with Siam, but the vessel being caught by the monsoon had to put into the Loo Choo[10] Islands for shelter and return to Firando *re infectâ*. At this time Adams when not at sea resided principally at Nagasaki, where the Spanish and Portuguese were not only firmly established, but had gained some converts to the Church of Rome. Adams had to put up with their secret animosity, and in a letter from one of the Company's agents occurs the passage:—"The papistical rabble at Langasaque give out in his absence that he is a Lutrano (Lutheran), and they consider that he has incensed the emperor against them." While thus openly attacked, insinuations continued to be made against him from time to time in private letters that he was playing a double part and acting in collusion with his old employers the Dutch. These suggestions arose from the commercial success of the Dutch, who seem to have owed it, not to Adams's assistance, but to the undoubted superiority of their cloth.[11]

In the year 1614 a civil war was begun between the emperor and the son of his predecessor. This contest led to an improvement in the English trade, for no difficulty was experienced in getting rid of the lead, ordnance, and powder which formed part of the *Clove's* cargo. In arranging this particular transaction Adams naturally took leading part.

When General Saris returned to England he painted the prospects of Japanese trade in such glowing colours that several ships were sent out to develop it; but the advantages of Japan were not considered to be confined to its own home trade, for perhaps its chief merit consisted in its affording a convenient base for commercial intercourse with Corea and China.[12] The road to Corea lay through Yesso (then imperfectly known to the Japanese ruler himself) and Tsusima,—while that with China was to be secured through the friendly offices of some Chinese merchants interested in the trade between Japan and the mainland. There is no doubt that the sustained efforts of the East India Company to develop the trade with Japan and to convert Firando into a flourishing factory were largely due to the sanguine expectations of General Saris.

Meantime the very man on whom the success of the undertaking really depended had been so often slighted by the factors that his enthusiasm had grown cold, if his friendship had not not been absolutely alienated. When he received a letter from the emperor, who in 1615 had got the better of his rival and was firmly seated on the throne, asking him to come to Yedo to advise with him as to a fort in the Loo Choo group, the English factors declared the letter to be a forgery, and got up between the Dutch and Adams so that he might accompany them to the emperor's court. When the whole matter came to be considered at home the Company had no hesitation in declaring that these allegations were false. The emperor's personal friendship for Adams seems to have increased rather than diminished, and he even went so far as to entreat him never to go another sea voyage, promising that if he incurred any loss he would raise his stipend by the same amount. It is not remarkable to find that under this patronage Adams showed himself on the termination of his two years' engagement with the Company averse to re-engage himself[13] at the same salary of £100 a year. That his sympathies were still English was shown by his refusing to yield to the emperor's entreaties not to go to sea, saying that he had giving his word to command the junks and that it would be to his dishonour not to do so. That this was no empty declaration is shown by the fact that in 1615 after his contract with the East India Company had expired, and when he was still in doubt as to how far they would accede to his terms he commanded a junk for them in a very successful journey to Siam.

[9] Their value seems to have been only £5,000.

[10] The king and inhabitants of these islands gave them a friendly reception. Naffa is mentioned as the chief port, and is probably identical with Nagakiang. Wheat, rice, and ambergris are specified as being among the natural productions of the archipelago, and very abundant. Of the people Wickham, the factor, wrote:—"The inhabitants of these islands are descended from the race of the Chinas, wearinge theyre hayre longe, but tyed up on the right side of the head; a peaceable and quiet people; but of late years conquered by Ximas Dono, king of Satchma (Satsuma), so that now they are governed by the Japan lawes and cistomes, by which means they have lost theyre trade and privileges in China."

[11] In a letter from the factor occurs the admission:—"The Hollanders, by reason of their fine cloths, have the chief customs of the lords and gentlemen of Edo, who seldom buy any coarse, except to give as livery to their servants.

[12] Mr. Coppingdale, captain and chief merchant, of the *Hozeander*, a ship sent from Bantam to Firando, where "the raw silk of China is always ready money in Japan. Either we must procure a peaceable trade in China or else, as the Hollanders do, trade with them perforce."

[13] In 1615 he asked that £30 or £40 should be given to his wife in England, but this he promised to repay in Japan. There is no detailed information, but from several references it appears to be unquestionable that Adams had a wife in Japan also.

[TO BE CONTINUED.]

THE FIRST ENGLISHMAN IN JAPAN.

[CONTINUED FROM YESTERDAY.]

Nothing has been said of any differences of opinion or want of harmony between the English residents and Japanese officials, although these must have occasionally arisen. The following incident is no doubt typical of many unknown passages in the early intercourse of the two peoples. It occurred in July 1615.

"The executioner of Firando (an official of reputation in these parts) sent for the English Jurebasso accusing him with defaming his character by having said that he had put persons to death without cause. The Jurebasso denied the charge, but this did not appease the Bongew, and next day he sent Mr. Cock word that for his sake he had saved the life of the Jurebasso (*i.e.*, he would not prosecute him), but that he must leave Firando in six days, otherwise threatening to make away with him. Agent Cock replied that he was under the protection of Ogosho Samma, the emperor, and had it under his ferme that no justice in Japan might meddle with me, nor no servant in my house, but for the emperor's permission, warning them upon their heads, as they would answer it with their whole generation, not to touch the Jurebasso till the king of Firando returned from Court; which reply Cock imagined put them in a quandare as they afterwards sent word that they were willing to pardon the Jurebasso. In this, however, he was mistaken, for two or three days afterwards the Jurebasso was set upon by the retainers of the executioner, and narrowly escaped with his life. The king being absent, Agent Cock complained of this outrage done his servant to the Chief Justice of Firando, who promised to issue an order restraining the Bongew from offering the Jurebasso any further violence. This affair was ultimately accommodated through the mediation of Taccamon Dono,[14] who represented to Mr. Cock that if the suit against the Bongew was followed up he would be obliged to "cut his bellie" and the Jurebasso the like."

As a contrast to this collision it may be mentioned that the Tono of Firando was invited to dinner[15] at his own request at the English factory, and that he showed his appreciation of the hospitality by sending the next day the present of a buck, but perhaps a more sincere testimonial to the heartiness of the English cheer was afforded by his again asking to be invited to supper on the following evening. The Factors were feasted in their turn by the Tono with the following result—"the entertaynment was good, only the drynking was over much." Similar hospitalities were exchanged on several subsequent occasions, and at one banquet the Tono waited on his English guests with his own hands. The English merchants had by this time formed a pretty true and shrewd

guess as to Japanese character, for they pronounced the people to be so fickle in their tastes that what was in high favour one season would be out of repute the next, and that novelty in imports was essential to success in trade. The trade with Tushima or Tsusima was rendered unprofitable, not because the islanders would not carry on commercial intercourse, but simply because their money was of no value. An instance is cited of English goods being paid for ultimately in walnuts. After stating these facts, the result of a disappointing experience, it will be suggestive to quote the following passage from the Court Minutes showing what expectations were based on the Japanese trade. "The export of gold and silver from England is very distasteful both to our state and people and openeth many men's mouthes against our trade, and is not profitable too if we could find means to prevent it; for our purpose, drift, and expectation is to furnish all places where we have commodities for silver, with the silver of Japan."

At the end of 1616 Adams left the Company's service, receiving his salary at the rate of £100[16] a year, for the period of three years and one month. He then purchased a junk from the factory and started in private trade on his own account with Cochin China. Up to the last he had been most helpful, procuring the release of prisoners taken by the Portuguese and Spaniards from under British protection, where the factors had failed to gain any redress, and whenever the Company's agents went to Yeddo it was always at the house of Adams that they resided. In connection with this part of the subject it will be appropriate to quote at this point Agent Cock's account of his visit to the emperor's Court in company with Adams in 1616.

"The king's castle is exceeding strong, having a double ditch and stone walls a league over each way. I do hould it to be much more in compass than the city of Coventry, it will contain in it above 200,000 souldiers in time of war. The emperor's palace is a huge thing. The roofs of all the rooms are guilded with gould, and all the walls the same, except where painted with lions, tigers, panthers, eagles, and other beasts or fowls very lively drawne, and more esteemed than gilding. The floors were covered with mats edged with damask or cloth of gold, the plaits so closely woven that the point of a knife could not be inserted between them. None of us were admitted to see the emperor but myself, Mr. Eaton, and Mr. Wilson. He sat alone upon a place, something rising with one step, and had a silk catabra of a bright blew upon his back; he sat upon the matts cross-legged lyke a tellor, and som three or four Bozes or Prists on his right hand in a room something lower. None, no not Codgskin Dono, nor his secretary, might not enter into the room where he sat, yet he called me once or twice to have come in, which I refused, which as I understond afterward was well esteemed of, I staid but littell in the place but was willed to retorne, and both at my entrance and retorne he bowed his head."

The emperor who gave this this reception was not the same as Adams's friend, who had died in the spring of this year, and notwithstanding his friendly attitude on this occasion, he very soon showed his suspicion of the foreigners, if not open animosity. Even Adams fell under a cloud on suspicion of harbouring Christian priests at his country residence. However, the emperor conceded the renewal of the privileges of trade and residence which were required, but he refused to give a letter to the king of Cochin China, which was the main object of Cock's mission. An early indication was afforded at this time of the little compunction with which our merchants would become soldiers and conquerors, when they suggested to the emperor's admiral that he should undertake the conquest of the Philippines from the Spaniards by the aid of the English and Dutch. The political motive at the root of this suggestion was to bring finally home to the mind of the Japanese Government the difference between the Protestant and Roman Catholic nations, and capital was made ont of the recent Gunpowder Plot to show that Papists were conspirators and intriguers against authority. That these suggestions produced little effect was discovered on the way back to Firando, when, on carefnl pernsal of the new priveleges, it was discovered that they limited the right of trade and residence to the place where their ships arrived, or, in other words, Firando for the English.

On making this discovery Cock at once retraced his steps to Yeddo, taking Adams with him, in the hope of inducing the emperor to restore the old privileges. All their representations were in vain. They were bandied about from one member of council to another, the emperor was represented as being furious and easily displeased, and the English had to submit to suffering some loss from the emperor's zeal in ridding the land of *padres*. The best consolation he could get was that, if the measures against the Roman Catholics proved successful, the English might count upon more favourable terms in the following year by renewing their request. The Japanese ministers even went so far as to say that the English were much better off in Japan than the Portuguese in China, but Mr. Cock had no difficulty in pointing out that this was not the case, and that the Portuguese enjoyed access from Macao to Canton, and immunity from the heavy charge of making presents at Court as he had to do. Adams gives his version of the negotiation, which is fortunately still on record:—

"A few days after my arrival at Firando from a voyage to Siam, I proceeded with Mr. Cock up to the emperor's Court, and in five days after his arrival Mr. Cock delivered his present to the emperor, and in two days afterwards sent me to Court to demand a renewal of the privileges granted by the late emperor, and a gowshin, for the English junk for Siam, which things were promised to be granted with all kind speeches, but in conclusion not performed as afterwards appeared. . . . Mr. Cock used every endeavour to get the new privileges made general, but to no effect, receiving this answer to all his applications that "this was the first year of the emperor's reign, and as his edict was gone all over Japan it was not a thing presently to be called back again," and that the Company's agent must therefore be content till next year, giving hopes that an application to that effect on going up with the Present the Privileges might be again enlarged.

"The following were the causes of these restraints upon foreigners:—In the year 1615 Japan was convulsed with wars for Fidayya Samma, the son of Quambacco, who was an infant two years old at the death of his father, being now in his 24th years and having abundance of riches

[14] Dono or Tono=King or Daimio?

[15] There are several notices later on in the diaries and correspondence to similar entertainments, and the following information in connection with them is interesting. "It was common on these occasions for some of the Japanese guests and even the neighbours to contribute to the banquet. Thus Iubio Dono sent two barels native wine, and two bundles of dried tunny fish, and Tonoman Samma, the king's brother, sent two barrels Rotton wine and a fish, and Gonaco Dono a dish of oranges."

[16] 1233 tais or £308 odd.

thought himself sufficiently strong, with the assistance of divers nobles, to make war with the emperor in support of his right to the throne. He was also incited to this enterprise by the Jesuits and Friars, who made him believe that he should work miracles, but eventually it proved to the contrary, for the old emperor presently maketh his forces ready by sea and land, marcheth against him and compasseth his castle. At length, though with loss of multitudes on both sides, he razeth the castle walls, setteth it on fire, and burneth Fidayya Samma in it. Thus ended the wars. Now the emperor hearing of these Jesuits and Friars being in the castle with his enemies and still instigating disaffection from time to time against him, commanded all Romish Christian men to depart out of his country, and their churches to be pulled down and burnt. This was the consequence in the old emperor's time. Now this year (1616) the old emperor dying, his son[17] succeeded him, and he is more set against the Romish religion than his father was, for he has prohibited any of his subjects on pain of death from becoming Romish Christians, and the more effectually to prevent the Romish sect from spreading in Japan, he hath ordered that no stranger merchant reside in any of the great cities, lest under that pretext, the Jesuits and Friars might secretly teach and propagate their doctrines. These are the causes that our English factory and all other foreigners are not suffered as before to go up into the country."

The conclusion to which the English residents came was that if they could not regain their old privileges it would be "but a folly to hould a factory in Japan," and consequently, all their efforts were directed to inducing the new emperor to concede the same favours as his predecessor had granted. In all this they had to put up with the keen competition of the Dutch, who, in the desire to obtain a monopoly of the trade, were prepared to accept temporary loss by underselling English goods. Although the emperor gave Adams in 1617 a personal letter to the king of Cochin China, he refused to extend any fresh favour to his countrymen, and when a fresh embassy was sent at great expense to Yeddo with a second letter from James to the emperor, which Adams translated into Japanese, the only reply[18] given was that they might continue to trade at Firando. It is difficult, if not impossible, to say how far this unfavourable reply was due to the death of a Japanese man who was killed in a scuffle at

[17] 1233 tais or £308 odd.

Ykanowra by Mr. Eaton, one of the Company's factors. The deed seems to have been accidental, but Eaton was placed in confinement, and after some delay, his Japanese boy, who was the primary cause of the *fracas*, had his throat cut by order of the local court. After being detained several weeks, Mr. Eaton was released, and the incident seemed to possess no ulterior significance. It might easily have proved different, for several of the deceased's companions swore they would take Eaton's life. He owed his safety to the strenuous efforts of the Firando factors, and the Japanese governor of that place.[19]

In 1617 Adams, who, had shown his good will towards the Company by recovering several of their old debts which had been given up for lost, declared his intention of returning to England, but the Chinese merchants Dittis and Whaw induced him to forego this intention, and to undertake instead another voyage to Cochin China. He may have been tempted to this by the great profit of his journey to Siam in the previous year, when the sapanwood and deerskins brought from Siam in the junk *Sea Adventure* realized a profit of 300 per cent. By the commencement of 1618 the Japanese authorities had become more opposed to the English trading with the interior, and on one occasion Adams was paid 100 tais, or £25, to remain behind to recover money and bring it to Firando, for he "was the only Englishman permitted to stay there."

At the same time that the Japanese showed a waning sympathy, the rivalry between the Dutch and English became more acute, and broke out in acts of overt hostility. In August the Dutch vessel *Swan* arrived at Firando with an English prize, the *Attendant*. There were no English on board her, and Captain Cock insinuated that they had been thrown overboard. The Dutch offered to restore the ship, but as it had been plundered, this reparation was not held to be sufficient, and again the factors went on a special mission to Yeddo, to obtain an order from the emperor for inflicting a more adequate punishment upon their rivals. In this they seem to have failed, and the relations between the neighbouring factories continued to be bitter, until, in 1620, an event occurred which provoked an open collision. The Dutch had attacked in Patania Road some of our vessels, and in a scuffle they had killed Captain John Jourdain, the English President of Batavia, besides taking several prisoners. Now it happened that some of the vessels reaching Firando had on board some of these captives, three of whom made good their escape to the English factory, and, when the Dutch officers demanded their surrender, the factor, Captain Cock, stoutly refused to yield up his countrymen, and, when the Dutch had recourse to force, manfully defended the factory, and repulsed his assailants. The story still stands in his own words:—

"The Hollanders at Firando hereupon demanded them to be delivered back as captives. The English chief, Richard Cock, answered that he would first see the commission authorizing them to take the shipping and goods of the Company, and the persons of their servants. To which they made no reply, but went to the Tono of Firando, demanding of him that their English slaves[20] (kengos) might be returned. The Tono answered that he took not the English to be their slaves, but if they had such a pretension, referred them to the emperor. Seeing their expectation frustrated, they made their assaults on the English factory in one day, and, though they outnumbered the English in the proportion of 100 to 1, yet, by the assistance of the Japanese,[21] our neighbours, the Dutch, were repulsed."

The narrative is thus continued:—

"The Hollanders this year having seven ships in the port of Firando, have by sound of trumpet proclaimed open war against the English. They pursued this declaration by various outrages, for, though as soon as they had assaulted the factory, the Tono sent for the Dutch commander, and obliged him to exchange a written undertaking with the English chief not to ill-use Englishman or Hollander in word or deed, in three or four days after the Dutch seized a boat belonging to an English *fortune*, just returned from Cochin China. The Tono, moved at this violence, which he witnessed, sent a party of soldiers to apprehend Speck, the Dutch captain, nor was he liberated till Richard King, the Englishman whom the Hollanders had taken with the boat, was set free. This affair was scarcely passed over when an English junk arrived from Siam. Two boats going from our factory to tow her in the Hollanders fired into them, and, misusing the English on board, killed a Japanese. Yet, for all this, no justice is executed against them by the king of Firando, though the emperor hath commanded him to do it."

It was while this feud was at its height, and before the Treaty of Defence between England and Holland of July, 1619, had reached Japan, that William Adams died as recorded in the following passage:—

"William Adams's engagement to serve the Company expired on 24th December, 1616. His death occurred in May, 1620. In the interval he was employed partly in trading on his own account, and partly as interpreter and commercial or political agent to others. Thus we find him alternately navigating his own junk, going as pilot or captain for the factory as well as native owners, assisting both the English and Dutch deputations by his knowledge of the language and customs at Court, and, amidst all, conducting specific negotiations entrusted to him by the emperor."

Agent Cock, who had several times denounced him as the ally of the Dutch, thus wrote of him after his death:—

"Our good friend Captain William Adams, who was so long before us in Japan, departed out of this world the 16th of May last, and made Mr. William Eaton and myself his overseers, giving the one half of his estate to his wife and child in England and the other half to a son and daughter[22] he hath in Japan. I cannot but be sorrowful for the loss of such a man as Captain William Adams was, he having been in such favour with two Emperors of Japan as never was any Christian in these parts of the world, and might freely have entered and had speech with emperors when many Japan kings stood without and could not be permitted. This emperor hath confirmed the lordship to his son which the other emperor gave to the father."

The subsequent history of the Firando factory down to its withdrawal does not come within the range of this narrative, but when it is remembered that 240 years were to elapse after the death of Adams before Japan opened herself to European trade and influence, the magnitude of his success must become more apparent to the reader. It may be fairly claimed for the memory of William Adams that he was one of the pioneers of English commerce in the Far East. His own personal success during the twenty years of his residence in the country was quite extraordinary, and if the East India Company did not fare equally well in its efforts to develop the Japan trade, the result was not in any way attributable to want either of effort or of zeal on the part of Adams. This account of his career may do something to perpetuate his name as one of those English worthies of the sixteenth and seventeenth centuries, whose efforts and exile brought little or no personal benefit to themselves, but whose example and experience contributed so much to the extension of our national commerce and dominion in the eighteenth and nineteenth centuries.

DEMETRIUS BOULGER.

[17] Shongo Samma, son of Ogosho Samma.

[18] This decision was expressed in the following words: "That the emperour would give our Englishe nation no larger privileges than other strangers have; only to sell our merchandize at Firando and Langasaque. The reason he doth it, is for that his owne merchants of Japan shall have the profit of selling within land before strangers as also that under culler of buying and selling noe Prists may lurk up and downe his country to alter religion, as heretofore they have done." No reply was sent to King James's letter, because it was addressed to the emperor's deceased father ("a thing held ominous in Japan.")

[19] Another incident of a somewhat similar kind, which happened about the same time, is thus described: "1617, April 4. This day the cook, an Englishman, in a rage threw a knife at Ball, the king's dogg, which we kept in the English house, and killed him. If this had happened in the tyme Foyné Samme, who esteemed the dogg, yt might have cost us alt our lives. The present king overlooked it, saying that he presumed it was done accidentally." Two years later one of the factors, Edmund Sayer, was banished by order of the Japanese, because of a disturbance with some of their people, in which the Japanese were the aggressors. Two of the latter were also banished. The sentence against Sayer was allowed to lapse in the following year.

[20] The arrogance of the Dutch at this time is illustrated by the following anecdote: "A Dutchman, who had lived in the country twenty years, and who spoke the Japanese language fluently, being up at the imperial court, began to boast of the power of the king of Holland, and that he kept all the other European kings in subjection. This flourish was made in the presence of Cock and other English, the Dutchman supposing that he was not understood by them. But our Company's agent, correcting him, explained the nature of the Dutch Government, and that but for the assistance of the king of England, the States of Holland had never vaunted of their power. The Portuguese and Spaniards were present at this discourse, and jeered the braggart at his exposure, while the Japanese bystanders joined in the laugh."

[21] "The English were constrained to keep in their house a guard of Japans night and day, armed at great charge."

[22] Named Joseph and Susannah respectively.

YOKOHAMA, WEDNESDAY, OCTOBER 3, 1888.
Japan Daily Mail.

THE COMPLAINT OF CERTAIN JAPANESE CHRISTIANS.

THE letter recently addressed to this journal by some Japanese Christians, pleading for greater freedom before the law, has been strongly condemned by the *Chôya Shimbun*. The point raised by our Tôkyô contemporary is that the writers of the letter show a want of patriotism in addressing an appeal to a foreign newspaper. There have indeed been instances, says the *Chôya*, of patriots whose country was under the heel of a tyrant, appealing to foreigners for aid in their strait. But they only resorted to that course when every available means of obtaining assistance at home had failed. Japanese Christians are in no such plight. Before addressing themselves to a foreign newspaper, why did they not ventilate their troubles in the columns of the vernacular press? Do they apprehend that their countrymen will pay no heed to their appeal, or that the Authorities will not permit its publication? They cannot have any such fear. Possibly they think that the editor of a foreign journal can do them more service than the numerous thinking men among their own nationals, or that a religious problem cannot be intelligently discussed by ignorant Japanese, but must be submitted for the judgment of the "blue-eyed and red-haired race." The *Chôya* is perplexed amid its own conjectures. It wants to know how the complaining Christians would feel if foreigners took up their cause and brought forcible pressure to bear upon Japan on behalf of Christianity. Have the writers of the letter so forgotten their Japanese origin that they would range themselves beside her opponents in such a juncture?

There is more in this strain, but we need not quote further. The *Choya Shimbun's* criticism is perfectly just, in our opinion. No intelligent, liberal-minded Japanese could fail to take umbrage at the notion that his Christian countrymen should think it necessary to appeal to foreign public opinion when the newspapers of Japan are open to them, and when the educated classes in Japan are ready to give them a fair hearing. Mr. TAKAHASHI GORO and his follow-signatories—who have since, it should be noted, withdrawn their names—undoubtedly made a tactical mistake. But there is a point that may fairly be urged in their behalf; a point concerning which we should be glad to hear the *Choya Shimbun's* views. Can a Japanese Christian reasonably anticipate anything better than indifference when he addresses himself to an audience of educated Japanese?

As a general rule Japanese journals pre serve strict silence in respect of religiou questions. It is distinctly a characteristi of the time that neither the imagination nor the interest of this country is touched by the great wave of theological polemics sweeping over the Western world and washing away so many of the old landmarks. One leading newspaper only ha touched the question. And in what sense? That Christianity may be a useful political weapon. As a creed, its proper sphere lies among women and children. Strong men have no need of it. But it is still an active factor in international politics. A astute Eastern Government should not fa to take advantage of whatever aid may l derived from the superstitious prejudice that hamper Western statecraft. The again, we have the utterances of one of th heads of the Imperial University. He t stands far above the need of any religio cult or creed. Such supernatural ancho may be necessary to arrest the drifting te dencies of the weak sex, the young, an the ignorant. But the educated adult is com petent of his own strength to stand fa against the tide of temptation and the streat of immorality. His conscience is his law his learning, his light. Yet Christianity ha a use even in his eyes. Its propagandis are so enthusiastic that they will give year of secular service for a minute religious instruction. Their fanaticis may be converted into a valuable educ tional machine. If they win converts the process, what then? The presump tion is that superstitious belief will onl find a lodgement in minds whose empt chambers would otherwise be filled wit worse furniture. Japan wants instructor in foreign sciences and tongues. Let h use these proselytising zealots.

Such is the apparent attitude of educate Japan towards the question of Christianity Is it altogether strange that the Japanese Christian should address his appeal to quarters where he is sure of obtaining sympathy? The act shows, indeed, more of the dove's harmlessness than of the serpent's wisdom. Mr. TAKAHASHI and his colleagues betray a want of that prime essential to success in fighting an uphill cause—patience. Their difficulties, in stead of bracing their nerves, wring fror them a cry. But they know well tha the day is long past when Japan can b

subjected to any physical pressure on account of themselves or their fellow believers. To them Christendom is one country. The foreigner is not an alien. He is their friend in the faith. The unpatriotic contingencies so hotly pourtrayed by the *Chôya Shimbun* are to them mere figments of a disordered fancy. Only, the very difficulties that evoked their appeal should have warned them that it would be misinterpreted.

Are these difficulties so tangible? Two are cited. The Christian cannot build or possess a church in his own name as a Christian, and his pastor is not permitted to conduct burials in his own capacity. In a word, all faiths are not equal before the law. As a consequence, the enemies of Christianity are encouraged to oppose it violently; to break its churches, persecute its followers, attack the persons of its propagandists and disturb the burials of its believers. This is an unfamiliar picture. The *Chôya Shimbun* queries its accuracy, and for our own part we cannot but endorse the doubt. When and where do such outrages occur? We hear nothing of them. Is there a conspiracy of silence to conceal them? We can readily imagine that men who have, as they believe, a divine mandate to "go out among the heathen, bearing all things, suffering all things," may hide even from each other the embarrassments they encounter. But the world, now-a-days, is all eyes and ears. Nothing can be kept under a bushel. If funerals are interrupted, churches desecrated, and Christians persecuted, some whisper of such barbarism would reach the public. It does not, however. On the contrary, we see missionaries travelling everywhere, preaching everywhere, establishing educational institutions everywhere, and publishing periodical reports in which, while their successes are recorded, there is no word of their sorrows or their sufferings. Unless our correspondents have been exceptionally unfortunate in their experiences, the public has hitherto been singularly mistaken.

Yet there is this unquestionable fact that all creeds are not yet equal before the law of Japan. We have strong hopes that the defect—for assuredly it is a defect, if not a national disgrace—will soon be remedied. But men's superstitions are tender things and must be tenderly treated. If Christians desire to deal a heavy blow to the fate of their faith in Japan, they need only agitate for its immediate and special official recognition.

SOME OF OUR WOMEN.

IV.

One Little Woman from Japan.

BY FRANCES E. WILLARD.

Mrs. Sakurai, our charming Japanese sister, deserves well of the Woman's Christian Temperance Union. She is the daughter of an ex-noble of Japan, and was well educated in one of the Presbyterian schools of that country. She married an officer, a native Japanese, and through her influence he became converted and felt called to preach. Leaving his excellent position in the navy, he entered the ministry and became a preacher of the despised "foreign religion." After passing through numberless trials and temptations, he is now the pastor in the leading Presbyterian church in Tokio. Mrs. Sakurai felt a strong impulse to establish a school in which the young women of Japan could obtain an English education based upon the principles of Christianity, and her work was so successful that it is not too much to say that she completely revolutionized the system of education for women in her native country.

In 1886 Mrs. Sakurai was called to the principalship of the Presbyterian Girls' School at Osaka which, through her efforts, has become widely known and patronized. This Christian lady was selected as a delegate from the Woman's Christian Temperance Union of Japan to the World's W. C. T. U. Convention in Chicago at the time of the World's Fair. She was for some time a guest at "Rest Cottage" in Evanston, and afterwards studied in Mr. Moody's Bible Institute at Chicago. It is her desire to establish an undenominational Woman's Bible Institute in Japan, which will be under the care of a board of trustees, consisting of men and women, and will be one of the affiliated interests of the World's W. C. T. U. The writer is treasurer of the fund for America and Europe, and desires that all donations and pledges may be sent to the office secretary of the World's W. C. T. U., Miss Alice E. Briggs, The Temple, Chicago.

If the institution that Mrs. Sakurai has projected can be well founded, it is believed that at the end of five years it will be supported by native Christians. If there are two hundred persons or societies that will contribute ten dollars every year for five years, the work could be accomplished. Any smaller amounts will be gladly received.

This is a very critical time for Christianity in Japan. The Buddhist priests are striving to recover their cause. It should be remembered that the whole population of Japan is forty millions, of whom twenty-five millions are Buddhists and only thirty-seven thousand are Christians.

Mrs. Sakurai touchingly says: "We Christians who have been converted through the teachings of missionaries whom you have sent to us, are making a desperate effort for the Christian cause. For this we need more help from you until we can destroy the strong hold which the Buddhists have on the people."

If any one wishes to write directly to Mrs. Sakurai, she can be addressed at Plainville, Conn., care of Mrs. E. S. Moody. I entertain great confidence in the plans and purposes of this accomplished Christian lady, and wish hereby to give to them and to her my hearty indorsement, asking the sympathetic and practical coöperation of all philanthropic persons.

Eagle's Nest, N. Y.

JAPANESE IN CALIFORNIA.

Even Those Who Are Fairly Successful Lead a Hard Life.

A RATHER SOMBRE PICTURE.

Lads With No Prospect of Useful Career Here or in Their Own Country—The Hybrid Student-Domestic.

The following interesting article on the Japanese in California was evidently written by some one well acquainted with the status of the Japanese now here. It was written either by some Caucasian possessing unusually excellent opportunities for observation, or by a Japanese. The article is from the *Japan Mail* of March 21st last, published at Yokohama, and is given herewith:

It is a well-known fact that, by the ordinary Westerner, little distinction is made between Japanese and Chinese. Strange as the fact may seem to residents in Japan, there is some little excuse for the confusion. Apart from the mere accident of dress, it is difficult at first sight to distinguish a native of Japan from his Celestial cousin. No doubt a sharp critic of either race might, with comparative accuracy, segregate his own nationals in a mixed company of both races, but the operation would require to be conducted with some degree of care. Japanese Jack Tars and naval officers have been little pleased in visiting the great port of California to find themselves hailed by Chinese sobriquets. Such a reception could scarcely be considered complimentary. The anti-Chinese spirit is rife in the Californian community, extending beyond and above the laboring class. To these the cutting down of prices in the labor market is a sufficient cause for hatred and dislike. But among the professional and well-to-do classes there exists, not a dislike perhaps, but yet a certain feeling of antipathy. The Chinese are altogether too facile and willing as servants, and tend, it is held, to degrade labor and destroy the true colonizing spirit of equality.

This feeling seems to be in some danger of spreading, so as to include not only Mongolians but Asiatics generally. It is certain that nowhere, east or west, in Europe and America, will the Japanese immigrant meet with a less friendly reception than in California. In the first place, he may be a Chinaman in disguise. Individual Californians, of course, are often heartily kind to him and help him along. A large section, too, of the community is aware of the fact—and prides itself on its intelligence in discovering it—that the Japanese can very easily be assimilated and are in altogether a different category from the better known and more pushing race. But granted all this, there remains a dull anti-Mongolian prejudice among the mass of Californians, rendering them suspicious in their attitude towards all Orientals.

To be thus classed with an alien and uncongenial race, to whose institutions and peculiar habits modern Japan has little or no affinity, is a very serious drawback to the Japanese immigrant. The various virtues, vices, and negative qualities which render the Chinese so unpopular as immigrants, are all of them un-Japanese, with the one exception of frugality. Eminently practical, money-getting, and laborious; unacquisitive of foreign learning and science; bringing opium eating in his train wherever he goes; the Chinaman, to the careful observer presents, nothing but contrasts to his mercurial, unpractical, assimilative, acquisitive neighbor.

The Japanese community in San Francisco, though small when compared with the large Chinese *urbs in urbe*, has been growing by leaps and bounds within the past few years, until it numbers over 3000 souls. Unlike the Chinese, they are not to be found in one large hive, but are settled here and there over San Francisco and the communities of Oakland and Alameda on the opposite shores of the bay. Of course, it has naturally resulted that certain districts are more affected. There is one street in San Francisco, Clay place, close to Stockton street, which is said to be inhabited exclusively by Japanese; but yet it cannot be called essentially a Japanese quarter. Very few indeed are engaged in business. There are established in the city but two firms of any importance, those of [illegible]ai and Nishimura, and about ten other small stores without employees. A good many find places as waiters in restaurants, and near the city front or bund is a seafaring community of Japanese, who seek employment as sailors on the coasters plying in and out of the port. But the rank and file are of the poor student class, youths who have rashly left their native shores for more or less laudable reasons. Many have sought to evade in this way the conscription law; others are in haste to be learned, and expect to grow into prodigies as soon as they touch American soil. Hundreds of such are landed every year, with miserably scanty funds in their pockets, on the wharf of the Pacific Mail Steamship Company. Their object is to earn, with the labor of their hands, a pittance sufficient to enable them to pursue their studies in languages, sociology and politics. Of the three thousand and more who are now settled in this great community of Western America, but half by all accounts are able to keep their heads above water. The generally expressed opinion among those of their fellow-countrymen who have opportunities of judging is that it would be a blessing were two thousand of these quasi-students shipped home again by the first available steamer. Under present conditions there exists for them no certain means of livelihood, and no prospect of useful career either in the United States or in their own country. They do not even gain, among California hoodlums, that thorough English education for which they are so anxious. Many regret that they ever followed the advice of that too credulous journal, the *Jiji Shimpo*, at all hazards to study American institutions on the spot. Indeed, if we are to believe complaints that are rife, this well meaning newspaper has much to answer for in the whole matter. Japanese youths, burning with a desire to control public affairs in their own country and to teach officials how to be wise, shake off home responsibilities and restraints, and throw away forever the opportunity of becoming useful and contented Japanese citizens. They launch their barks in an unknown and inhospitable sea. Even those who are fairly successful in their aims lead a hard life. Those are engaged as domestics in quiet families and attend some school or college during the day. They discharge household duties—"do chores"—before breakfast, in the evening and on Saturdays. Many such give satisfaction, but generally at the risk of over-working themselves. Others end by discovering that the man who tries to sit on two stools is apt to fall between them. The heart of these students is not in domestic work—they chafe under it. Their previous training has not fitted them to discharge such duties with ease and celerity. While there no doubt may exist in California a field for the Japanese domestic proper, the hybrid student-domestic is quite a drug in the market.

The Japanese colony in San Francisco has then but little coherence and stability, and contains an unusual number of disappointed men. Besides the Consular officers and the employees of the Specie Bank, there are scarcely any residents properly so called. In Sonoma county, one of the partners in a brewery is a Japanese. There are also two Japanese physicians practicing in the city. The only Japanese store in Los Angeles, in Southern California, is giving up business, presumably from want of patronage. Although Japanese studente have attended the California law schools, they are debarred by statute from pleading in the State Courts, and at present there are no Japanese studente in attendance on the classes of the University at Berkeley; but further south, in the University of Southern California, the names of two or three students are on the college books. One of these is instructor in Chinese and Japanese in the Maclay Institute of Theology, founded a few years ago by Senator Charles Maclay at San Fernando, twenty miles north of Los Angeles.

Several references have appeared, every now and again, to a Japanese newspaper printed in San Francisco. This is the *Fiyu*, or "Liberty," formerly known as the *Fu-ku-seki*, or "Nineteenth Century," and under this name prohibited in Japan, as having printed matter contravening the press laws and dangerous to the public peace. It is not an organ of any weight, at best the mere utterance of the opinions of irresponsible students, discontented with the world in general.

The number of Japanese women in San Francisco is very small. During the twelve months of the year 1889, the names of eighty-eight Japanese women were inscribed in the record book of arrivals at the port. Several of these came from Honolulu in a vessel not on the China route. Of the eighty-eight over a dozen reported themselves as of no occupation; thirty professed to be domestics, and about the same number to be travelers, tourists or students. Three were registered as seamstresses, one as a nurse, one as a teacher, one as a trader, one as a laborer, and two as actresses. Most of the domestics were, no doubt, *bona fide* such, but there is reason to suspect that a proportion of the professed students, and others having no ostensible occupation, crossed to San Francisco for immoral purposes. Some of the San Francisco papers have been attempting to raise a scare over the matter, and have called for increased legislative action and activity in inspection. It seems that these undesirable immigrants are on the increase, and that one entire block in a low quarter of the city is now occupied exclusively by Japanese women.

Upon the whole, it will be admitted that the Japanese community in San Francisco, while orderly and inoffensive, is not likely to add much to the credit of the nation. They are mostly disappointed lads who have missed their vocation, and have made a serious mistake in quitting their native land. For real toilers with the hand, like gardeners, tailors and cooks, a wide field might be found; but yet there is no saying what legal restrictions on Oriental immigration may follow from the new nationalist movement. The jealousy of cheap labor is a growing factor, rendering the future of immigrants uncertain; and to a home-loving, gregarious people like the Japanese peasantry, the risk might probably appear too great.

Foreign Missions.

Japan.

The original name of Japan is *Dai Nippon*, meaning Great Dayspring. The names of the larger islands mean "Main Island," "Nine Countries," "Four Provinces," and "Uncivilized Region." The general shape of the main group is like that of an archer's bow, recurved at each end, the string bisecting the Sea of Japan, the arrow-rest being at Tokyo, the capital, which is thus almost exactly at the centre of the empire.

Japan is a part of the chain of volcanoes stretching from Kamtschatka into China, the islands being the tops of otherwise submerged plateaus. There are eighteen active volcanoes and earthquakes occur almost continually. The scenery is rarely wild and imposing, though in general beautiful. Most of the mountains are rounded and covered with forests.

Nearly all types of vegetation, temperate, arctic and tropical, prevail. A picnic in Japan is called a "flower-viewing," and several times a year the whole population turns out for no other reason than to visit places noted for certain kinds of blossoms. Around these the national holidays revolve. The flowers start with the plum blossoms, followed by the cherry, peony, wisteria, iris, lotus chrysanthemum and maple, for the Japanese count bright leaves as flowers.

The townspeople eat rice as a staple, bread being almost unknown. The poor people in the country eat millet, wheat, barley and the radish. Buddhism forbids the eating of meat, but sometimes the native evade the law, and keep their consciences clean at the same time, by calling deer "mountain whale," while venison is sold in the markets as fish.

The people are bright and quick, and are frank, faithful, kind, loving and courteous, but lying is a national vice. A native will often lie rather than be impolite. Smoking is prevalent, and injures the people.

The Japanese are supposed to have come from Korea. They found in the new country inhabitants who were hunters and fishermen. The conquerors were a superior race, and agriculturists and warriors, armed with iron weapons. They divided the land among themselves, and made the aborigines their

seris. Ancestor worship was the religion of the invaders, and out of their fashion of deifying their relations and heroes arose Shintoism. The ruler, the Mikado, said to he descended from one who sprang from the sun, hecame the head of the nation.

There nre no idols in the Shinto temples. Shintoism consists of the worship of ancestors and the power of nature, the sun especially. The only objects in the temples are a small mirror, emhlematic of light, and some strips of white paper. Pilgrimages to various places form a feature of this religion.

Buddhism was introduced in the sixth century, from Korea, and hecame the national religion. On each side of the entrance to the Buddhist temple in Tokyo stands a hideous idol. To the iron grating enclosing one of these figures are hung many straw shoes helonging to the coolies who have sore feet and have placed them there as offerings and inducements to the gods to cure their feet. In the main apartment of the temple is a shrine where men, women and children pay their devotions. They toss a small piece of money into a hox five or six feet long, place their hands on their heads, repeat a few words in a low volce, and then give place to others. Not far from the shrine is a wooden image, much worn hy ruhhing. A person with a sore hand ruhs a hand of the image; one with week eyes ruhs the eyes, etc., in hopes that the afflicted member will thus he healed. The image of Buddha at Kamarma, thirteen miles from Yokohama, is made of hronze, and is forty four feet in height. It was cast and erected ahout six hundred years ago. In front of the idol are vases and a hronze hrazier whose incense is hurned, day hy day, for the pilgrims who are constantly coming, dressed in white garments, with hroad hats, and little hells fastenen to their girdles or staves.

The Ainos are helieved by many to he the original inhahitants of Japan. They are now found only in the northern part of the empire. There are more than 15,000 of these people. They are ignorant, hut kind and gentle, and more truthful than their more civilized countrymen. They have heautiful hrown eyes and a pleasunt smile. In winter they wear coats and hoods of skin; in summer long coats of hark cloth. The women tattoo their faces. Their ceremonies and customs are quite unlike those of the Japanese, and they are despised by them. At one time it was against the law to teach an Aino to read or write.

The Ainos helieve in one supreme Creator of all things, hut he has, they think, made a great numher of inferior beings, who have assigned to them different departments in the management of the world. It would he a discourtesy for an Aino to worship one deity in place of another. When in danger on the sea, he must call for help only from the god of the sea, and for good crops he must look to the god of the harvest. They think that there are good and had angels, and that there will always he strife hetween them. For every god there is an evil heing who works against him.

The Ainos seldom complain, as they think that whatever the gods do is right, and that whatever they have made is of some use, hut they have little real religion. They have no direct intercourse with God, and pray only when they are in want of something. The wife is never allowed to share in a man's devotions. He is afraid of his wife's prayers, as he knows she is not well treated. The nearest approach to temples or altars among the Ainos are pieces of wood whittled into shavings, which are set up near the house or fishing-place, or wherever they wish the favor of some god to he shown. They helieve in immortality, hut care little ahout heaven or a future life. They say that there are three heavens, the "high vaulty skies," the "star-hearing skies," and the "foggy heavens," and that there are six worlds helow this one. The festival of the hear is their great day of festivity.

The Mikado was the first ruler in Japan, hut gradually the military leaders gain power and took possession of the authority of the empire. There was, too, a gradual separation hetween the military and agricultural classes. The military class was that of the Samural, the "soldier-scholar," from which class have come all the great warriors, statesmen, scholars, reformers, Christian thinkers and philanthropists of modern times. For many years there was constant war between the various classes, striving for the mastery. In 1869 the Mikado was restored. The present emporer is said to he the one hundred and twenty-third sovereign of this dynasty. He was horn in Novemher 1852, and succeeded his father in February 1867.

The palace at Tokyo stands on high ground in the western part of the city, and is surrounded hy a moat nnd three walls.

In 1549 Francis Xavier went to Japan, and at first had great success, hut after his death the people hecame suspicious of the Romanists and they were ordered from the country. Thousands of natives fled to China or Formosa' and many were killed. No foreigners except Dutch traders were allowed in Japan, and no Japanese was allowed to leave the country. For two centuries the intercourse with the Dutch langnage and literature and knowledge kept the Japanese from stagnation, and the Dutch paved the way for the entrance of Perry and the treaty with the United States. On July fourth, 1859, certain ports were opened to trade or residence.

In 1859 the first Protestant missionaries went to Japan. They were from the Episcopal Church, and Dr. and Mrs. Hepburn of the Presbyterian Church, arrived in Japan in Novemher of the same year. Public service for foreigners was established at their home in Yokonama, and Dr. Hephurn's medical skill and practice gave his opportunity to speak of Christ to his patients, though he was not allowed to preach.

In January 1872, all the missionaries and Christian residents in Japan united in a week of prayer. The Book of Acts was read in course, day hy day, and some Japanese students joined the missionaries in prayer for the Holy Spirit. The Rev. S. R. Brown, a missionary of the Dutch Reformed Church, organized a church consisting of eleven members. To-day this church has a membership of eight hundred. Then restrictions were removed and foreign teachers were welcomed. The Preshyterian Church sent out ninety-three missionaries from 1859 to the close of 1891. Almost every missionary board founded a mission in Japan, hut there were not enough missionaries to supply the demand. Towns that would have welcomed them were left untaught.

Then, from some political cause, there came a reaction, and there was a popular feeling of opposition to everything foreign; hut the Japanese Christians generally remained faithful to Christ.

The work of the churches in and ahout Tokyo, while meeting opposition and many difficulties, is nevertheless prospering moderately. A missionary just returned from a tour says that he preached in a Buddhist temple now without a priest. The idols were still there, hut the people said the temple had been huilt for the worship of God, and as the preacher said he would preach ahout the true God, he should he heard. Then the people might choose whom they would worship, God or Buddha. A large numher was present, and listened respectfully to the Gospel.

A spirit of greater earnestness is spreading among the churches, hut there is, too, more enmity from Buddhists. At one place about seven hundred people gathered to hear a missionary speak, hut, stirred up hy the priests, they hegan to throw stones, and the meeting could not he held. At nnother place a Japanese he'per was preaching to a large audience who were eagerly listening, when a priest cried out: "It is against the Japanese constitution and law to preach Christianity." This caused n furious uproar, and the teachers had to flee for their lives. The students of tne Doshisha College were also attacked and injured.

The ignorance of the children in religious matters is very great. Most of the girls and hoys still regard their ancestors as the objects of their worship and highest reverence. Most of them have little idea of a future life, or of what is meant hy the soul.

The Romanists in Japan have a special dispensation from the Pope, allowing them to lahor half of the Sahhath day and attend to their religious services the other half. But in spite of these concessions, Romanism does not receive the favor given to Protestantism.

The Buddhists of Japan are at war within themselves, and they are conscious that they are not prepared to cope with Christianity. They say, "The country is now afflicted with crime and calamity, and Buddhists must he up and doing to help or to cure." They nre afraid of the new religion, and are trying to heat it on its own ground. "The hahitual reading of Buddhistic Scriptnres" they say, "at religious gatherings, wearies the people. Popular addresses should he substituted. If the people will not come to the temples, gather them, if possible, into private honses, and teach them there."

Statistical Notes on Japan, Etc.

JAPAN (*alias* Dai Nippon, the Sunrise Kingdom, the Land of Great Peace) is composed of from 3000 to 4000 Islands, though only four are of any considerahle size. This empire stretches along the eastern coast of Asia well-nigh from Kamtschatka to Formosa, including the Kurile Islands at the North and the Loo Choo Islands at the South. If n quadrilateral were drawn large enough to

contain the realm of the Mikado, it would measure 8700 miles by 1840, and would cover nearly 16,000,000 square miles, though the land surface is actually hut about 150,000. The coast line measures over 40,000 miles. At one point a narrow strait separates Japan from Korea, and at another the distance is hut 5 miles across the water to the dominions of the Czar.

The population is about 41,000,000, massed mainly upon these three islands: Hondo (the Niphon of former days), with 30,000 000; Kiushiu, 6,100,000; nnd Shikoku, with 2,830,000. Six cities contain more than 100,000 inhahitants, Tokyo leading with 1,315,000. Seven hundred newspapers and magazines are sustained, and 18,000 books or hooklets are produced annually. The primary schools number 26,000, and those of middle and higher grades, 1800. The navy has 35 warships, and in the army are 270,000 soldiers.

In estimating the victories of Christianity over paganism in Japan, due account must be taken of what has been done hy the Roman Catholic and Greek churches. The latter organization has gathere1 more than 21,000 adherents, and the former 46,680. If to these are added the Protestant native Christians (those who have ahjured the worship of idols and put themselves under the care of the missionaries), a total is gained of at least 150,000 Francis Xavier was the Pope's apostle to the Japanese, and hegan his work in 1549. Such was the zeal of his successors that hy 1614 the Christians are said to have numhered at least 1,000,000; hut by a long series of terrihle persecutions the faith was at length practically extirpated and almost forgotten.

In recent years emigrants from these islands, have become an important element in the Hawaiian Islands, since they number there some 25,000—more than n quarter of the whole population. With the Chinese and Portuguese they supply the labor upon the great sugar plantations.

According to the census of 1890 there were hut 2292 *Japanese in the United States*—mainly upon the Pacific Coast. Since that date they have increased to perhaps 5000. The Methodist Church opened a mission among them in 1877, and is new ministering to these strangers in San Francisco, Sacramento, and Los Angeles. In San Francisco a church of 350 members has been gathered, and the Presbyterians have nhout 100 communicants. Considerahle work for this class is also done by missions for the Chinese.

Chinese hegan to flock to our shores soon after the discovery of gold in California, nor did the stream reach its flood until they had added 130,000 to our population. The last census found hut 106,688 remaining, of whom 95,477 were west of the Rocky Mountains. By the restrictive legislation of recent years the total is further reduced to about 80,000. New York City and Brooklyn together contains some 8000, of whom about 300 bear the name of Christians. The Presbyterians, North and South, the Methodists, Baptists, Congregationalists, and two or three other denominations, as well as the Methodists and Presbyterians of the Dominion of Canada, sustain missions for the Chinese nt various points on the Pacific Coast, almost everywhere with excellent results. Probahly not less than 5000 Chinese in America have accepted Christ as Saviour, of whom a large proportion have since returned to their native country nnd are spreading there among their benighted neighhors the glad tidings of the great salvation.—*Missionary Review of the World.*

THE KOBE FOREIGN SETTLEMENT.

Kobe Chronicle

A GLANCE AT ITS HISTORY.

When elections to public administrative bodies take place without exciting the least enthusiasm amongst those who have the franchise—as, for example, the recent election of a new member to our Municipal Council—the historian is justified in applying to such public hodies the remark usually made concerning wives,—namely, that "those least talked about are the best." There is always a danger, of course, lest apathy of this description lead in the end to absolute indifference as to the manner in which the public affairs of the Settlement are managed. The Municipal Council, however, has now in all probability hut a short time to live, and the time has come to consider what preparations shall be made for bringing the excellent work it has done to a satisfactory conclusion. First let us glance back over the history of the Settlement and the Municipal Council. Kobe-Hyogo, as it is generally known, was opened to foreign trade on January 1st, 1868, and there still remain amongst us a few of the first settlers. They found the Settlement a sandy little wilderness, "near the village of Kobe." Rice had originally been cultivated here, but by the terms of the Convention the Japanese Government filled in the fields to render the land suitable for huilding upon. The fields, however, were filled in so badly that foreign purchasers at their own expense had to raise their huilding plots nearly two feet in order to bring them on a level with the streets which were then being constructed.

The first sale of land that took place by public auction was held at the Customhouse on September 10th, 1868, and from that day the history of the Municipal Council commences. At this and the following auction, each lot was offered at the upset price of 8 *boo*. The fluctuations of the *boo* exchange in those days were very great indeed, and sterling exchange is so very different now that it is difficult to give the equivalent in our present money. Eight *boo* then equalled ahout $8. The lots being offered at the upset price, purchasers had to hid an advance on it. The upset price went to the Japanese Government, and it also received half of what was paid over and above that price, the other moiety going into the Municipal coffers, to be expended on the construction of drains, the laying out of the streets and other public works.

At the first auction the Bund lots all sold at something above the upset price, as well as a few lots at the back, especially those verging on the native town, now Division Street, the sales comprising in the aggregate about one-third of the Settlement. The second auction was held on January 1st, 1869, when there was a demand for more lots, and several centrally-situated sites were then purchased. Sales were slow, however, and values did not rule much above the upset price.

On May 16th the following year another auction was held, proving the most important and exciting of them all, and practically the whole of the remaining lots were sold. Intending buyers had combined to purchase the whole of the land in one lot, and to dispose of it among themselves by private auction, dividing the surplus. At the last moment, however, dissension crept in, resulting in a division of forces, and the two combinations bid determinedly against each other, raising the price to fancy values, reaching to something like $2,000 for an average lot. The Japanese Government and the Municipal coffers heuefited considerably hy this auction, and the Municipal Fathers were able to proceed with the construction of drains, streets, and the erection of a town hall with a substantial fund to draw upon. The land having passed into foreign hands, a Municipal tax was levied, which has remained at the same rate ever since, notwithstanding the growth of the town and its increased prosperity. Attention may here be drawn to the fact that in the early days the dollar stood at about 4s. 6d., whereas it stands now at 2s. 1½d. Dollars in those days were not only more valuable, but there were fewer of them in circulation. And as to foreign trade—well, we are continually boasting of its enormous increase, which conveys the impression that in the early days there was very little—a fact which goes without the saying. The taxes, indeed, weighed rather heavily on the pioneers. Scarcely one half of the lots were huilt upon within the first ten years, and many which were bought on speculation yielded no rent to their owners. And so a period of depression set in; hack lots could be had for a mere song, and some were even abandoned by one or two speculators who had grown tired of paying ground rent. For many years the prospects did not seem very hopeful, hut at length trade commenced to recover gradually, and the few abandoned lots were put up and sold at the last land auction held in the Settlement.

The Municipal Fathers from the first continued faithfully to discharge the duties and responsibilities of their position, managing, when trade was at a low ehb, to trim their needs to the extent of their purse. When the Settlement developed into an important tradal centre, and the land became covered with godowns and offices, Municipal responsibilities and expenses increased as a necessary consequence, and though it is not in the nature of man to cheerfully pay imposts, it must he put on record that when the need became apparent a police tax was paid without a grumhle.

The time has come round again for presenting the Municipal Budget, and we have no doubt the Chancellor of the Exchequer will make the usual complaint of insufficiency of funds; yet we have the satisfaction of knowing that

serfs. Ancestor worship was the religion [illegible] when they are in want or [illegible]

there is no community in the world whose financial position is sounder than our own. There are no debts, and the valuable Municipal lot represents a free asset. What is to become of it when the government of the Settlement is handed over to the Japanese is as yet an open question; but the liberal policy of the Council of late in their expenditure on improvements, such as the re-laying of the footpaths, is, we believe, generally appreciated. It was also satisfactory to find the Chairman at the last meeting calling attention to the state into which the Recreation Ground seems to be drifting, and we hope that a grant will be made towards improving the appearance of the ground. Why should not the Council act in conjunction with the Cricket Club in this matter? There is also the old Japanese cremation ground and cemetery in Division Street, subsequently converted into a "park," but which of late has been going to ruin. We are glad to notice, however, that since attention was called to this spot in our columns a few weeks ago, some little improvement has been effected. It would be a popular course if in the declining years of the Council they would restore to the "park" some of its pristine beauty. Of one thing we may be assured, that when the time comes for the Settlement to be handed over to the Japanese local governing authorities, it will still remain a practical example of what can be done by good administration, and we hope it will even then and for long afterwards retain its character as the Model Settlement of the Far East.

NEWS OF JAPAN.

Opposition Triumph at the General Election—The Famine in the Northeast.

TOKIO, March 7.—The general election which took place a week ago in consequence of the dissolution of the popular branch of the Legislature last December has resulted in a decisive victory for the Opposition parties. Of the latter there are two, the Constitutionalists (*Seiyu-kai*) and the Progressives (*Shimpo-to*), the former led by Marquis Ito and the latter by Count Okuma. Estimates differ as to the exact strength of these parties in the new House of Representatives, but the most reliable in my opinion is that which accords 193 to the Constitutionalists and 86 to the Progressives. The total number of seats in the House being 376, it will be observed that the Constitutionalists alone command an absolute majority of 10, which will be increased to 182 in case the two parties combine together as they did in the last session.

In any case it is evident that the Cabinet has suffered a crushing defeat in its appeal to the country over the question of the ways and means for the proposed increase of the navy. It may be remembered that in the last winter session of the Imperial Diet, a collision was precipitated between the Cabinet and the majority in the lower house as to the source whence funds should be provided for the new naval scheme involving an expenditure of a little over 100,000,000 yen in ten years. The Government proposed to provide the required money by making permanent an extra taxation on land originally voted for a period of five years, which is to expire in less than twelve months from now. This met with a strong opposition from the parties named above, which insisted that the new naval scheme should be financed partly by the postponement of some of the numerous public works, but principally by reforms in the administrative and financial systems of the country. As to the necessity of increasing the navy, there was a perfect unanimity of opinion in the Diet, the only point at issue being the ways and means. In opposing the Government's proposal to perpetuate the increased land tax the Opposition never contended that the burden was too heavy for the farmers. They admitted that the latter were perfectly capable of paying even more. But they argued, and I believe with justice, that it would be the height of folly to get by taxation what could be easily procured by a policy of economy.

By their votes at the general election just concluded, the people have plainly indicated their preference for the policy advocated by the Opposition parties. From this your readers would doubtless infer at once that the Ministry have got now to step out of office and give place to men in whom the country has just declared its trust. Such, indeed, is the view taken in party circles here. But it is far from certain that such will be the result of the present situation. It has to be remembered that there is a strong body of opinion in bureaucratic and conservative circles against the introduction of anything savoring of party government. This opinion is theoretically supported by the Constitution, which makes the Ministers of State responsible to the Emperor and not to the Diet. The Ministry now in power happens to be composed for the most part of men holding this view of government. Some of them were so defiant in their attitude a few weeks ago that they openly threatened to dissolve the House of Representatives any number of times until they get what they want. Since then, however, a more reasonable temper seems to prevail in Cabinet circles, and hopes are entertained that, in recognition of the clearly expressed wishes of the country, the Ministers will quietly go out of office and thus afford a chance to the Opposition leaders to carry out their mandate newly received from the people. But the situation is just now so full of uncertainties that he would be a bold man who would venture to predict the outcome one way or the other. It will not, however, be long before some definite development takes place, for the new session of the Diet is to meet some time in May.

Besides politics, the question now occupying a good deal of attention is the famine in the northeastern portion of the main island of Japan, where the crop of rice was in many places almost nil on account of the inclement weather of last summer and autumn.

What I want to say about this famine, and what has attracted widespread notice and grateful admiration among the Japanese people, was the prompt and hearty manner in which the foreign community in this country has responded to the call of charity. The subscription list opened by the leading members of the foreign society at Yokohama has been rapidly filled with substantial sums, and their example has been followed in all other trade ports, the result being already a goodly sum of money which is being very judiciously disbursed among the needy by a special delegate sent by the trustees of the fund. The foreign residents have indeed been so prompt in taking the matter up that they have even anticipated the Japanese public. The latter, whose apparent indifference until some time ago has been matter of some comment, has also waked up to the needs of the case, and subscriptions are beginning to pour into the offices of many of the leading journals here, headed by the *Jiji* and the *Nichi Nichi*. The conspicuous part taken by the foreign public of Japan in the present work of succor is producing a most excellent impression among the Japanese. M. ZUMOTO.

AN ENGLISH EDITION OF THE "KOKUMIN-NO-TOMO."

The proprietors of the *Kokumin-no-Tomo*, a Japanese weekly magazine, published in Tokyo, propose a somewhat novel undertaking—that of bringing out a monthly magazine in English. We have received a prospectus, which points out that at the present time, when the "eyes of the world" are "turned upon Japan with greater attention than ever before," it is as desirable that "Japan should strive to make herself known to the outer world, as that the world should seek for means of knowing her."

In the treaty ports there are journals published in foreign language, and even in Europe and America the press devotes no little consideration to Japanese affairs. We are glad to acknowledge that much of what is written concerning us is good in its own way. But one can learn from these sources only what aliens think of us. For a thorough understanding of our country and people it is desirable that foreigners should also know what the Japanese think of themselves and of the world at large. At any rate we urgently feel the necessity of speaking out for ourselves. To do this in our own language would be of slight avail, the Japanese written characters being familiar to only a few foreigners. Hence we venture to start *The Far East* as an English edition of *The Kokumin-no-Tomo* ("The Nation's Friend"), through which to explain ourselves to the great public beyond the seas. It is not a very thankful task to be obliged to write in a strange tongue. But as the thing needs to be done, we have decided to do it; and care shall be taken to secure the utmost accuracy of style by enlisting the aid of foreign experts in English writing.

Animated by this sense of public duty the promoters of *The Far East* announce that the magazine will deal with the following subjects:—

(1) Politics, industry, commerce, military and naval affairs, religion, science, literature and arts will be discussed, with the object of showing the past history, present condition and future prospects of the Japanese national life.

(2) Each number will contain a survey of current events in, and relating to, Japan and the Far East.

(3) In editorial articles deliberate opinions will be pronounced on important questions of the time, and the foreign relations of Japan will receive special attention.

(4) A large space in each number will be assigned to contributions mainly by Japanese writers. Foreign contributors, however, are not excluded.

(5) Our columns will be open to correspondents, both foreign and Japanese, the power of selection remaining with the editor.

Among the list of contributors we find the names of no less than sixteen gentlemen avowedly connected with missionary undertakings, only two names—those of Captain Brinkley and Mr. E. H. House—representing the foreign lay element.

The following is sent to missionaries and others. W.D.

Dear Brother:

On the 20th of February there arrived from America three young men, college graduates, who came to Japan for the purpose of doing Christian work whilst supporting themselves by teaching. They bore letters from brethren of several Foreign Mission Boards, of the Young Men's Christian Association, and of the prominent laity, suggesting what was also suggested in letters received personally by certain of the undersigned, viz., that an interdenominational committee should be formed in Tôkyô to aid by counsel and otherwise in locating these and such other brethren as might hereafter come out to engage in similar self-supporting missionary labor. The correspondence above referred to also recited that these brethren had by private contribution been furnished with their passage-money hither and a slight amount in excess in consideration of which they were for three years to do Christian work in the vicinity of their several schools exerting themselves always in harmony with work already established and for the time if necessary ignoring their own denominational bias or preference.

In compliance with the above request this committee has been formed and, feeling that much good can be accomplished by thus introducing into Japanese schools the influence of earnest Christian men, we unite in asking your coöperation. It is especially desired to obtain the names of those in charge of schools that are able to pay 75 yen and more per month, and who are likely to want foreign instructors. The teachers who will be sent out are all to be Christian men and college graduates and therefore it is quite necessary to have immediate information concerning places likely to need such teachers so that they may be secured before the disbanding of classes at the end of the college year. Will you kindly send to the Secretary any such information which you may be able to obtain.

J. L. Amerman, (Chairman).
J. H. De Forest.
C. S. Eby.
C. H. D. Fisher.
J. McD. Gardiner.
William Imbrie.
W. R. Lambuth.
M. S. Vail.
W. N. Whitney.
J. Williams.

J. T. Swift,
Secretary and Corresponding member,
9, *Hikawa-cho, Tôkyô.*

Care of
W. N. Whitney, M. D.

Tôkyô, March 16th, 1888.

THE SOUL OF JAPAN

In a remarkable article which we published yesterday, our Correspondent at Tokyo sought to explain the problems which lie before Japan in her new era of Taisho, or Righteousness. He gave expression to misgivings which many men share about the future of the Island Empire. Japan has solved many surface problems during the last fifty years. She has been born anew, but has she found her own soul? Our Correspondent evidently thinks that she has not, and that the leaders of the Japanese nation has a greater task before them than any which confronted the Elder Statesmen of the Meiji era. The Elder Statesmen were intensely practical constructive politicians, but the Japan of the future will not find moral salvation in politics and in executive administration. Many sweet and gracious ideals have been ruthlessly trampled under foot while the Meiji builders were at work. The scaffolding of the structures of the new age is still visible, the dust raised by the workmen still floats in clouds, and meanwhile it seems to many observers that something of the fragrance and simplicity of Japanese life has vanished for ever. If such a loss has been sustained, if material advancement has been purchased at the price of spiritual decay, if the vitalizing essence in which lay the true secret of Japanese greatness is really perishing, then the outlook is dark indeed. Plainly the men who hold in their hands the fate of the Japanese race are filled with deep anxiety. They see the ancient virtues of their people growing dim, the old habits of thrift and sobriety weakening under the allurements of a glittering prosperity, the old ideals of devotion and self-abnegation vanishing in the greedy race for wealth and ease. Their efforts to stem the new tendencies verge upon the pathetic. We hear of rescripts enjoining the moral virtue, of cold and passionless scrutiny of the faiths of other races, of ingenuous conferences to consider whether a new eclectic religion might not be framed and forced upon the people. Japanese administrators will never succeed by methods which Akbar tried in vain. To produce a new spiritual awakening is beyond the arts of bureaucracy. Reverence for the semi-sacred attributes of the Ruler, intense zeal for the mundane side of national aspirations, will never satisfy the craving Japan still gropes rather blindly to assuage. Even the pure and lofty patriotism of the Ashikaga knighthood had a deeper vivifying influence behind it, an influence which will not be found afresh in Government decrees. Vaster forces must keep Japan on the upward path, and they must spring from the soul of Japan herself. "Victory from within, or a mighty death without," writes Okakura.

Yet, though we recognize the gravity of the problem which lies before Japan, we are by no means disposed to regard it with despondency. A nation which has passed in a few decades from chain-armor to super-Dreadnoughts is bound to reel for a while under the impact of new and unwonted ideas. The process of mental readjustment is far slower than the external changes, and meantime faith weakens and venerable traditions dissolve. That the mystic semi-worship of the Monarch should not survive in its full intensity was only to be expected. Even "The Way of the Gods" has long been half submerged beneath a flood of Western literature which declaims much about rights and says little of duties. If the intellectual Japanese who welcomed the advent of Occidental thought did not foresee this result, they must have been blind indeed. In the spiritual crisis through which Japan is passing she is only sharing the experience of every Oriental country. The whole East is in travail, and the old faiths are everywhere being shaken to their foundations. We see the same symptoms in Turkey and Persia, where the younger generation render lip-service to Islam, but are full of ideas picked up on Paris boulevards; in India, where contact with the West is making men agnostics, and the Government watches with alarm the apparent decay of national religions; in China, where the precepts of Confucius are giving place to naked materialism. To us these manifestations still seem but the froth upon the deep ocean of Asiatic spirituality. The instincts bred in the days before written history began, the perceptions nurtured when the world was young, and clung to ever since with implicit fervor, are not likely to be eradicated because Eastern races are shouldering rifles and building cotton mills. Mankind in the Orient, far more than in the artificial West, still seeks spiritual guidance in every act of daily life. The myriads of the East have not been deflected from their traditional paths because a few of their leaders have forsaken the ancient ways. The star of Islam still burns fiercely. In India the very foes of British rule perceived that the best way to attract the masses was to profess to have derived religious sanction for their malignant acts. And in Japan, let us remember, the Revolution which has recently been so much in our minds really had its origin in a religious revival. Not the guns of Commodore Perry, but the preaching of an older form of Shintoism, did most to bring about the restoration of the Emperor. If moral faith has weakened in Japan, the country still shows unusual signs of spiritual activity in varying forms. New modifications of old faiths are attracting millions. Though Japan awaits anxiously a new flash of Divine illumination, light will assuredly come.

The mistake we men of the West make in contemplating the East is that we fix our eyes too much upon externals. We see the surface, but do not sufficiently discern the spiritual ferment within. Above all, we are so absorbed in the spectacle of great nations covering in one leap distances which we took centuries to traverse, that we hardly grasp the truth that the inner mind of mankind is not thus swiftly transformed. It is probable that the tendencies we ascribe to the East are often the reflections of our own shortcomings. Our transition to our present environment was gradual enough, but it has left us vaguely conscious or apprehensive of spiritual decline. We have quickened the pace, but the fever thus engendered has carried us far from the ages of faith. We talk of a new way of life, but pursue it not. The forms of belief in the East are not ours, and never could be ours; but in its own mysterious way, the perturbed East perhaps remains nearer spirituality, as it is content to conceive it, than we are ourselves. The essential heart of Japan, which was untold centuries in the making, has not been changed out of all recognition in fifty years. Some years ago an Englishman was walking amid the mountains of Japan soon after sunrise. His path led downwards amid precipitous valleys where the gloom of night still rested. As he passed a lonely cottage an aged peasant woman stepped forward, gently touched his sleeve, and, pointing back, said "Fuji." The wayfarer turned, and his gaze followed her trembling finger upward, beyond fold after fold of dark hills, till it rested upon the glorious snow-clad summit of Fijiyama, gleaming white and spotless in the dawn and looking like a vision of eternal peace. The poor woman wanted the stranger to share her treasure greater than riches—the first glimpse of Fuji at sunrise; it is for such moments that one travels. We believe in the future of Japan. We do not think that a people which has done so much, which derives its strength from such a noble past, will follow a downward path; but the hand destined to turn its gaze anew to loftier visions may not be found among its statesmen and its captains.—*The Times.*

WHAT IS CHRISTIANITY?

Since Dr. Harnack of Berlin threw down the challenge to the Christian world some ten years ago, in his book which has been so widely read, bearing the above title, much literature has appeared in Germany, Britain and America on the side of evangelical Christianity as well as on the side of destructive criticism, which has been followed with the keenest interest in this country. In a book written by Rev. H. Kozaki, which appeared in October last, entitled "Kirisutokyo no Honshitsu," published by the Keiseisha of Tokyo, we have the conclusions reached by one of the most prominent leaders in the Christian Church in Japan on this vital theme, though, to avoid confusion with the Japanese translation of Harnack's book, he has chosen to give it a name, which may perhaps be rendered "The Essence of Christianity" or "The Essential Nature of Christianity." Mr. Kozaki's qualifications for the task he has undertaken are too well known in Christian and educational circles in Japan to require repetition here; and a careful study of this book furnishes abundant evidence of the finished scholar and mature Christian, whose utterances on the fundamental problems of religion must carry the weight of an authority, not only with his Japanese readers, but if happily, some one would put it into English or German, equally with Occidental readers, as well.

He begins by a comprehensive survey of the religious situation in Japan and the characteristics of Japanese Christianity during the past fifty years, noting the intellectual struggles through which men like himself have passed into the certainties of faith,

while others stumble by the way. The storm center, as in other lands, has been and is the person and work of Jesus Christ, upon men's attitude to whom hangs their destiny. Here, as in the West, are found, side by side, two interpretations of Christianity apparently similar, but essentially different. On the one hand Jesus Christ is reverently regarded as the highest product of religious evolution;—the ideal towards which men should ever strive to approximate; while on the other hand He is, in addition to this, God manifest in the flesh, by Whose work of atonement men find moral deliverance, and by living fellowship with whom they may now consciously realize the kingdom of God within them, and in society around them.

It may be said that the burden of Mr. Kozaki's message is to show, from the testimony of the living experience of the early Church, which stood closest to the historical Christ, and of the Church as a whole all through the nineteen centuries of Christian history, that the former represents a maimed, contracted and ineffective Christianity; while the latter is a full-orbed, perfect and all-conquering Christianity for all times and climes.

The headings to the twelve chapters into which he condenses this comprehensive work of 388 pages, briefly indicate the scope of his discussion. I. The Problem of Christianity in Japan. II. Various Interpretations of Christianity and the Christianity of the Apostolic Age. III. Modern Thought and Christianity. IV. The Problem of Christianity in Modern Times. V. Is it the Teaching of Jesus or of Paul? VI. The Resurrection of Jesus. VII. The Religious Consciousness of Jesus. VIII and IX. Jesus' Consciousness of His Messiahship and of His Divine Sonship. X. Our Religious Consciousness and the Present Problem of Christianity. XI. The Fruits of Faith as manifested in the History of the Christian Church. XII. The Christianity of the Future.

The readiness with which he makes *apropos* quotations, for the purposes of his argument, from the great writers, right down to the most recent, shows how deeply he has drunk at the fountains of the great masters of religious and philosophic thought of various schools, from Schleiermacher, Hegel, and Ritzschl to Harnack, Kaftan, Sabatier, Fairbairn, Sanday, Denney, and Forsyth; and his grasp of the distinctive features and yet essential oneness of the Christology of the New Testament, as well as of the subsequent developments of doctrine in the history of the Church, would do credit to a Professor in a Theological Seminary anywhere. He is dominated throughout by a practical rather than a speculative interest, bringing everything to the test of experience and a spiritualized reason, and everywhere throughout the book one cannot but feel the warm glow of the heart of a man in living touch with the Unseen Realities. He draws some most suggestive inferences from the religious statistics of the United States for the past hundred years, where Christianity has, if anywhere in its history, been on its trial in this new country, showing the paralysis which has been upon those so-called liberal Churches which have labored strenuously for a curtailed type of Christianity, and the victorious advance of those Churches which, while welcoming the most careful research and profound study, have stood staunchly for an evangelical Christianity "based upon the the fullest recognition of Jesus Christ as Saviour and Lord, and thus pointing a moral to the Christian Churches of Japan today. His Book reveals the calm faith of a man who has fearlessly faced the problems presented to religion by modern science, historical criticism and the ever-widening area of international religious intercourse, and has reached sure and solid ground. Like the ancient prophet in whose heart the word of Jehovah was as a burning fire shut up in his bones, so that he was weary with forebearing and could not contain, he writes with the profound conviction that the psychological moment has arrived in Japan for the truth, for which his book stands, to be spoken to his people. It deserves to be read and pondered by every Japanese and foreigner seriously concerned in Japan's social, moral and religious regeneration. May it not be that it is destined to mark an epoch in the history of Christianity in Japan?

HARPER H. COATES.

PHYSICAL EDUCATION IN JAPAN.

Dr. Mishima Michiyoshi, of the Department of Education, delivered, a few days ago, an interesting lecture on the necessity of physical education in this country, before the Japan Physical Education Society. He dwelt at length on the urgent necessity for physical culture in Japan side by side with the expansion of her armaments, and stated with regret that just as the military surgeons complained of physical deformity among recruits to an extent of 8 and 9 out of every 10, so he found that the majority of students and pupils he medically examined were either sickly or physically deformed. The speaker next alluded to the universal cultivation of athletics in Europe and America, and to the great importance this has in the development of Western boys and girls. Comparing the constitution of German boys and girls between the ages of 6 and 14 with Japanese boys and girls of the same ages, he discovered that in stature the Japanese boy is on an average, shorter by 1.9 *sun* (*sun* $\frac{1}{10}$ of a *shaku*: *shaku* 11.9 inches), while his sister is 1.8 *sun* shorter than a German girl. As to weight, the German boy excels the Japanese by 534 *momme* (*momme* 58 grains Troy), and the German girl by 587 *momme*. It is evident that these relative differences must increase with growth. The European again is not considered to have reached his fullest vigour until the period that intervenes between 35 and 45, but the Japanese, being a precocious race, attains his fullest development at 30, at which age growth is arrested and retrogression commences. The adult male in the West measures on an average 5.54 *shaku*, the Japanese of corresponding age only 5.25 *shaku*, a difference of $\frac{29}{100}$ *shaku*. The European adult female measures 5.21 against 4.84 of the Japanese; in other words, there is a difference of $\frac{37}{100}$ *shaku* in the relative stature of the two. It is generally observed that the European female and the Japanese male do not differ much in stature; but whereas the adult European male weighs 17.3 *kwamme* (*kwamme*, 8¼lbs. av.) the Japanese weighs only 15 *kwamme*. There is a difference of 2.6 *kwamme* in weight between European women and their sisters in Japan, the former weighing 15.6 *kwamme* and the latter 13 *kwamme*. The comparative measurement and weight of the two races as applied to military classification are in accord with the foregoing facts. The English and German soldiers measure 5.58 *shaku*, the Russian 5.57, and the French 5.55. The average of the Japanese soldier for the last 10 years is 5.42 *shaku*, which, as compared to the English and German, is less by 1.6 *sun*, and 1.3 *sun* less when compared with the French average.

The difference between Japanese and Chinese in respect to physical constitution is also striking. A certain medical expert examined during the late War some 400 males and females at Shinking. The lecturer selected the result of examinations of Chinese males between the ages of 35 to 45, and discovered that they average in stature 5.58 *shaku*, which is higher than the average stature of Japanese soldiers by 1.6 *sun*. In China, again, the average stature is above 5.3 *shaku* and men above 5.6 *shaku* are extremely numerous, but men of such height are exceedingly rare in Japan, where the average is under 5.3 *shaku*. In Japan the ratio of persons above 5.6 *shaku* is only .98 per cent., while in China the ratio is as much as 17.81 per cent. The question that the Japanese nation has to consider is the effect that athletic exercise, as understood in the West, will have upon the race. The lecturer thinks that as the average stature of soldiers during the period of 10 years has increased to 5.42 *shaku*, the people possess an inherent capacity to increase in height, and that the sooner physical culture is raised to the position it holds in the West, the better will it be for Japan.

A JAPANESE SOLOMON.

By a Presbyterian Missionary.

In one of the many temples of Tokyo is an idol tied about with ropes from head to foot. The story is that many years ago a weary pedlar deposited his burden for a few moments before this god, assured that under his care naught would happen to his humble worshiper's goods. Absent for a few moments in quest of refreshment he returned to find his bundle of fine white silks gone, no one knew whither. In his distress he appealed to a certain noted Judge Oka to assist him in the recovery of his goods. After listening to the story, the judge said, "Since no one was seen entering the temple or disappearing with the bundle, it must be that the god has stolen it. Hence we must arrest and imprison him until he confesses and restores the goods." Saying this, and to the great consternation of the worshipers, he bound the idol hand and foot, and haled him to prison. A public trial of the god, Jizo by name, was announced. The entire community flocked in greatest amazement to the spacious court-room. The idol Jizo was brought in in fetters and the trial duly opened, the great audience looking on in speechless awe. Suddenly all doors were closed, and every exit watched by soldiers under strictest orders. The entire community found itself imprisoned. The stern judge turned deaf ears to every plea for release, promising freedom only on condition that each inmate would send to his home for white silks, with which to cover their Jizo in mourning, who had thus transgressed; the god in these white robes thus to atone for his misdeeds. After atoning this and thanks to these gifts from his devotees, he would be duly restored to his former pedestal of innocence.

Jizo was bedecked, well-nigh overburdened with grateful gifts, wrapped over and over with white silks, each gift carefully marked with the donor's name as ordered. Judge Oka calmly pursues his work in deliberate order. Amid the many pieces of silk he soon detects the manufacturer's mark which the pedlar recognizes as on the piece stolen from him. Thus among these belongings of Jizo the theft is detected, fully and openly confessed, and Jizo makes due restoration. The atonement thus made as bargained for, the judge allows Jizo to return to his former pedestal of glory with even an added halo amid exultant shouts of the people. Jizo has rescued himself from deep ignominy and his powerful confession shows him in a new and most desirable light to his devoted followers. Henceforth whoever loses aught by theft, needs but put Jizo in fetters and he is sure to make restitution again in due form. That he now stays covered, hands, feet, body, and head with ropes instead of white silks, is a testimony to the solid faith of the people, but also to the number of thefts as well as to Jizo's impotence, in default a Judge Oka, to exchange these fetters for soft and lustrous silks.

DEDICATION OF THE DOREMUS HALL.

It was a heathen but a noble King who said, "Thus shall it be done to the man whom the King delighteth to honour:" (Esther 6:6) and thus may we say in view of the good and great work wrought by the Women's Union Mission Board Society of America, wrought in this and in other lands; in view of the very interesting dedicatory services of this Mission's new three-story school building, and all for school purposes, on the former site of the *Kyoritsu Jo-Gakko*, No. 212 Bluff. The services were held from 3 to 5 p.m. on the 26th inst. The morning, rainy and forbidding, turned to bright sunshine for the afternoon, which lent a charm to the occasion. The exercises were preceded by the planting of a pine tree—the emblem of joy and longevity—in front of the building, and in the presence of the American Minister, Hon. Lloyd C. Griscom and Mrs. Griscom, and other guests from Tokyo, and of Mayor Ichihara, and friends of Yokohama. A photograph was taken in advance of the services, as also an inspection of the conveniences of the class rooms, and facilities for instruction in sewing, etiquette, and calisthenic exercises, as well as a view over the city and harbour, and wide extent of country and mountains, with peerless Fuji in the distance.

The well filled chapel with guests and the gallery with the pupils of the school were waiting at 3.15 p.m. the opening of the services by the Dedicatory prayer, very fervently and gratefully offered by the Rev. Henry Loomis, Agent of the American Bible Society, and father of Miss Clara Loomis, Principal of the School, and to whose efforts the donation was secured for the erection of the building, rather than from the general fund of the Society.

A Scripture recitation in concert was given by the school, first in English, and afterwards in Japanese, in which "Commit thy way unto the Lord"; "The fear of the Lord is the beginning of wisdom," were noticeable."

This was followed by an English Hymn:—"Glory be to God on high," rendered by the school, with organ accompaniment in the gallery.

The History of the School and of the Mission to Japan was given by Miss Crosby in a very easy and conversational manner. She recounted briefly the history of the thirty-three years since the setting sail, 1st of June, 1871, of Mrs. Pruyn, Mrs. Pierson and herself from San Francisco, on the steamer *Japan*. She spoke of the two first half orphan children of an English soldier received into the Home; of the school for young men opened in a barn; which increased to 20 before the close of the year. She paid an affectionate tribute to the memory of Mrs. Pierson who taught so indefatigably for 20 years in the school. Told of the 1st death in the school of a young girl who had made great advance, the death occurring on the same date as of her entrance 3 years before. Told of Miss Guthrie's six years labours, Mrs. Benton, afterwards Mrs. J. C. Ballagh, Mrs. True, Dr. Kelsey, and other workers. Paid a tribute to Mrs. Sharland's volunteer Musical Services for some years. Their first graduating class was in 1882, or eleven years after arrival, though several had had a full course before. These included, the whole number had been 148. In speaking of the kind donation of the benevolent person whose name could not be mentioned, as well as of the 500 *yen* contribution of graduates for electric lighting, she said "we cannot be thankful enough for all that has been done for us." The chanting of the Benedictus by the school followed.

Hon. Lloyd C. Griscom said, on being introduced, it was not his intention to make a formal speech, but to give expression of his appreciation of Mission work, and especially woman's work, for the home life of the people for whom they so sacrificingly laboured. He said his views were entitled to the greater weight inasmuch as prior to his being sent abroad as representative of the Government first to Turkey, and afterwards to Persia, he had not been in sympathy with Missionary work; was perhaps hostile and inclined to ridicule the work of foreign missions. The change wrought in his views was due to his having been brought into close intimacy with what missionaries were doing, as at Scutari Girls' College, in Turkey; and at Teheran, and at Ispahan in Persia. At the former was a single lady, an M.D., surrounded by 30,000 hostile Mussulmen. At Ispahan a whole colony of English and Americans were giving themselves to the education and betterment of the people. He could hardly express his admiration for the self sacrifice exhibited, and felt perhaps the greater interest in woman's work for woman. In conclusion he wished nothing but continued success for the Institution.

A Japanese Hymn was sung by the School.

Rev. Dr. Ibuka, President of the Meiji Gakuin, had on the programme been assigned to give a history of the School in Japanese, but this he regarded as a mistake arising from Mr. Kumano, long and intimately identified with the School, now with the Meiji Gakuin, having been expected to give a history, and not being able to be present he had come to take his place. He spoke of his early knowledge of the School, coming himself first to Yokohama at its commencement, 1871; of his being in Dr. Brown's school next door; and of its intimate relations with the Nihon Kirisuto Kyokai. He spoke of the contrast in woman's education then and now; of the difficulties that had to be overcome; and of the far reaching results of Mission Schools, as he found on a recent visit to Taiwan—whose many officials and progressive men have wives educated in these Schools. This for their own happiness, and community of ideas, and for foreign intercourse. Consequent on this war, this will be far more general and important—hence he urged the greatest advance and prayed for the temporal and spiritual prosperity of the School.

Miss Ida Koto, one of the pupils, on behalf of the School gave a rapid fervent address of congratulation to the founders and supporters of the School, and for what it had done for its pupils and the country, and prayed for a new heart—a heart dedicated to God, as well as a new school dedicated to his service.

The Rev. J. H. Ballagh said on rising he had been requested by Miss Crosby to write his address so as not occupy too much time or to traverse too wide a field; so having written, he supposed he would have to read the same. It was as follows:—

A fellow Japanese Minister at the 30th anniversary of the Shiloh Church, held a week ago to-day, introduced his congratulatory remarks by the text, (Ps. 126:5 6): "They that sow in tears shall reap in joy. He that goeth forth and weepeth, shall doubtless come again with rejoicing bringing his sheaves with him."

I would similarly begin mine to-day at these dedicatory services of the Doremus Hall by other Scripture and agricultural allusions not inappropriate to this delightful occasion. The Wise man's saying, in substance though not in word, "A time to sow and a time to reap" (Eccl. 3:2); and the Lord's own saying:—"Say not ye there are four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: *that both he that soweth and he that reapeth may rejoice to-*

gether. And herein is that saying true, one soweth, and another reapeth, St. John 4:35-37. In these texts we have more than suggestions enough or the few moments allowed for remark on this happy occasion.

The space of time, is worthy of note, that has been granted the Woman's Union Mission Board Society of America for sowing not only the precious seed but for gathering in some of the abundant fruits of their labors. Forty and four years is it from the organization of this first of Women's Boards of Missions—the fruitful Mother of all subsequent and denominational Boards, that have since come into existence and have done such effective labors for their sex in all lands. Forty and three years is it from the commissioning of their first representative, Miss Hariet G. Britain to Culcutta, India, the very year of my own arrival in Japan. Thirty and five years since commissioning Miss Douw, a self-supporting lady of Albany, N.Y., to Peking in China; and thirty and three years since commissioning three elect ladies to Yokohama, Japan; Mrs. Mary Pruyn, Mrs. Louise H. Pierson, and Miss Julia N. Crosby. Two are not, for God has taken them—and one is still spared to be with us and to be the honored head of the Institution and to take part in the exercises of this occasion.

I count it a great privilege to have known all these representative workers, some quite intimately, and to have been associated with them in various departments of labour. Of them I can say, as the great Apostle to the Gentiles said of certain women who wrought with him in the Gospel, *their names are in the book of life* (Phil. 4 2). But not only the honored workers, but Mrs. Thomas C. Doremus, the vigorous organizer and first President of the Society; and her no less efficient daughter, Miss Sarah Doremus, the first and only Secretary of the Society, after whom both mother and daughter, I understand, this Hall has been named. I am not well informed as to the Society's financial representation in India, but in Shanghai I know it has both the Bridgeman Home, and a Hospital of recognized worth and standing. And here, the American Mission Home from the outset was a recognised power in the foreign and Japanese Christian communities. The sowing has been long and faithful in the case of Eruasian children, at the first; in instruction of a class of young men, eight of whom, we learned but a few days ago, had been passed over to the care of the Rev. Mr. Loomis on his arrival in 1873; and who formed the nucleus of the Shiloh Church. Then of young girls, and even women, and of one man whose wife and daughter were in the School forcing himself in that he might see for himself their methods, and he the greatest sinologue of his day, and subsequently the head of the Woman's Normal College! Of the variety and quality of school and evangelistic work, of temperance work, of influence in the organization of the Foreign Union Church and of the Japanese Church of Christ, it can with truth be said its influence has been second to none. A most honorable record, and of far reaching consequences, more than can be enumerated. With Solomon we say, "Her children rise up and call her blessed. Many daughters have done virtuously, but thou excellest them all. Give her of the fruit of her own hands; and let her own works praise her in the gates." What are some of the fruits of her own hands? 1st, I point to the number and character of the sweet young girls (Eurasians) she has saved, and educated, and are now in happy homes of their own, or filling positions of honour and usefulness. 2nd, I point to the numerous classes that have passed through her thorough Japanese and English courses of study, and have graduated, and settled in life, in honourable and useful positions. 3rd, What shall be said of the score and more sweet Christian spirits who have already finished their course and received their crowns of rejoicing? How precious their memory. Haru, Ume, Tori, Hana, Seki, Shin, Yasu, two of this name, and Yei taken in a few hours by the swift and not unwelcome messenger—cholera. O, how sweetly triumphant each of these maiden and mother spirits were over the dread messenger, Death. "O grave, where is thy victory, O death where is thy sting?" "One soweth, and another reapeth." "*God buries his workmen, but He carries on his work*," was the saying of the dying Wesley, and we see its happy fulfilment to-day both in the Academic and Bible School departments of the Home—in its efficient corps of workers—and in their enlarged buildings and provision for increase of numbers, and facilities for instruction.

Surely this enlargement of tents, this lengthening of cords, and strengthening of stakes, so observable in Educational, Commercial, Banking and other public buildings must be token of some great expansion of business and education, and of religion. The war so far from decreasing students of either sex, has only increased them. Schools have never been so thronged. Aye, the Master is saying, "Lift up your eyes, and look on the fields; for they are white already to harvest! *And* he that *reapeth* receiveth wages (of grateful hearts and the joy of doing the most permanent good), and *gathereth fruit into life eternal*: that both they that began the work and they that carry it forward to completion *may rejoice together*." What would be the joy of that indefatigable worker, that master sower and reaper, our beloved Mrs. Pierson, whose mortal remains were bourne this very season, 5 years ago, to the burial could she be present here to-day to behold the contrast with her first little school room, No. 48 on the Bluff, and then the school partly a gift from the community and its large addition on these premises, so useful both for school and Church purposes, and see now this imposing building and the Bible School confronting. How devoutly would she exclaim: "What hath God wrought;" and fervently add," Praise the Lord!"

The English Hymn, "O God our help in ages past," was sung by the school and congregation.

Mayor Ichihara, on being introduced acknowledged his pleasure at receiving the invitation to be present and to take part in the dedicatory exercises of this new and beautiful building. He had heard with pleasure the record of pupils graduated, and the progress of the school. He wanted to emphasize the importance of woman's education. The contrast between what it is now and 30 years ago was due to Christian women. Education was light, and that light shining in the home life is of the first importance, and is due solely to the Christian women workers and they deserve our greatest thanks. He compared the influence of the pupils and graduates of Christian schools to water springing from the hills, or purified, in contrast to foul and muddy streams. Everything became changed; the fountain of their hearts, their thoughts, their language; their example rebuked the low and depraved; it stimulated the good, and like light sent its influence everywhere abroad. He rejoiced there where several such schools in Yokohama, where there is so much evil, both from the classes of people flocking here, and so many from abroad at this commercial port. What shall be said of these schools? They are the pride of the city, and the hope of the nation. He thanked the workers in these schools for their high and noble efforts.

The Doxology, in Japanese, was sung by the Congregation, and the Benediction in English,

pronounced by the principal of the Ferris Seminary, the Rev. E. S. Booth, brought the exercises to a close. An entertainment of tea and cake in the class rooms of the school, and in the parlors of the Home was afterwards participated in by the numerous invited Japanese and foreign guests.

HIGHER EDUCATION IN JAPAN.

Japan is indeed getting on. She has thrashed China and recast the politics of Eastern Asia. She has added another to the number of the world's great powers. She has seriously entered into competition with Europe and America in manufacturing industries. She has established a free representative government where a generation and less ago there was only an absolute despotism. And she has put her progress and her achievements on the sure and enduring basis of the highest possible popular culture. Her free public schools have long been the admiration of all who know of them. They are the foundation of the educational system. Its capstone and completion is the great Teikoku Daigaku, or Imperial University, a State institution, which we must now rank among the foremost seats of learning in the world. Its annual catalogue for 1894-95, which has just been issued in a handsome volume of 300 pages, indicates that it is truly a university, in fact as well as name. It comprises, under one general management, six separate colleges, to wit: of Literature, Law, Medicine, Science, Engineering and Agriculture. Each of these has from two to nine courses of studies, of three or four years each, leading to suitable baccalaureate degrees. There is also a university hall, or post-graduate department, in which graduates of the various colleges pursue further studies and conduct original experiments and research, leading, after five years of university work to appropriate degrees. There are in the whole institution no less than 124 professorial chairs, and the total number of students in 1894-95 was 1,468.

The courses of studies compare, on the whole, favorably with those of our best American universities. They differ from them, however, in one important respect. They are far more exclusively devoted to the special departments to which they belong: in some cases, absolutely. In the College of Engineering, for example, there are nine courses of studies, each dealing with a great variety and range of topics, but all relating strictly to engineering. There is not an hour's instruction in languages, or literature, or history. In the College of Science there is not even an optional course in the modern languages which form an essential feature of the corresponding curriculum in America. In the College of Literature there are only the slightest touches of any culture not purely literary. One course does give three hours a week for one year to Zoology, and another one hour a week for one year to Physical Geography, and two hours a week for one year to Anthropology. But with those exceptions the college is devoted exclusively to languages and literature.

Another striking feature of the university—and therefore of Japanese culture—is neglect of what we call the classics; to wit: Greek and Latin. Those languages and their literature are utterly ignored everywhere except in the College of Literature, and even there they hold an insignificant place. Of all the nine courses, not one is given to them. In the course in Philosophy, Latin is compulsory for three hours a week in the first year, and is optional for the same time in the second year. Then it disappears. Greek is not mentioned. Neither is mentioned in the courses in Japanese Literature, Chinese Literature, and Japanese History. In the course in History, Latin is studied three hours a week all through, but Greek not at all. In Comparative Philology, Latin has three hours a week all through, and Greek grammar three hours a week during the final year. In the courses in English, French and German Literature, Latin has three hours a week throughout, but Greek is altogether omitted.

The discipline of the university is strict. Students are forbidden to smoke in their rooms, to bring intoxicating liquors upon the premises, to leave the university grounds after 8 p. m., or, having gone out earlier, to stay out later than 11 p. m. Athletics are encouraged. There is a fine athletic association, with field, gymnasium and boathouse. Museums, library, etc., are ample. In the museum of the College of Engineering, for example, there are 281 models of steam engines, 5,609 architectural models, and more than 10,000 models, tools and specimens relating to mining and metallurgy. There are fine zoological, geological, anthropological and other museums, a great herbarium and a botanic garden, a marine biological station, a well-equipped astronomical observatory, a seismological observatory, experimental farms, forests, etc., and a university library containing more than 200,000 well-selected volumes.

There is no question, therefore, of the fitness of the Teikoku Daigaku to be reckoned one of the world's chief seats of learning. What is questionable is the value and ultimate effect of the culture it affords. It is, of course, liberal culture, if we have regard to the whole scope of the institution. But looking at a single course in a single college, such as any one student would and must pursue, it is narrow and intensely specialized culture. The whole class graduated in any year has, as a whole, as liberal and extended culture as a class in an American university, excepting in Greek and Latin. But the individual members have not. Each one is a specialist and little else. There are those who say we are coming to an age of specialism; that the whole range of human knowledge has become too extended for one man to cover, and that he who would excel must therefore devote himself exclusively to a single department. Perhaps that is so. If it is, this Japanese university may really be in advance of all others, and be marking the way in which they must follow. At any rate, the experiment of extreme specialism in higher education is an interesting and instructive one, and seems thus far to be well adapted to the peculiar genius of the people who are trying it.

* *

The religious magazines are from month to month full of articles on the war and its effects on the destinies of the nation and the character of the units of which it is made up. There is an air of sobriety characterizing most of the writing that speaks well for the future. Fear is expressed that when the war is over Japan may not find herself ready to take a leading part in moulding the minds of the Koreans and the Chinese. The nation is warned against being over-elated by mere martial success. It may be truthfully said that the attitude of the religious press to the war is at once dignified and discreet. It is recognized that the war was quite unavoidable; that Japan's national existence was at stake; and it is maintained that despite the calumny of unfriendly writers, Japan is fighting for something more than her own special interests. The opportunities for the spread of religion which will abound when the war is over, should be utilized by all sects alike, according to the recent utterances of leading Buddhists and Christians. In the class of writing to which we refer there is much repetition, and the general gist of what has been said has already been epitomized by us.

THE SUMMER SCHOOL AT NUMADZU.

On the sixth day of the Summer School the relations of the local associations to the National and the International Committees were considered.

Mr. Fisher reviewed the progress made in the past ten years during which the number of associations has increased three-fold while their membership has increased six-fold. He spoke of the dangers to the Association in Japan of depending on the imitation of methods applicable to other countries, of emphasizing the value of material equipment rather than the importance of personal work, and of depending upon the efforts of the employed secretaries rather than upon the labors of volunteer workers. He said that the growth of a world consciousness in the nation made it necessary to look out upon the harvest field, and that to satisfy the demands made upon them at the present day the young men needed above all the spirit of loyalty and self-sacrifice.

Mr. Niwa urged that evangelistic work should be undertaken by each Association in its own district, saying that Christian should be as a Christian and evangelist.

Captain Okada suggested that, for the sake of better organization of the local associations, they be grouped, in accordance with military practice, under the control of district authorities, those in town being responsible to the national committee.

Rev. M. Uemura completed his lectures on John's Gospel. The following is a brief outline of the three lectures:—

Without discussing the question of the authorship of the Fourth Gospel, the speaker began by considering the character of John and his relations to Jesus. John was characterized by reserve, apparent narrowness of sympathy and a spirit of self-assertion. He was very unlike Peter and was not popular with men in general. He had no school of followers. Some said "I am of Paul," others "I am of Cephas" but none said "I am of John." It is a mistake to think that he is spoken of as the disciple whom Jesus loved because he was what we call attractive or because he was kind hearted. It was his spiritual receptivity that appealed to Jesus. He was meditative, imaginative and full of love—a love intensive rather than expansive. Alexander Whyte justly characterizes him as "a Christian Plato." His Gospel is the spiritual Gospel. It is, as one has said, "The heart of Christ."

The vista of his thought is remarkably extensive. In his epistles he considers life from the ethical standpoint; the Revelation is the view of a Christian statesman; while his Gospel is a spiritual autobiography, the gospel of personal experience.

In the second lectures, the content and purpose of the Gospel was considered. The content is expressed in the beginning of the Gospel: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The purpose is expressed at the end of the Gospel: "That ye might believe that Jesus is the Christ the Son of God."
It is certain from the evidence of Colossians 1.15 and Hebrews 1.3 that Jesus was worshipped as God long before this Gospel was written.

With regard to the use of the word *Logos* to denote the nature of Christ, the speaker thought that John used it from a historical point of view while Plato used it from a philosophical point of view. The content of the word is not sufficiently religious and John immediately drops the word (used possibly to form a point of contact with certain readers) in favor of the religious term 'the Son of God.'

With regard to the Incarnation the speaker quoted largely from Dr. Base's "The Gospel in the Gospels." Without the Incarnation men could not know God, and it was necessary in order to make God God and man man. God became God to us through the act and in the person of Jesus Christ. He is to us, first of all, divinest sympathy. He does not exempt us from, but shares and endures with us, and in us, all the extremest conditions and experiences of human life.

The closing lecture was a sermon on the Holy Spirit in John's Gospel.

When Jesus was about to leave his disciples, it made him sad that no one asked him about the future. He knew that his teaching was not to be limited to his lifetime. The present work of Christ is the work of the Holy Spirit. John and spiritually minded men of every age since have conceived the Holy Spirit as a person, although some say that the doctrine of the Holy Spirit is a theological doctrine merely. The question is a difficult one, but we come to experience and to feel a personal influence.

Christ says that the Spirit "will reprove the world of sin, and of righteousness, and of judgment." What a wonderful faith He had in the power of truth! How much He expected of His disciples! Yet everything appeared against Him and the world crucified Him. The world was Caesar's and yet He believed that the Spirit, through the disciples would convict this world of sin and would teach it a new ideal of life together with the inevitable outcome of the present order of things.

What is the ideal of the world today? Does not the spirit of Bismarck rule rather than the spirit of the Sermon on the Mount?

Bousset recently, in considering the question, What is Religion? says that the young men in Germany are far away from the churches because the type of Christian character taught by them is at variance with the German ideal. He says that for this reason religion must be taught in accord with Bismarck's spirit of energy and worship of power as expounded by Nietzsche, and, in accord with the realistic optimism, and delight in the present life, of Goethe.

When we read such teaching we understand how Paul felt when he declared, in the face of the opposition of the Roman ideal of Imperialism, "I am not ashamed of the Gospel of Christ."

Such is the work before the disciples of to-day and it is to be accomplished only through Christ,—not by might, not by power, not by learning. In Acts 26.16 we read that Christ told Paul that He would make him "a witness both of those things which thou hast seen and of those things on the which I *will appear* unto thee." Matthew Henry, in commenting on this, says that it contains a promise of opening correspondence with Christ." Let us not, then, be dead conservatives looking backward only. Let our religion be filled with new letters from our Lord daily received and daily read. Let us effect a new unfolding through faith and love in Christ. The Holy Spirit does not speak of Himself but brings the things of Christ to the remembrance of men. So let it be with us.

A very significant and interesting fact in the history of Christian work in Japan during the past year has been the sale of Scriptures to teachers and pupils in Government schools by one of the colporters of the American Bible Society during the last four months of the year [illegible]. It was utterly unprecedented, and indicates a state of mind on the part of the educated and thinking classes that is most encouraging and hopeful. This one man sold from September 1st., to December 31st., [illegible] Bibles and 3[illegible]34 Testaments (value [illegible]) almost entirely to teachers and students. In addition to all this he was asked in various places to deliver an address on the Bible and its teachings.

One of the most distinguished professors in the Government University in Tokyo recently said to Bishop [illegible] that the students [illegible] are not content to [illegible] the materialistic philosophy of Herbert Spencer and John Stuart Mill which has hitherto been in vogue but demand from their instructors such teachings as are to be found in modern writers of the Emerson and [illegible] type. In other words they want a spiritual basis for their philosophy; which is an indication of a changed and more receptive attitude towards Christian truth. A bookseller in Tokyo sent for [illegible] copies of Prof. Emerson's work and they were sold out at once.

Japan Daily Mail Dec 27, '90

THE MESSAGE OF UNITARIANISM TO JAPAN.

The following farewell address was given by Rev. ARTHUR MAY KNAPP at the Unitarian Hall, in Tokyo, November 23rd, 1890:—

Past the foot of the hill on which stands my home in Massachusetts, there runs a road, in the history of which there is an interesting fact, which I shall take as the starting point of my remarks to-day.

"Some two hundred years ago," says the chronicler, "commissioners were appointed by the Colony of Massachusetts Bay to lay out a road ten miles west of Boston into what was then the wilderness of Newton, now one of the most beautiful suburbs of the metropolis. The work cost, as such works do now, more time and money than was expected, and the commissioners felt obliged to explain the facts to the legislature, but they triumphantly added, that though it had been an expensive task, yet the Colony was to be congratulated on the successful completion of the work, as there never would be need of a road any further in this direction." Ten miles west of the Atlantic shore was then the utmost limit of imagination for western emigration.

Now mount some eminence and see how far the great sweep of travel of thought, of settlement, of all that makes up civilization has extended. The ten miles have become hundreds and thousands. Wilderness after wilderness has been successfully tracked. Valley after valley has been exalted. Hills that were difficult of access have been laid low. Niagara's terrific flood has been safely spanned. Deserts have been made passable and converted to fertility. The Rocky Mountains, thick-ribbed with the strength of ancient forces, have been surmounted. Faith and persistent courageous labour have literally removed them to prepare the way for the swift onflowing of the new life. And to-day the free soul of man looks out upon the broad Pacific Sea, emblem of the Infinite still beyond, and a highway also over whose free and vast expanse the nations and races and religions of the oldest world and the newest are sailing into neighbourhood and into conditions of mutual regard, fraternity, coöperation, prosperity, progress, peace.

Now during all that period of two hundred years, while this tremendous movement of national life was going on, while the vast continent of America was being shaped and fitted by human hands, while all the multiplying resources and appliances of modern civilization were being brought to bear upon the destinies of a great nation, while the old world of Europe was pouring her surplus millions into the new, and the great industrial army was marching westward; while all this mighty flux and ferment was going on, what was Japan doing? It is scarcely possible in these days of nervous strain to conceive of the profound peace in which she was living. A peace so profound as to border upon stagnation. Indeed, it is the surpassing wonder of her history, that her isolation and peace prolonged for two and a half centuries did not produce actual stagnation and death. But no; instead of dying the slow death of inanition, Japan was living in many respects a wonderfully sweet life, devoted to the cultivation of some of the chief elements of civilization, devoted to the art of refinement, to the promotion of simplicity, and to the study of beauty. While America was going through her toilsome experience, doing the coarse and hard work of clearing a path for future generations, aye even when she was struggling for very existence against internal and external foes—Japan in her isolation was learning sobriety, calmness, poise, simplicity. Here Buddhist quietism in religion reigned supreme. The Confucian philosophy played its part to add to the serenity of the Japanese mind, while everywhere the wonderful loveliness of nature appealed to eye and heart, weaving its spell upon the thought, and adding its refining and tranquillizing influences to the simplicity and beauty of the world of human life. The result was the unique civilization which here sprang up to be the wonder of the modern world, testifying to the inherent strength, beauty, and dignity of human nature, to an innate force of character in the Japanese able to withstand the deadly influence of isolation, and affording, let me add, to the theological world a direct and striking contradiction to the theory of human depravity, which forms the basis of the popular religious teaching of the West. Japan has conclusively proved what man can do alone without the help of any theological scheme of salvation whatever.

Now while this life was being led here so sweet and idylic in many respects, and while it grew in refinement, simplicity and love of beauty through more than two centuries of isolation, there was growing up on the eastern coast of America in New England (whence the great westward movement I have described had its starting point)—there was growing up and strengthening a peculiar type of human character strangely similar in many respects yet presenting as many points of striking difference; there was being produced the marvellous combination of sweetness and strength, simplicity and worldly wisdom, love of beauty and vigorous devotion to moral reform represented by the three great names of Channing, Emerson, and Theodore Parker. Inheriting the rugged manhood of their Puritan ancestry growing up in the

atmosphere of the sternest Puritan morality, and showing in the very fibre of their nature the fervent patriotism and devoted resistance to all oppression and wrong which enabled our American forefathers to assert their independence, and to subdue to their purposes the vast wildernesses of a whole continent, they passed their early lives in the idyllic quiet and beauty of those peaceful New England homes, whence the more adventurous spirits had gone out to people the great West and to develop its wonderful resources. These New England homes, which still may be found in that now comparatively restful part of America, were the nurseries of many of the virtues which characterize the Japanese mind, and in their seclusion, in the midst of a nature whose sweetness and beauty in the milder months were only emphasized by the harsh and forbidding climate of the New England winter, these three men grew to manhood, endowed with a passionate sense of the beauty which surrounded them, accustomed to a charming simplicity of life and ways, inured to the strictest economy, and taught the most winning courtesy and gentleness of manners. Theirs was thus a refinement of thought, theirs a simplicity of life, theirs a keen perception of the beauty of nature, theirs such a restful sense of faith in nature's God, that, made thus closely akin to all that is gentle and refined in the Japanese temperament, the type of religion which they represent has peculiar claims upon the attention and upon the reverence of the Japanese people to-day.

In Channing's serenity the Japanese may find all the charm of Buddhistic quietism. If ever there was a peaceful soul it was his. If ever there was a voice that spoke peace to others' souls, it was his. And through him rest came to thousands upon thousands of perplexed and weary hearts throughout the length and breadth of America. Many are still living who have been in personal contact with him, under the spell of his severe presence. And you may know them to-day by the serenity of their own faces and by the purity of their own lives.

In Emerson there was a simplicity of life and thought and expression, and so evenly balanced a judgment of men and things, so calm and convincing a philosophy, that had he lived here in Japan, he would have won the heart and the mind of every Confucian in the land. While in the superb patriotism of Theodore Parker, which fought for a time almost single-handed against an evil which he saw was sapping his country's life, inspiring in him a spirit of self-devotion never surpassed by any *samurai*, there is that which appeals to every patriotic heart, and that means to *every* heart in this great empire.

Surely, between the religion which these men represent and the real religion of the Japanese mind and heart there ought to be the closest brotherhood and sympathy, and it is as surely no mere chance, which in this great westward movement I have described, has brought their religion to Japan. Whatever may be the case with Unitarianism as interpreted by the popular thought of the West, the Unitarianism which is by many considered only a modified Orthodoxy, there is no question that the religion taught by these three great souls, or rather the religion which has grown out of their thought, must find a foot-hold and an abiding resting place among so congenial a people as this. For it comes not as a foreign importation. In its simplicity, in its naturalness, in its broad humanities, it belongs to no special land or nation; it finds a home wherever a rational habit of mind, wherever simplicity of life, naturalness of thought and the spirit of patriotism and self-respect are themselves at home and are cherished. Channing comes here as no stranger. He straightway finds himself among friends, for he appeals directly to those natural instincts of the heart which have here found so unique a development.

Emerson comes here as no stranger or foreigner; no one who knew him or who reads his thoughts could ever dream of Ralph Waldo Emerson coming to a foreign land in a spirit of assumption to make or to count converts. He would find everywhere, and especially here, hands outstretched in welcome as to one instantly recognized to be in sympathy with all who in any way or under any form of religion are trying to live a simple, natural, sincere religious life. The Japanese of to-day, I think it is conceded, if they are to have any Christianity, want a simple Christianity freed from the complicated unnatural and often superstitious doctrines and forms which have so manifestly grown up around and obscured its original natural and beautiful simplicity. There is perhaps no man, no writer, no thinker moulding the thought and the life of the present age who has illustrated so clearly in his own personality, in the calm faith and absolute serenity of his poise, and in the simplicity of his ways, how thoroughly simple and natural a thing real Christianity is, and therefore how entirely possible it is for everyone to dispense with those superstitions which still hamper the religious life and perplex the religious thought of the West. Surely I repeat, Emerson could not by any possibility be looked upon here in Japan as a stranger or as a foreigner. In the life that is lived here, in many respects, though by no means in all, he would recognize much that approaches his ideal, and he would find himself at home and among friends.

And so too would it surely be with Theodore Parker. The man who, though he could be and was ever when occasion required, as bold as a lion, was as gentle and winning and courteous as the sweetest child that ever browned under the Japanese sun. Read his works and you will see that the very foundation of his religion and his life was his passionate love of the wonderful and beautiful nature which to him, in spite of its sterner and more terrible and even cruel aspects, carried ever the conviction of the abounding love and goodness of God. And were he to come to Japan to-day he could never say to its nature loving people, "Put aside that which you have so earnestly reverenced in the past, and accept instead the religion which I bring you from afar." Rather would he say, "Here in this very love of nature you have already the foundation of the true religion, yea the foundation of that simple nature religion of him who when he was asked by the people to tell them about God, pointed not to any miracle, not to any jugglery with nature, not to any break or interference in nature's laws, but to the wonderful because ever steadfast and sure working of those laws." "Consider the lilies of the field." "Behold the fowls of the air." "See the seed scattered on the ground." "See the corn ripe for the harvest." Look at these things, Parker would say. See the beauty and loveliness of them. Cherish the thought of that beauty and loveliness, aye even when nature seems most harsh and cruel to you, and from out your love of nature there will come to you the conviction of the love of God. It is this that Theodore Parker would speak to the Japanese as he spoke to the heart of America, and there awoke a sense of God in so many an earnest soul well nigh burned away by the fires of the unnatural and cruel faith in which they had been reared. So none of these men could possibly have come here as strangers or to proclaim an alien faith. They would come to build on all which they could find of the good and beautiful and true in outward nature and in human nature, and greatly would they rejoice at the breadth and beauty of the foundation already established.

But they would not come here at all unless they felt that they had something also to *give*, something to contribute to your life and thought, to build it up into a higher strength and beauty. Nor does the religion which now points to them as its most honoured teachers and exemplars, come here to Japan without some reason for coming, without some definite and helpful message of its own to bring, without something to add to what you already have of religion, of character, and of life.

And to what this is, we may find what may serve as a certain clue and vivid illustration, by returning again to the unique feature of your own history. That long isolation of yours while the rest of the world was engaged in a fierce struggle for existence, enabled you to grow in gentleness, in refinement, in courtesy, in kindliness of disposition, and in the spirit of neighbourly helpfulness. But it also had its marked disadvantage, and deprived you of many an op-

portunity for growth in other directions. It was the case with the ancient nation of the Greeks, whom you greatly resemble, the exclusive cultivation of the arts of refinement inevitably sapped your *strength* and impaired your stability of character. Again cut off as you were from the rest of the world it was also inevitable that you would lose in great measure that sense of human brotherhood without which no man can feel, or can put forth his own real strength to-day. You were and are kind and helpful to your immediate neighbours to those of your own family, clan, or kin, but you do not yet feel the thrill which comes from the conviction that the whole world of humanity is one great brotherhood. You are patriotic, none more so, but you have not yet grasped the great truth that the nations of the earth are to-day members *one of another;* that the good of each depends upon the prosperity of all; that no nation can live to itself alone, or can possibly dominate the rest. Their interests are mutual; their life is *one*. Japan needs the strength which comes from belief in the unity of man, in the great truth of human brotherhood.

Then, too, in your isolation and because of the cramping of your sympathies, there seems to have come to you in the midst of the loveliness by which you are surrounded, and the refinements by which you have adorned your life, a paralyzing indisposition to look beyond yourselves or your nation to something higher than yourselves, higher than your nation, to the source from which you and your nation have sprung, and from which came all the loveliness and beauty as well as all the wonder and terror of the universe and all the love of your own hearth. By your long isolation, in a word, with all that you gained you lost or seriously impaired strength and stability of character, the sense of human brotherhood and the thought of dependence on God, three things without which no nation can hold its place in the modern world of thought and life.

Now for one I know of no teachers or leaders who can so well supply these needs, who can bring you to day such an influx of genuine manly strength—and stability of character, such a sense of the grandeur of human brotherhood, such a spirit of true patriotism or such a conviction of the reality of God as the three who would here find themselves so much at home and so thoroughly among friends.

For theirs was not only your gentleness of disposition, your courtesy of manner and your refinement of life, but also a rugged and indomitable strength, a magnificent stability of character and purpose, which combined with their simplicity of life and thought enabled them to become the leaders of the life and thought of all America. Theirs too was not only an ardent love of their own country, but an abounding love for mankind, so that now they belong to no one nation, to no one people. They are the world's own.

And theirs above all, with all their conviction of the grandeur of their own human nature, theirs was a sweet and tender humility, born of a sense of dependence upon God—upon the "power, not themselves, which makes for righteousness."

And it was because of this conviction of God, the conviction that they were not alone in the world, but that the strength of God was in the right, in the principle, in the cause for which they fought, that their own strength never faltered, that their love for man never failed, and that the peace of God was in their hearts and showed itself in their lives. Their crowning gift to you, and would that you had it to-day, would be their conviction of the reality of God.

And as I now look back over the time during which it has been my privilege to come to you as the messenger of that religion, or of that which is the outcome and legitimate descendant of their thoughts, and as I stand here at the parting of our ways to speak the word of farewell, my own utmost longing and hope for the Japan which has been so kind to me, and where I have found so congenial a home, is the hope that God may indeed be with you as He was with them; that there may come to you the greatest and most helpful of all the things which your life is now lacking; that there may come to you the conviction of the reality of God in your daily life and thought.

And feeling that this is indeed your greatest need, you may perhaps see why it is that in bidding you farewell I shall not use your Japanese *sayonara*, but rather the strong Anglo Saxon word *Good bye*. "Sayonara" is indeed a softly flowing, tender, and gentle word. Literally translated "if it be so," which I take to mean simply "if we must part, why then we must," it is a word strangely expressive of the tenderness, the patience, the refinement of the Japanese character. Those of you who know me will believe therefore that it is in no spirit of depreciation of these characteristics, but rather with heartiest admiration for and sympathy with them, that my last word to you is not *sayonara*, but that stronger word which exactly expresses my conviction of your greatest need, and my hope that in the thought of God, in the coming day of a high and noble Theism, you will find the source of all true progress, of all true strength, of all true greatness and courtesy. There is no better wish nor hope to which I can give expression, than that which is contained in the simple words "Goodbye, may God be with you."

THE PRESENT AND FUTURE OF CHRISTIANITY IN JAPAN.

Quite a commotion has been produced in the Christian community all over the country by the appearance of a brochure by Mr. T. Kanamori on the "Present and Future of Christianity in Japan. As pointed out from time to time in these columns, there has been developed during the past few years among the leaders of Christian thought in this country an important movement which is in its aims at once rationalistic and nationalistic. Repelled by the narrow and dogmatic sectarian theology of the Occident, an influential and highly educated section of Japanese Christian thinkers is impatient to construct a new theology on independent and essentially Japanese lines. Mr. Yokoi, since his return from a tour in Europe and America about twenty months ago, has been regarded in many quarters as the most advanced exponent of the new school of thought. But some of his views are so radical that they are viewed with little favour even by his fellow workers in the same cause. The radicalism of Mr. Yokoi has, however, been entirely eclipsed by that of Mr. Kanamori. The latter, like the former, is one of the most distinguished members of that remarkable band of young students of Christianity, who, under the influence of the late Mr. Nishima, have qualified to be called the most powerful centre of evangelization in Japan. What effect Mr. Kanamori's present pamphlet will produce—whether it will strengthen the new movement or drive the less uncompromising followers of the rationalistic school into the Orthodox Christianity of the Missionaries—remains to be seen. There is no doubt that, whether for good or for evil, the little work before us is destined to leave its mark upon the history of Christianity in Japan. At all events, the fame of the author as well as the attention his opinions have received, render it desirable that we should lay before our readers a general view of the points discussed by him.

His pamphlet contains a little more than 150 pages, and is divided into six chapters of very unequal length. The subjects treated of in the different chapters are as follow:—Chapter I., the General Conditions of Christianity; Chapter II., the Bible; Chapter III., Criticisms of the Doctrine of the Divinity of Christ; Chapter IV., the Religious Consciousness of Christ; Chapter V., Who may be called Chrisians?; and Chapter VI., Criticisms of the Doctrine of Redemption. The first three chapters are divided into several sections, and together occupy more than two thirds of the whole book. In the preface, the author states that, diverse rumours having been circulated as to his religious opinions, he has been obliged to publish the present brochure to define his true position with regard to Christianity. He is perfectly aware of the imperfections of his work, and promises to give on a future op-

portunity a more detailed treatment of some of the most important subjects discussed therein. He alludes with deep regret to the intolerance of new ideas and theories which constitutes the chief cause of the tardiness of progress made by Christian theology, and hopes that the Christian thinkers of his country will discuss all questions of religion with entire freedom from any spirit of intolerance and bigotry.

The opening chapter consists of four sections, the first of which is devoted to a description of the state of things in the present religious world of Japan. Japan, the writer observes, like ancient Rome, is now the meeting ground of all the different kinds of religions belief in the world. Whether she will be able to assimilate all of them so as to add new force to her moral vitality, remains to seen. Neither is it possible to foretell which of the contending religions will finally come out triumphant. Christianity, though powerful in the West, is confronted in Japan by a faith which, in respect either of number of believers or of profoundness of doctrine, is at least not inferior to it. Besides Buddhism, there is the cult of Confucius, by no means a despicable enemy when we consider its firm hold upon the minds of the middle and higher classes of the people. *Shintoism* is in itself of little account as an antagonist, but it too cannot be passed over, as it claims to be the original and national faith of Japan. Thus Christianity finds its task here incomparably more difficult than when it successfully competed with the ancient religions of Rome or even when it triumphed over Mahomedanism in the Middle Ages. Custom and prescription will be of little avail to any religion in the great struggle for existence which, if not actually commenced, is about to rage in this country. Only truth and vitality will prevail; and the religion which possesses the largest amount of these two elements will be victor in the end. "But truth," the writer goes on, "is not monopolized by any particular religion; it is shared by all religions. In obedience to the universal rule that like attracts and unites with like, truth will, in the present general religions conflict, unite with truth, and life with life; and that religion which possesses the greatest truth will attract to itself all the truth found in the other different creeds, while that which contains the greatest vitality will unite in itself all the vitality found in the other different forms of belief. Thus will be formed a great religion which will combine truth and vitality; which, putting off the childish garments only fit for an infant, will clothe itself in the dress of the twentieth century; and which will prove itself competent to rule the whole world. Such in brief is my ardent hope." Then addressing himself to the Orient, he continues thus:—"Thou art poor and depressed. Thou wert left behind by thy brother Occident in the race of civilization. But thou needst not grieve; fortune has already turned; thou hast now in thy hands all the religions of the world, and it is in thy power to smelt and re-cast them into a great new faith. Thou shouldst aspire to become mother of a twentieth century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission."

In Section II., the writer considers the attitude of the Japanese people towards Christianity, and describes the obstacles that prevent them from accepting the new religion. Every far sighted Japanese, he says, cannot but desire that Christianity may displace the corrupt religions of the country; and there are many who, admiring the noble principles of morality taught by Christ, wish to adopt his moral system for the guidance of their conduct in life. These persons, however, are unable to enter within the pale of Christianity, because, among other things, there are several stumbling blocks within the Church itself. The first of these is the retention of absurd superstitions. Educated Japanese, already disgusted with the superstitions of Buddhism and Shintoism, naturally expect to find in Christianity a religion at once free from those superstitions and entirely consonant with reason and science, for Christianity comes here as a faith believed by the enlightened nations of Europe and America. Their surprise is correspondingly great when, opening the Bible, they meet with stories far more incredible than anything they have yet heard from Buddhist priests. They then turn to Missionaries or Japanese pastors for explanation, but the answers given only increase their doubt, as they are invariably told that the Bible is the only and perfect revelation of God, and that every story contained therein is entitled to implicit confidence. The doctrines of redemption and of the divinity of Christ are utterly beyond their comprehension, and the stories about paradise and hell inspire misgivings that the religion on which they had set so high a value may not after all be much better than Buddhism. A second stumbling block is the unnecessary austerities demanded from every member of the Christian Church. He must not drink even on a ceremonial occasion; he must not smoke under any circumstances; he must not do such and such a thing on the Sabbath. Such excessive discipline drives, away many otherwise inclined to join the Church. A third obstacle in the path of the acceptance of Christianity by the Japanese, is the tendency to denationalization observable in the organization and management of the churches and in the conduct of some Japanese pastors. The fourth and the last objection, not indeed to Christianity itself, but to Christianity as it is practised in this country, is that the different churches are at present permeated with a tendency to conventionality and with a spirit of sectarian jealousy and dislike. Many persons capable of distinguishing what is essential from what is not essential in the Bible, persons who actually follow the teachings of Jesus in their conduct, are repelled from joining the church by the narrow-minded sermons of pastors and the generally revolting state of affairs among its members. These circumstances are, in Mr. Kanamori's opinion, among the most important causes of the inability of Christian propagandists to achieve the success that seems to be always within their reach.

In Section III., we are introduced to the interior of the Christian community in Japan. The Christian world seems to be tranquil and stationary, but such a view is only superficial. The interior of the churches is now in a whirlwind of doubt and scepticism. The very leaders of the Christian flock have not, it is asserted, escaped the sceptical tendency. Nay the writer gives us to understand that Japanese pastors in general are in a most dangerous state of mind. They find that all the principles of religion which they have been accustomed to consider immovable, cannot stand the test of modern criticism. The author thinks that such a state of things is only natural, in view of the fact that at the outset, when these pastors learned about Christianity from foreign Missionaries, they were unable to distinguish between the grain and the chaff, and were forced to swallow both without discrimination. It is not wonderful that they were deluded by the sophistries of the old theology, for even great philosophers were similarly deluded by the sophistries of Rome. A natural reaction has now set in, and the former docile pupils of the Missionaries have suddenly become the prey of disquieting doubt. Most of them, being busily engaged in practical works of evangelization, have little leisure to undertake a theological investigation. Some there are who refrain from publicly expressing their doubt, fearing lest they betray any of their flock into a similar state of mind. Some also do not formulate their sceptical views, imagining that their churches are not yet sufficiently advanced in knowledge to accept their theology. A few others hesitate to take a decisive measure on account of personal or domestic considerations. "In short," writes the author, "I fear that a religious panic is impending over the Christian churches." Turning from pastors to their flocks, the prospect is scarcely more cheering. The moral attitude of the bulk of the members of the different churches is as doubting as that of their pastors. And not alone are they doubtful, but they are also filled with strong discontent about the doings and qualifications of their pastors, the objects and methods of evangelization, the evils attending schools conducted according to Christian principles, the manners of the younger members of the churches, the interference of foreign Missionaries, rivalry between the dif-

ferent sects, and countless other circumstances. Such being the state of things within the Church at the present moment, the author thinks that the time has fully come to take decisive steps for its rescue from so unfortunate a condition. The best plan, in his opinion, is to banish all dissimulation and establish a sound and healthy Church of Christ in Japan.

In Section IV., allusion is made to the progress of the study of Christianity in recent times. We read that Christianity is capable of progress and development; that it has been constantly growing during the past eighteen hundred years; and that in its growth it has taken nutrition, not only from the Bible, but from numerous other sources. The storm, we are told, now impending over the Japanese churches is but part of a general storm destined soon to descend upon the whole Christian community throughout the civilized world. In Europe and America, there is, in the author's opinion, a tendency to the creation of an impassable gulf between men of learning and ordinary believers in Christianity. In Berlin men of higher education, unwilling to attend the services in the church, prefer to stay at home on Sundays. Even in America, according to our author's information, a similar tendency is noticeable in many instances. This state of affairs is owing primarily to the progress of the different branches of science, especially the science of religion. A critical study of the different systems of religion has revealed the fact that Christianity, hitherto considered the only true religion in the world, is not entitled to a monopoly of reverence, and that, so far as their nature is concerned, there is not much to distinguish between the different types of religious beliefs. Recent progress in the critical study of the Bible has also tended to modify the estimate in which that work has hitherto been held. Another circumstance instrumental in placing Christianity and the Bible in their true positions, is the advance of general historical researches, enabling men to view in its true light the origin and development of the Jewish religion. Thus one vast revolutionary movement is now agitating the Christian Church all over the world. But it finds here a condition of things far more favourable to its development than in Europe and America. In the Occident the notions of the old theology of Christianity have entered into the social fabric so deeply that it is now extremely difficult to revolutionize the Church. But here in Japan, no such condition exists. The leaders of Christian thought have a unique opportunity to establish a new Church according to the latest ideas of science and religion and in conformity with the special requirements of the nation.

The second chapter consists of seven sections, and gives the author's opinions about the Bible. He loves and respects the Bible, and hopes that it may soon become the comforter and guide of his nationals. But he does not wish to have it worshipped by his countrymen. He states that nobody who has made a critical study of the Bible can consent to believe in that remnant of Jewish superstition which gives God's authority to every word contained in the book. Some, while discarding such extreme superstition, still cling to the notion that the Bible contains the only revelation of God, thus distinguishing it from all other canons of religion. These persons are equally in the wrong with thinkers who try to defend the divine origin of the Bible by recourse to various other forms of sophistry. Thus much prefaced in Section I., the writer proceeds in Section II. to discuss more at length the nature of the Bible. As to the Old Testament, he states that the miraculous stories recorded in it correspond with, and cannot be distinguished from, similar stories found in the early historical annals of every nation. What do possess a certain distinctive character are the books relating to the prophets. These prophets, by the keenness of their intellect or by an extraordinary development of their religious perceptions, felt many ideas surging up in their minds; and the spontaneity of their ideas led the prophets to ascribe them to divine origin. Thus prophets and prophecies may be explained without resorting to any supernatural agency. Turning to the New Testament, we are told that the miraculous stories about Christ do not differ much from similar stories told about every other great religious founder. How is it, asks the author, that while people do not hesitate to pronounce unworthy of credit every miraculous story told about any other personage, implicit confidence is demanded for similar stories in the single case of Jesus Christ? The New Testament consists of several biographical narratives and epistles, which have little if anything peculiar to distinguish them from ordinary writings of similar nature. Unless there be produced sufficient proof to the contrary, the Bible must be held to be simply a collection of historical traditions, ancient laws, poetry, biographies, and religious epistles of the Israelites. In Section III. the writer discusses the authorship of the Bible. Of the sixty-six books contained in it, there are only a few of which the authorship is definitely known. He thinks with the most advanced school of biblical students that the first five books of the Old Testament were not written by Moses but by several unknown persons; that the authority of the historical books is known; that the greater portion of the psalms and proverbs was composed not by David or Solomon, but by other writers; that the book of Isaiah was not written by Isaiah alone, Chapters XL. to LXVI. inclusive being evidently the product of a later period; that the book of Daniel was not written by him, but by some person about a century and a half before Christ. Then turning to the New Testament, Mr. Kanamori states that doubts are expressed as to the authenticity of even the gospels of Mark, Luke, and Mathew; that the fourth gospel does not appear to be the work of John; that out of the thirteen epistles hitherto ascribed to Paul, four or five were not written by him at all; that nothing definite can be known as to the authorship of the epistles of Peter, John, and Jude and the book of Revelation. Section IV. deals with the compilation of the Bible. The collection of the different books of the Old Testament into one volume began with two Jews who returned from Babylon about four hundred and fifty years before Christ. The work of collection went on with much heated discussion until even after the birth of Christ. As to the New Testament, it was not put together by any of the apostles. The process commenced in the beginning of the second century, and continued until some time in the fourth century. The author is inclined to believe that some of the books not admitted into the Bible were of greater value than several of the books actually forming part of the great volume. Can a work, asks the writer, written and collected in such a manner be still revered as containing the words of of God! In whatever light it be considered, the Bible is nothing, in the author's opinion, more or less than a collection of ancient records of the Jewish race relating to religion. In Section V., he asks: Is the Bible then without any religious value? Far from being valueless, the Bible, though it has not any divine authority, possesses a distinctive character which amply entitles it to the lasting veneration of the human race. Each nation has special points of excellence, and it was the lot of the Hebrew people to excell every other nation in the world in matters of practical religion. The author says "practical religion" purposely, because he thinks that the Israelites were inferior to some other nations in profoundness of religious philosophy. Opinions are not yet agreed as to the theological views of the early Hebrews, but it is certain that in the age of prophets the nation had already reached a high stage of religious development, while the summit of progress was attained in the age of Christ and his apostles. At first a local religion, the Hebrew faith finally assumed a universal character in the hands of Christ and Paul. Thus the author believes that the Bible deserves to be read and studied attentively as an invaluable record of the origin, growth, and development of the greatest religion in the world. In Section VI., the use of the Bible is indicated. In the author's opinion it is the best work in existence for the purpose of nourishing and strengthening the religious consciousness of man. For this purpose it matters little whether the personages mentioned and the facts recorded were real or imaginary. Not to mention the noble precepts of Christ and his disciples, the Book is full of instances of exemplary faith, righteousness, and courage. Section VII. deals with the subject of revelation. While not believing in the Bible as a special revelation, the author observes that it is the revela-

tion of God in the sense that every beauty and truth manifested either in nature or in human actions are revelations of God. In this sense, Christianity is not the only revealed religion, for every other religion, in so far as it contains truth and goodness, is equally entitled to the same distinction. But the author holds the Bible in special love and veneration, for it contains the truths of a practical religion.

The third chapter in six sections treats of the Divinity of Christ. In Section I., general observations are made on the subject. Mr. Kanamori believes himself not to be behind any Christian in his love of Christ, but he cannot accept the doctrine of the divine nature of Christ. Christ was born, lived, and died, like every other human being, and what positive evidence is there to prove his divine nature? Most Christians believe in the doctrine of the divinity of Christ by sheer force of habit and prescription, the idea having been imperceptibly planted in their mind's infancy. Such people are at a loss to assign any intelligent reason for their belief. The author subsequently examines some of the reasons put forth by the more thoughtful portion of Christians. In Section II., he considers the question of miracles. In the first place, he cannot believe in the accuracy of the gospel narratives relating to miracles; and, in the second, even supposing those narratives to be correct, he thinks that they only prove that Christ possessed a power which no other man has yet possessed. In Section III. the author examines the evidence of prophecies. That Christ corresponds to the person prophecied by the writers of the Old Testament may prove his being the long expected Messiah, but cannot logically prove his divinity, for there is no adequate warrant to suppose that any divine personage was implied by the term Messiah. Moreover, Mr. Kanamori does not think that all prophecies about the Messiah were fulfilled in Christ. It may even be supposed that on certain occasions, as, for instance, his entrance into Jernsalem on a mule, Christ purposely shaped his conduct in accordance with the prophecies. Mr. Kanamori further thinks that the writers of the gospels are not always successful in their attempts to connect Christ with the ancient prophecies. Their attempts are declared especially far fetched in the stories of the children of Bethlehem, the return of Christ from Egypt, his residence at Nazareth, and so forth. The conclusion reached is that no sufficient proof exists for declaring Christ to be the Messiah foretold by the prophets, much less for claiming that he possessed a divine nature. In Section IV. the author considers the argument that the divinity of Christ is proved by the wonderful results of his teachings. If this reasoning were accepted, divine nature would have to be attributed to Buddha, and even to Confucius and Mahomet. The greatness of the effects of Christ's teachings only shows his greatness as a religious teacher. In Section V. the author refutes the theory of Christ's perfection of character. He cannot approve this theory, but, even granting it for the sake of argument, mere perfection of moral character is not sufficient to establish divinity. In order to claim divine attributes, one must be perfect in every respect, in intellectual as well as in moral attributes. Now there were many things that Christ did not know or could not do. How can he then be called a divine being! With regard to the so-called perfection of Christ's moral character, we are told that what posterity knows of him is limited to the short space of a little more than a year, and that even concerning that short period the information extant is far from being exhaustive or well verified. The facts recorded all come through the medium of his disciples and worshippers. How can it be possible to declare on the strength of such scanty testimony that Christ was perfect in moral nature? He was simply a religious teacher of transcendental virtue. To the objection that Christ himself declared his own divine nature, our author replies that, though a few passages may bear such a construction, it is quite conceivable that these passages may have been inserted by the writers of the gospels. At any rate, Christ's explicit declaration to the contrary far outweighs the testimony of a few obscure passages. Some persons may ask: If Christ was not conscious of his divine nature, why did he declare that he had been sent by God and that he was in close communion with God. Mr. Kanamori proposes to answer this question at some length in the following chapter, and here confines himself to a general statement to the effect that a great religious teacher is enabled by the keenness of his religious perceptions to hold communion with God, and that such a personage may justly call himself a messenger of God. In Section VI., the author exposes the fallacy of the argument put forth by some people, that, in connection with Christ's personality, it is safer to accept the opinions of the apostles and the early Christians who had far better opportunities than we now have to know of the character of their master. The apostles at first thought that Christ was a prophet of the type of John the Baptist, and it was not for some time that they came to acknowledge him to be the Messiah sent by God. But they did not necessarily believe that the Messiah was God. Later the theory of the "logos" was adopted by Christians, and John gave expression to this doctrine in his gospel. The apostles were perhaps prevented by the very splendour of Christ's moral glory from forming a fair estimate of his personality. So the author thinks it safer to judge Christ by the light of general historical evidence and in comparison with other great founders of religion.

The Fourth Chapter deals with the religious consciousness of Christ. In the preceding Chapter, the author has denied to Christ any attributes of divinity. It remains to account for the peculiar force and authority with which Christ's words and acts appeal to our minds. An explanation is offered by reference to the extraordinary development of Christ's religious consciousness. This view is declared to be far more natural and intelligible than the hypothesis of divine nature. "For his prayers, his sufferings at Gethsemane, his cross, his patience, his modesty, his courage, his purity, his enthusiasm, and his sorrows would be without meaning and interest for us, if he were to be regarded as omnipotent God." The supposition that Christ was man and God at the same time, is, according to our author, still more objectionable; for such a mystical being is not a fit object of human love and veneration, but rather a prodegy fit only to excite our wonder. By religious consciousness (宗教心), the author understands a state of mind in which a man feels himself to be in communion with God. Such a state of mind Christ attained not by means of profound philosophical reasoning but by his beautiful nature, by the natural purity and benevolence of his own heart. He verily thought himself to be with God, and saw everything in the Universe through the medium of the Deity's exhaustless love. An ordinary religious man sometimes supposes himself to be in communion with God, but Christ was always in that state of exaltation. Thus the difference between Christ and an ordinary man is one of degree and not of quality. The author dilates upon Christ's love and his communion with God, but space forbids us to follow him into details.

In the fifth chapter, we have a definition of the term "Christian." A Christian, we read, is one who loves Christ; that is to say, it is not necessary to believe in the divinity of Christ in order to be called a Christian. It was natural and excusable in the early Christians to believe Christ to be God, for they were unable to account for his wonderful sayings and actions by any other hypothesis. But men of the present age owe it to the advanced stage of their civilization to make a right use of their reasoning powers so as to form a true estimate of Christ.

In the sixth and last chapter, the author examines the doctrine of redemption, and declares it incompatible with the love and mercy of God. The idea, he says, owes its origin to a comparison of the relation between God and men with those between an absolute prince and his subjects. When a prince is wroth with his subjects, the latter can obtain his pardon only by approaching him through a mediator in the form of either his beloved wife or a favourite courtier. The early Christians applied this reasoning to the case of men's revolt against God, and erroneously concluded that Christ sacrificed his life to appease the anger of the Creator. Various opinions have been

a deuce to sustain this delusion, but none of them is any longer tenable. The true meaning of salvation is stated to be that Christ, by his examples of communion with God, has taught men how to be with God. Men are like leaves, and God like a stem; leaves wither and die when they are severed from the stem. So in like manner men wither and die morally when they are cut from the God. Christ showed men how to be in communion with God, and thus saved them. Men owe to the real historic Christ the gradual reproduction and perfection of his likeness in the form of an idealistic personage. The historic Christ and the idealistic Christ are two entirely different beings; one is unchangeable, while the other is capable of endless change and improvement. It is this idealistic Christ which now stands between God and Christians. The author then goes on to dwell upon the necessity of improvement in religion as much as in everything else, and observes that more importance should be placed upon the future than on the past of the history of religion. He concludes his pamphlet with the following words:—"I regret to say that there are religious people who imitate the retrogressive policy of China. It is my sincere hope that the age of religious perfection may be placed not in the past but in the future. However grand and noble a personage may appear hereafter in the religious field, he cannot but be an imperfect man. Consequently it is not an historical personage whom we may accept as our Saviour, but the idealistic Christ embodying the perfection of the human species, and symbolizing the communion of God and man."

JAPAN.

CHAPLAINS FOR JAPANESE TROOPS.

BY A. D. HAIL, D.D.,

Missionary of the Cumberland Presbyterian Church.

A MEETING of unusual interest and importance was held in the Hall of the Y. M. C. A., Osaka, Japan, on the evening of February 4th. The body of the house was well filled by the Christians of the various Osaka churches, representative delegates from Kioto, Kobe and the churches in other places, together with a delegation of Christian soldiers from the Osaka garrison. The meeting grew in the intensity of its interest from the commencement to its close. It was of the nature of a farewell meeting to one of the oldest and most eloquent of our Osaka preachers, Pastor Miyagawa, and also partook of the nature of a consecration service. The work among the soldiers at Hiroshima, the rendezvous and shipping point of the troops destined for China, grew so greatly in interest and in good results that the committee looking after its interests took up the project of sending Christian workers to the front with the soldiers. This immediately received the encouragement, indorsement and influence of Christian officials high in rank. The application met with a cordial response, and four Japanese pastors—all of them men of influence, ability and sterling integrity—were granted the privilege of going in this capacity. They receive free passage, the allowance of a captain's rations to each one, and necessary conveyance for their baggage. All of this is provided for by the Government. The Rev. Mr. Miyagawa, of Osaka, Congregational, and the Rev. Mr. Terada, of Hiroshima, Episcopalian, go thus as a kind of "first fruits," to be followed soon by the Rev. Mr. Aoki, Presbyterian, and the Rev. Mr. Honda, Methodist.

The significance of this movement cannot be too greatly emphasized. Directly it will be of value to the soldiers who may come into contact with these earnest Christian pastors of power and experience in dealing with men. It will be a source of comfort and strength to the Christian soldiers. The hunger of the professing Christian in the army for fellowship is simply intense. They feel their isolation and their need of help in their fight against the temptations incident to army life. A great many of them hunt up the missionary's home about the first thing they do after reporting to their respective garrisons for duty. Their longing for a helpful word makes the work among them extremely fascinating and sometimes pathetic. The Government could not have done a better thing for this class of their men in the field. But the great value of this permission from another point of view is that it is the first permission of the kind ever obtained by Japanese Christians, and so really marks another epochal stage in the progress of Christianity in Japan.

The Wednesday morning following the consecration services saw a large crowd of Christians of all Churches gathered at the railroad station to give one of the first permitted Christian chaplains for the army of this Empire their hearty godspeed. We doubt not that they will have the sympathies and prayers of all Western Christians.

Osaka.

SOME SILVER LININGS.

BY THE REV. JULIUS SOPER,

Missionary of the Methodist Episcopal Church.

It is said that "Every dark cloud has a silver lining." This can be truthfully said of the dark cloud of war that is now hanging over the far East—at least, so far as Japan is concerned. This appears in at least two respects. Since the declaration of war by Japan against China, the "anti-foreign" feeling has, in a large measure, been submerged into the war spirit. This has been brought about through the prestige secured by the recent victories of Japan and the willingness of the nations of the West to negotiate treaties with Japan on an equal footing. A soberer feeling is now taking hold of the people—at least the more thoughtful. The prospects now are that the Japanese will cultivate more friendly feelings toward foreigners, and that the Christians will co-operate more closely and fully with the foreign missionaries in all matters of religious teaching and moral reform. A leading Japanese preacher lately said that in two or three years the missionaries would have as much work to do as they might desire. This was much for *that* preacher to say.

The second point on which I would lay emphasis, is the good-will that army officers in many quarters are showing toward missionary work. In the city of Hiroshima, where all the soldiers embark for Korea and China, and where there are always present large numbers awaiting orders to move, the largest liberty is accorded missionaries in that section for working among the soldiers. Much work has been done in that city in the way of preaching, tract distribution and visiting the sick and wounded in the hospitals; and the Rev. Henry Loomis, agent of the American Bible Society in Japan, has been granted the privilege of distributing the Scriptures in any or all of the garrisons in the Empire. On the twelfth of January, when he went to Tokio to visit the garrisons in that city, to make arrangements for giving every soldier a copy of the Gospels, to his delightful surprise Prince Komatsu-no-miya (a relative of the Emperor), the commander of the Imperial Guard, numbering ten thousand men, invited Mr. Loomis (through an officer of the Guard, named Sameshima), to the Palace for an interview. Mr. Loomis took with him the Rev. Mr. Wada, a Presbyterian pastor. The interview lasted about an hour.

The Prince thanked Mr. Loomis for his deep interest in the soldiers of Japan, and told him he could have free access even to the Imperial Guard. He said that the Japanese take great pride in this Guard, for it is composed of picked men, being the body-guard of the Emperor himself. He went on to say that as he wished this Guard to have everything that is best—everything that will contribute to its physical, mental and moral good—he was quite willing, even glad, for each soldier to have a copy of the Scriptures.

This is quite a notable event in the history of Bible distribution in Japan. It seems to mark a new era in the work. When Mr. Loomis told me this incident (two days after it happened, while I was south), his face fairly glowed with joy. He said, "I could not have been more deeply impressed if I had seen the hand of the Lord itself visibly manifested." The Bible Societies' agents are now busily engaged getting out the requisite number of Gospels to meet this emergency. The printing press of the Sei-shi-bun-sha (a large Japanese printing house in Yokohama) is hard at work filling orders from the agents.

The world moves. The conservative Orient is moving, too. Who can estimate the far-reaching results of this movement? This fresh impetus given to Bible distribution is preparing the way for greater and more aggressive evangelistic work in the near future.

Hakodate.

GOOD RESULTS FROM THE WAR.

BY THE REV. J. L. DEARING,

Missionary of the American Baptist Missionary Union.

Much is being said and written just now about the salutary effect that the war will have upon China and the way that it will be opened up to the Gospel by the war. When those who are making such statements are questioned as to just how they think that the war is going to help advance Christianity in China, their views sometimes seem to be rather hazy and to give rise to the suspicion that it is a case where the wish is father to the thought. May the hopes of the most sanguine be realized in regard to China; but whether they are or not Japan, in her more impetuous way, is reaping results which would not have been thought possible a few months ago.

In the past it has been absolutely impossible for Christian workers to gain any access to the barracks for preaching or distributing religious literature. Now all this is suddenly changed. The agents of the Bible societies are permitted to distribute Bibles and Scripture portions throughout the entire army, and every facility is afforded them for so doing. Thousands of copies have already been placed in the hands of the men, and have been received gratefully. Permission has now been given for the appointment of army chaplains, and several leading Christian native workers have already left for the front; others will go as soon as the funds for sending them are provided. Permission has also been given for Dr. Hail, of Osaka, to accompany these brethren. It is possible that other missionaries may be permitted to go also. Committees of both native and foreign Christians have been appointed, representing all denominations, and a deep interest in the work is widely felt. Co-operating committees have been appointed in the various cities, and the raising of funds for the work is going forward.

It is not necessary that the reason for all this sudden change be discussed. A variety of views exist as to why just at this juncture a door has been opened that has been long closed. It is enough that the door is open and the Bible is being read to-day where it was practically forbidden before. Christianity is being taught where it has not been spoken of before. There are many Christian men in the army whose faith will be strengthened. Those faithful ones who went away to the war a few months ago, carefully hiding their Testaments, will now be glad to bring them out and read before others and not be afraid of losing them.

That this action should receive the support of high officials carries a great weight with it among the soldiery. It cannot be that this wider reading of the Bible and larger hearing of the spoken Gospel shall fail of aiding greatly in the advance of the Master's work.

Yokohoma.

JAPAN.

NO WITHDRAWAL.

BY THE REV. JOHN L. DEARING,

Missionary of the American Baptist Missionary Union.

AMONG the health resorts of Japan, perhaps none is more frequented by the missionaries than Karuizawa, a little village 3,270 feet up among the hills of Central Japan. Here every year a large number of missionaries of the various missions gather from Japan, China, Korea, and Formosa, for a brief rest from the summer's heat. Many a return to the home land is averted by the cool mountain air so like the air of the home countries. During the present summer there have been gathered here over 150 such missionaries, and the opportunities for the exchange of views and the comparing of methods of work have been most enjoyable. A Conference meeting of three days' duration was held, with great profit to all. The sessions of one day were given to reports of the work in various parts of China. The second day was given to Woman's work in all these lands, various lady missionaries speaking of their work. On the third day a paper was given which was followed by a most earnest discussion on the Atonement. The views that were advanced showed that while all were agreed as to belief in the Vicarious Atonement of Christ, there was a deep feeling that this doctrine needs to be especially dwelt upon on the mission fields of China and Japan. In view of the opinions held by many of the Japanese Christians there was felt to be great need of more constantly emphasizing this teaching of God's Word. It was encouraging to observe the unanimity of opinion expressed by workers of all denominations. Unitarian Missionaries, of course, took no part in the Conference. One session was given to a Question Box, which provoked some very lively discussion on various topics. Among others, the question of more missionaries for Japan came up. It is known that some who have been in Japan are now in the home land, expressing themselves as thinking that there is no need of sending more missionaries to Japan. It is also known that some in Japan have written in the same line. The error of such representations was strongly urged, and many missionaries of various boards as, for example, the Presbyterian, Episcopal, American, Methodist, Baptist, and others, spoke of the need, as they saw it, for more workers. The following vote was finally passed:

"We as missionaries, representing various mission boards working in Japan, in conference assembled at Karuizawa, in view of the various reports that have gone forth concerning the need of more foreign workers in Japan, would express it as our opinion that not only has the time not come for the withdrawal of the missionaries already on the field, but we believe that there is still a need of many more foreign workers in this land."

The vote was very unanimous in support of this resolution, three persons only expressing themselves as opposed to it; one a member of the American Board engaged in educational work, the other two, members of the Canadian Methodist Board, who were unable to support the resolution because of temporary difficulties, tho one expressed himself as believing that more missionaries were needed. The position of some of the Japanese Christians who think that they can do the work very well themselves if the American churches will only furnish the money, as well as the effort made in some mission schools to remove the foreigner and fill the positions by natives whose religious position would hardly recommend them to the place, is a great reason for the view held by some on this question. The fact, however, that there are many villages and towns in Japan where the Gospel has never been preached and many more where there is but a handful of weak Christians who need instruction and guidance and the fact that the Japanese Church is unable to do this work should open [illegible] eyes to the needs of Japan. There may be places where missionary is not wanted by the people, but there are very many places where the Great Commission would s[illegible] him just as certainly as at any time in the history of m[illegible] sion work in this land.

Yokohama.

PRESBYTERIAN SYNOD.

BY THE REV. A. D. HAIL,

Missionary of the Cumberland Presbyterian Church.

The Synod of the Church of Christ in Japan met this summer in Nagoya, one of the most central cities in Central Japan. Harmony and spirituality pervaded the meeting from its opening hour of prayer to its closing rally in the interest of a greater forward missionary movement. The delegates of the six presbyteries, the representatives of its three theological schools, together with the members present of the Council of Co-operating Missions, were united under the inspiration of the one purpose, to pray and plan for the promotion of a common cause. Both Japanese and missionaries came away feeling more than ever their oneness in Christ. The meeting was so peaceful that it ought to serve as a corrective to the pessimistic idea that such gatherings are "storm centers" of missionary incompatibility and of Japanese ingratitude.

Altho the statistical tables were not completed, yet the chairman of the Committee on Statistics reported an official enrollment, in round numbers, of about 11,000, of whom 4,900 are men, 4,500 women, and over 1,400 are children. This does not include the enrolled membership of two Tokio churches, which appeared in last year's report, these congregations having taken steps to follow a deposed and a disaffected pastor in the matter of a separate organization.

The tables show 710 baptisms for the year, of which 608 were of adults and 102 of children. The church receiving the largest number of accessions by baptism was the Kaigan, of Yokohama, which thus enrolled 84 new members; the second in point of new accessions was the Kochi Church, with 45 [illegible]rofessions.

At the meeting of the Synod in Tokio in 1894, a Mission Board, wholly independent of the missions, was organized. Previous to that time the Board was composed conjointly of an equal number of foreign missionaries and Japanese Christians, the missions contributing to this body in the ratio of three dollars to one. The entire mission work of the Church as such was under the supervision of this Board. By the new arrangement the presbyteries were allowed to arrange for mission work in their respective bounds with the co-operating missions on the old basis, while this new Board would look after the more general work. Considering the excitement occasioned by the war and the many calls upon their benevolence the new Board has done encouragingly well. The foreign treasurer, the Rev. T. T. Alexander, D.D., reports that it has raised about $600. It carries on work in two districts, one known as Usagun in the province of Shinshu, and the other in Ibaraki ken, at Mito and Ota. The work has been doing nicely, especially in the former district where there is a great deal of local interest, eight persons having recently been baptized and some sixty more specially interested. The people contribute regularly to the work over six yen per month, besides special contributions. The second district is beginning to show encouraging results. The people themselves recently raised nine yen for defraying the expenses of extensive local meetings.

The Synod ordered the Mission Board to begin work in Formosa as soon as possible, and appointed two of its best men—Presidents Ibuka, of the Meiji Gaku-iin, Tokio, and Ogimi, of the Steele College, Nagasaki—to go and look the field over and report to the Board. The plan proposed is for the Board to begin its work with the Japanese emigrants to Formosa and the troops who garrison it, with the hope of extending their efforts as Providence may open the way. It is proposed to raise $3,000 for this new work, of which about $200 was raised at the synodical missionary rally. The contributions to the Presbyterial boards have held up comparatively well during the year.

Osaka.

January 16, 1896]

THE DAI NIPPON OF '95.

ITS RELIGIOUS HISTORY.

BY THE REV. J. H. DE FOREST.

As regards Christianity in Japan, there is a growing evidence that it has actually touched the national life in many ways, and is modifying the ethical thinking of the people far beyond the bounds of the churches and the immediate influence of the missionaries. Many careful observers now assert that Christianity has revived both Buddhism and Shinto, and has given them a new and higher life hitherto unknown, especially in the line of philanthropic labors. The splendid work of the Red Cross Society has brought the idea of *The Cross* in some sense before the nation that for centuries has regarded trampling on the cross as a truly patriotic if not moral act. It was feared that the war would sadly interfere with the extension of Christian activity and turn the thoughts of the people far from religion. But a most unexpected revolution of sentiment has occurred in the military department, where there has been positive hostility to Christianity as being destructive of loyalty to the Emperor. But the stirring patriotism and sacrifices of Christians, the effective work of Christian nurses, the fidelity and courage of Christian soldiers, the enthusiastic loyalty of the Christian orphans, are some of the causes that have freed Christianity from the charge of lack of loyalty. To such an extent has this old dislike broken down that the whole army has been thrown open to Christian influences. Parts of Bibles have been freely distributed in the field and in the barracks, the Gospels being printed in booklets no larger than a small box of matches. Christian workers were also admitted to the front on the basis of war correspondents. What the results of this will be it is too soon to predict. There are yet haters of the Jesus Way among army officers, but nevertheless this cessation of positive opposition, and the gentlemanly recognition on the part of the Commander-in-Chief of the Army of the work of the Bible Society, opens a wholly new chapter in Christian work. If the equally influential Educational Department would take the same open course, opposition by Buddhists, Confucianists, and Shintoists would lose one-half of its entire power. It would not then be impossible that Christianity might take on the form called political, in which the upper classes would profess it and thus hasten the day when Japan would become nominally a Christian nation.

The Christian life is seen not so much in large additions to the churches, nor in any special activity in creating a Christian literature. The little churches of Christ in Japan are suffering from the same world-causes that affect church attendance in our own land. At the same time the growth of the sense of responsibility is apparent in the pronounced missionary spirit. From the beginning of the war leading Christians saw that they must plan for the spiritual regeneration of Korea as the Government was doing for its political regeneration. Nothing but the actual financial inability of the Christians prevents them from large plans in educating Korean youths on Christian principles. A Christian colony for Formosa is also talked of, and is said to be encouraged by high officials. The prevailing idea of the method of Christianizing outside lands is by self-supporting Christian colonies rather than by imitating our expensive methods of sending evangelists and educators.

Difficulties continue between the independent churches and foreign missionaries. These have resulted in sending, at mission request, a deputation of four members from the American Board, to consult freely with the mission and with native Christians concerning methods of work, readjustment, and continuation of the mission. There is no doubt but that the Japanese Christians, leaders and all, as a body, strongly desire the continuation of missionaries. In case more are to be sent out, the prevailing criticism would point to the selection of persons especially fitted in scholarship, full of aggressive zeal, and of broad sympathies.

Bearing on recent Christian influences, it is well to note the presence in Japan of such men as the Hon. J. W. Foster and Dr. B. G. Northrop. The former, in spite of his having been the adviser of Viceroy Li, was welcomed by leading citizens of Tokio as a friend of the East whose righteous counsels had been for the benefit of Japan as well as of China. In his reply to the welcome of his hosts he said:

"The Great Teacher, whose precepts we in America so imperfectly obey, tells us that peacemakers are blessed."

Dr. Northrop was received with great enthusiasm by many of the highest officials of the Empire for his interest in the education of Japanese youths and for his services in securing the return of the Shimonoseki indemnity. Marquis Saionji, Minister of Education, presided at one dinner; and Dr. Northrop, replying to the hearty welcome, said:

"Among the many agencies favoring the return of the indemnity, it is simple justice to acknowledge the great influence of the religious press and of the Christian ministers who co-operated so efficiently to arouse the conscience of the American people on the subject."

He delivered some forty lectures in various places, one on "The Bible as a Classic" which was requested for translation and publication. In such ways men of name and of marked Christian character are no small addition to the manifold missionary influences that enter Japan.

As the missionary question is one that has now a recognized place in literature of every kind, I will close with a quotation from Colonel Cockerill in the *New York Herald*. Altho he does not altogether approve of all that missionaries do, and freely gives the wholesale criticisms of missionaries prevalent in the open ports, he adds:

"The missionaries certainly do great good here. Their schools are excellent, their orphans' homes, benevolent institutions and missions are well maintained, and they greatly aid the spread of foreign influence. Wherever they are established they introduce languages, order, temperance, cleanliness, and an aspiration for better things. . . . On the whole they are grandly useful to the cause of that civilization which we all maintain is destined to encircle the globe."

SENDAI, JAPAN.

A JAPANESE CONFESSION OF FAITH.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—My attention has recently been called to an article which appeared in the *Japan Mail* on January 24th. Even at this late day, please allow me to correct certain statements contained in it.

The article is entitled "A Japanese Confession of Faith." It represents me as the principal author of the Confession, and as "assuring my numerous questioners that not until half an hour before the meeting had any foreigner suspected its existence." When the Confession was presented to the Synod, a simple question was asked me bearing upon its authorship; but my answer was quite different from that indicated in the article. It is true that my part in the matter proved to be nearly "an all-night work;" but it was the work of assisting in rendering the original draft into Japanese.

The article also represents the Synod as dominated by an anti-foreign spirit. It is true that the Synod did not favour the importation of any Confession of Faith prepared by a foreign Church to meet its own special requirements. It desired one suited to the needs of the Church in Japan; and the Confession adopted was adopted because it seemed to do that. But it is a mistake to suppose that the Synod was "hostile to any draft savouring in any degree of foreign inspiration." There was no division whatever of the body into foreign members and Japanese members. To show that this is not merely my own conviction, allow me to conclude with an extract from the official records of the Synod.

"From the beginning of the negotiations for the union of this Church and the Congregational Churches, Dr. Imbrie has laboured in no ordinary manner upon the Constitution and Confession of Faith, and no less for the peace and welfare of the Church. Thus at length we have been enabled to adopt the Confession of Faith of the Church of Christ in Japan; and therefore this Synod, as a slight return for his labours, expresses its gratitude to him in a vote of thanks."

SAJURO ISHIMOTO.

Meiji Gaku-in, Tokyo.

February 24th, 1891.

[It appears to be scarcely correct to state that the article represented the Synod as dominated by an anti-foreign spirit. Stress was laid, it is true, on the evident desire for an original and essentially national confession. The fruit of an anti-foreign spirit pure and simple would hardly have been referred to as "specially reassuring . . . to those who have laboured for the firm lodgement of orthodox Christianity in Japan." Whilst thanking Professor Ishimoto for pointing out that his own reply was incorrectly reported, we may state that our information was based upon impressions gathered by gentlemen present on the occasion, and upon published reports. —ED. *J. M.*]

In 1549 Francis Xavier went to Japan, and at first had great success, but after his death the people became suspicious of the Romanists and they were ordered from the country. Thousands of natives fled to China or Formosa, and many were killed. No foreigners except Dutch traders were allowed in Japan, and no Japanese was allowed to leave the country. For two centuries the intercourse with the Dutch language and literature and knowledge kept the Japanese from stagnation, and the Dutch paved the way for the entrance of Perry and the treaty with the United States. On July 4, 1849, certain ports were opened to trade or residence.

JAPONIZATION OF CHRISTIANITY.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In the remarks of Rev. Yokoi Tokiwo at the meeting of the representatives of various sects held in Shiba, September 28th, and reported in the *Japan Mail* of December 28th, we find the following statement:—"Christianity, when adapted to our national customs and institutions, will confer immense benefits on us;" and the same idea appears, though less explicitly expressed, in other addresses made on that occasion.

From time to time during several years past, this necessity for the adaptation of Christianity to the national customs and institutions of Japan has been presented, but always with a vagueness most unsatisfactory to the thoughtful observer of the progress of Japan in things moral and spiritual as well as material. Mr. Yokoi, having had unusual opportunities for becoming acquainted with Christianity as it is taught and practised in the West, will, I am confident, confer a favour on many others than myself, if he will give, through the medium of the columns of the *Mail*, something more definite on this subject, keeping, of course, well in mind the *particular customs and institutions* to which Christianity should be adapted.

Yours truly, INQUIRER.

Tokyo, January 4th, 1897.

BOLDLY CONFESSING CHRIST.

A leading Christian at one of the stations of the Church Missionary Society, who does not believe in hiding his light under a bushel, is reported as having added after his name (which all Japanese have to post up outside of their doors) in bold type, "Fuju San, A BELIEVER IN CHRISTIANITY," and this not from any ostentation, but from a real desire to let it be known whose he is and whom he serves.

A JAPANESE STRIKE ENDED IN PRAYER.

A new church was to be built in the district of Tokushima, and stone masons were hired to build the foundation. Owing to extensive repairs being done by the government in the vicinity the stone masons struck for more money. The circumstances did not justify yielding to their demand, nor was it thought wise to attempt to compel them to fulfil their contract by the process of law. The missionary and his people resorted to prayer, praying that God would so rule the hearts of the masons that they would do their work, both quickly and well. The builder and others joined in the prayer-meeting; and soon all the masons returned and carried out their contract without further attempt at striking. The builder has several times since expressed the rich blessing he got himself, and the new experience he had of the power of prayer during those months in which he was building this church.

The Romanists in Japan have a special dispensation from the Pope, allowing them to labor half of the Sabbath day and attend to their religious services the other half. But in spite of these concessions, Romanism does not receive the favor given to Protestantism.

WHY CHRISTIANITY APPEALS TO THE JAPANESE.

On the INLAND SEA, July 28, 1897.

While in Tokyo I met two groups of Japanese Christians. One was composed of the leaders of the Church of Christ, in the main strong, clear-minded, well read, intelligent men. The other was made up of women, old and young, who had not read much except the Bible, but who knew their own hearts and the hearts of others. To each of these groups I put this question, What was it in Christianity which led you to accept it?

These were the answers of the men: No. 1. "It was not from any deep sense of guilt, but from the sense of dependence and of need of restfulness. This feeling was far stronger with us than any feeling of need for purification of conscience. This is the experience of many. The want of a sense of sin and its guilt is a real defect in our spiritual life. No. 2. "This is true. The sense of sin comes later on. Very few come into the church from any idea of guilt or fear of punishment. Most are seeking rest, something to tie to. Christianity gives them peace and assurance. When they taste more, they know and love more. And as they go on, the sense of guilt and danger comes, but it was not a motive at the outset.

No. 3. "The virtues which Christianity promotes attracted us. This was my own experience. No. 4. "There are two classes of Christians. One class comes in through the persuasion of friends, the influence of the social net work, and gradually comes to know sin. This was my experience. I was mentally convinced of my sins, but I felt no grief for sin until later. The second class is made up of the unthinking people, who come in through the hope of getting some thing better than they have. They think they can never be worse off and turn in despair of all else to Christianity, hoping to find in it some relief, either for this life or for hereafter.

Of these four men, the first is an editor, the second a pastor, the third a layman, and the fourth a pastor. The others agreed with them. When Joseph Cook was here some years ago, he asked a question somewhat similar to this, of a group of leading Christians and carried away the impression that Christianity's assurance of a future life had drawn many. I reminded them of this and asked whether the certain hope of immortality had not attracted them. "No," said No. 1, "Mr. Cook misunderstood us. We were present at that meeting. We were content with this present life and wanted no more.

"But did not the person of Christ appeal to you at all?" I asked. "Yes," they replied, "the beauty of His character appealed to us, especially His unselfishness. We were not affected by His humility, for humility is an artificial thing with us and is discounted accordingly. There are no words in which to express the ideas of Christ's humility or humiliation save terms which have a fixed and ceremonial meaning, not highly esteemed by the sincere."

"How does it come," I inquired "that in a Buddhist land you turned to Christianity for rest. Buddha's doctrine was the way of rest. Buddhism fails in its essence, it is fatal in that. Is there no rest in it?" "Yes," they answered, "but it is the rest of stagnation, tending downwards. Christ's rest is the rest of a living peace, lifting upwards. The priests in the temple, sitting still, and the old women who worship are at rest, but they have no aspiration. It is stillness without uplift, or strength. Their religion is indolence."

So the men agreed that they had come to Christianity for moral rest. Oddly enough the main sentiment of the women was that they had come for mental assurance and yet the intellectual vigor and clearness of Christianity had influenced the men far more than their brief answers acknowledged. The women, however, whose first delightful experience of large intelligence had come with the Spirit of Christ, spoke gratefully of it. No. 1 said: "I was a devout Buddhist and felt that I was saved of Amida, but in some indefinite way, what impressed me most in Christianity was its clear doctrine of atonement and salvation through Christ. When I became a Christian, I had a box bought from a priest for fifty sen, which was to gain for me an entrance into heaven. To open it would let loose an influence which would smite me blind. After my conversion I decided to open this and make a trial. If it did me no harm, then Christianity would be sure. If not, then it would be only another disappointment. I opened the box and found a long strip of paper. Missions have done much for our land. It is a land that has been lost in idolatry, and it is not yet redeemed." No. 2 continued: "Before I was a Christian I used to wonder what mankind was here for. Men came and went, but what for? My parents could not tell. Then my brother became an evangelist and sent me a Bible. When my father died, I went to live with my brother and he taught me. It was a long time until I came to know the power of Christ to save from the power of sin." No. 3: "My greatest pleasure was to go to lectures and theatres. I worshiped the idols I saw, though I knew there were unseen gods. Then I went to Christian lectures and heard there was only one God. I could not understand this. Then one of the Bible women taught me that we were all descended from Adam and I determined to look around and see whether all was one. Sure enough, I found that all men had two hands, two eyes, etc., and that there was unity everywhere. So I concluded that there was one God. It was only later that I came to know Christ." No. 4: "I was puzzled by seeing just people in distress and evil people exalted. Christianity, with its doctrine of the future life, explained this to me." No. 5: "I was a Buddhist, with no deep knowledge at all, only knowing that salvation is through Buddha, and to be obtained by repeating 'Namu Amida butsu,' whose meaning I do not and did not know, over and over. To cover a coffin with this written on paper would save. My husband became a Christian and I followed him. Christianity showed me the way of salvation, that it was Christ. Amida showed me no way. The deep things I learned later." No. 6: "I was both a Buddhist and a Shintoist, and disliked Christianity intensely when I first heard it. My family was among the retainers of the Takugawa family, the last of the Shoguns. My son became a Christian, and I felt I must cast him off. He wished to go to the theological school in Tokyo and I agreed, but told him that it meant separa-

tion. On his way he met an evangelist and to him to come to see me. He did and his conduct and my con's moved me. I noticed other Christians also, and that when they gave up drink they were reformed, while those who promised before the idols soon went back to their drink again. So I listened the more to the evangelist. In our family was a Shinto priest whose conduct compared unfavorebly with that of the Christians. Then I began to realize that the God of the Chrietians must be a true God. So I read what my son sent to me and came out into Christianity." No. 7: "From early childhood I had no use for religion. Our ideas of good and evil came from Confucianism. That was good which law did not punish. What the law punished was evil. But all turned on whether the law found you out or not. This seemed to me unjust. Yet my ideas were indefinite. I was a etudent in the Yamaguchi Normal School. In our magazines were articles on Christianity and

in praise of Christian schools. These interested me and one Sunday I went to see the wife of the postmaster, who knew something about Christianity, and asked her what its characteristic features were. She told me, 'Love your enemies.' Thie startled me, but I learned little more and left school with little interest in life. But I learned more from a friend of my father's. Then I ran away from home to escape persecution and a marriage I disliked, but all is right now." No. 8: "I was an orphan, and my Buddhist and Shintoist relations taught me from the beginning that having no parents to provide for me, all my hope was in the gods. So I was made to be devout toward idols from infancy, but there was none of my heart in it. Then my cousin became a Christian and tried to persuade me, but I did not change. I went to a woman's meeting taught by a missionary, where we did fancy work. There I heard of a true God. I had been taught that there were many gods and I could not think there was but one. But one night my cousin and I were going home together and he showed me the stars and their reflection in the water and tried to persuade me that one God must have made all the beauty of the heavens. I felt the truth of this and went on from it to Christ and His salvation. I eaw that men's hearts were evil and needed salvation from without rather than Buddha's from within. And this salvation was in the God come down into flesh."

There are deeply suggestive lessons here for thoee who can read between the lines. But all that such stories mean can be understood only by those who, working among these people, have watched the struggle of soul and mind through which they have passed and who know the meaning of each step of the struggle. "Humph!" says the old German forest commissioner profoundly in "In the Rukh," "I work miracles, und dey come off." But the miracles of the jungle and the forest are as nothing compared to the miracles of transformation of character and spirit and being in which the diverse operations of the Spirit of God manifest themselves under the eyes of the missionary. The miracles of the nineteenth century stand ever before him as vindication of the miracles of the first.

ROBERT E. SPEER.

Our Trade with Japan—A Question of Unusual Gravity.

We guess that those of our business men and manufacturers who strive to throw discredit upon that report recently sent from Japan by the United Press about the new efforts of the Japanese to eulargo their exports to this country, have not taken the trouble to observe the growth of Japan's commercial enterprise within the past few years, which was checked temporarily by the war with China. They may not have noticed how Japan is reaching out for foreign markets in all the countries of Asia, and also in America, and even in Europe. They probably have not taken account of the rapid extension of railroad communication in Japan, or of the establishment there of foundries and machine shops, mills, cotton factories, shipyards, and all kinds of manufacturing institutions. They may not have thought of the enlargement of Japan's commercial marine, or of her subsidizing efforts to extend the measure of her steamship communication with American ports, or of the numerous native products for which she is seeking markets. They may not have observed how great already are Japan's exports to this country as compared with her imports from it; or how small are her exports to England as compared with her imports from it. We doubt whether, if they took these things into consideration, they would ridicule the despatch about Japan's new business projects in the United States.

At this moment we may indicate a few lines for thought.

I. The Japanese workmen engaged in manufacturing industries are exceedingly ingenious, expert, nimble, and diligent, hardly to be equalled in these respects by those of any other country in the world.

II. They work for wages which, as compared with those prevalent in this country, are light indeed. An intelligent Japanese, Mr. FUSATARO TAKANO, has recently published some exact figures about the wages of skilled and unskilled workmen in Japan, those who are employed there under the modern system of industry, as well as those under the native system. We may say that

the wages of skilled operatives in Japan are about one-seventh or one-tenth as large as in the United States.

III. There seems to be in Japan a sufficient amount of capital ready for investment in manufacturing and commercial enterprises of all kinds that promise profit. Moreover, European capital is obtainable upon advantageous terms.

IV. The manufactured goods and articles of many varieties produced in Japan are far beyond the wants of that country, so that they can be exported in vast quantities to any market, and could speedily be increased by machinery to any desired extent. Their cheapness is one of their main attractions to all buyers.

Japan's best market for her manufactured products, over one hundred of which have been classified by a Tokio commission house, is the United States; and the Japanese have started out to make provision for a voluminous expansion of their exports to this country. Besides the bronze articles, silk goods, carpets, and other manufacture which they already furnish to us, they can send us, at low prices, metal and wooden wares, cigars, lager beer, lucifer matches, and plenty of other things, both useful and ornamental.

The Japanese get money for the greater part of what they send us. They import but little from us. They buy in England; they sell in the United States.

The matter is one of gravity.

Japanese Candor.

WHATEVER faults the Japanese people may have, they have one virtue, at least if we may judge from the utterances of the press, that of candor. No foreign criticisms can be more searching or more outspoken than are some that appear in the columns of the Japanese papers, not merely in regard to the conduct of political affairs but the characteristics of the nation. Three notable instances have recently come to notice in quotations in the *Kobe Herald*, from native Japanese papers.

Speaking of the misgovernment in Formosa, which appears to be a fact notwithstanding the many efforts to deny it, one Japanese paper says:

"The vices in Formosa have reached a climax. The garrison is not feared by the rebels but by the peaceful natives. When rebels attacked and entered the capital, the other day, officers of the garrison waited until they fled and then pursued them. There are civil officials who get commissions from merchants. Judicial officers quarrel with legislative officials, civil officials with military. Such misgovernment we do not find even in Egypt or in Korea."

Having admitted this condition of things, the paper goes on to consider the cause, and finds it not at all in the imperfection of the laws or the system of government, partly in the fact that the Governor took with him an utterly unprincipled lot of adventurers, but chiefly in

"the spiritual disease of our people, as evidenced by the desire of our brethren to oppress and slaughter the people of Formosa. We ourselves heard the following declarations made: 'Drive out of the island all the people now there.' 'Establish our dignity by slaughtering them.' 'Force them to go over to China, all the three millions of them.'"

The remedy, it holds, is to be found in "an open and unqualified renunciation of this narrow-minded, oppressive spirit"; and when that is done the contro of Formosa, it thinks, should not be very difficult.

In a somewhat similar vein another Japanese paper discusses "The Cause of the Greatest Crimes," which it says are becoming alarmingly frequent, and finds it in the increasing weakness of religion, which it holds to be absolutely essential to the well-being of the State. As to the form, it is not at all particular. Buddhism, Shintoism or Christianity will do, the essential element being that it be a religion which "raises over us a being greater than and superior to man, whose influence conduces to righteousness and the spread of reason over the world." Unfortunately, it says, there is not one religion that is really prospering.

"Buddhism has reached the hight of corruption and has no influence among the upper classes. Shintoism retains only a feeble influence. Christianity, which was once rather powerful, has lately become more or less lifeless."

The result is constantly increasing degradation. But where does the responsibility rest? And here the editor's conclusion is well worthy of note. After affirming that it is partly due to the incompetence of priests and missionaries, he says:

"The greatest cause is to be found in the materialistic principle of our national education. While it is wrong to mix up religion and education it is also wrong for teachers and writers of text-books to affirm that there is no necessity for religion. Such an assumption brings fearful harm upon the nation. That teachers should become the tools of religious parties and preach religion in schoolrooms, is far from what we desire. But if teachers should teach the necessity of religion instead of delivering lectures on atheism, it could not fail to greatly benefit the children.

"In short, the great crimes of the present day are attributable more to the fault of educationists than to religionists; and we must, therefore, appeal to the authorities of the Department of Education to keep a sharp eye on this matter."

Not less searching are the remarks of a prominent Japanese on Japan's "littleness" in contrast with the "greatness" of which some are fond of speaking. In its mountains, rivers, seaports, even the stature of its people; in its statesmanship, its literature, its ethics, its charities, its religion, which is little more than superstition, he affirms Japan is "little" in comparison with the "greatness" of other nations, even Hawaii and China, not to speak of Europe and America.

That such sentiments should be not only expressed, but receive a wide indorsement, indicates both a keenness of perception and a breadth of view which go far to show that the possibilities, at least, of the Empire are of the best. They also show that what Japan needs is, not so much instruction, as counsel. The

JAPAN'S EAGER MANUFACTURERS.

Colonel Cockerill Tells of Their Preparations to Invade the World's Markets.

NEW STEAMSHIP LINES.

She Will Build Vessels of the Largest Type for the Ocean Carrying Trade.

FOR THE AMERICAN TRADE.

To Import Cotton from the South and to Send the Manufactured Goods Here.

1898

[SPECIAL CORRESPONDENCE OF THE HERALD.]

TOKYO, Japan, Jan. 3, 1898.—Mr. A. H. Butler, a California capitalist, who has successfully "promoted" a watch company in Osaka, and who has been trying for some time to induce the Japanese government to establish a line of steamers between Osaka, Yokohama and Salina Cruz, on the west coast of Mexico, has been compelled to give up his project, temporarily at least. Mr. Butler some time ago made a combination of cotton goods manufacturers in Osaka, which is now known as the Japan Cotton Trading Company. It was in the interest of these manufacturers that he proposed to establish the line of steamers referred to, his theory being that cotton could be taken from our Gulf States from Galveston to Coatzacoalcos, the eastern terminus of the Tehuantepec Railway; carried across the Isthmus, and thence by steamer to Japan, at a much less cost than by the way of Liverpool and the Suez. The Mexican government was greatly interested in the enterprise and was willing to afford all facili-

ities. The Tehuantepec Railways is 130 miles in length and is now open to traffic. Mr. Butler being interested in the Tepustete iron mine, some forty miles south of San Diego and directly on the coast, hoped to be able to introduce this high quality of iron in Japan incidentally in connection with his subsidized line of steamers. But the Japanese have many projects on hand, and they are greatly taken up now with their proposed direct line of freight and passenger steamers between Yokohama, Kobe, Nagasaki and London. As for iron, they insist that they have all they want at home. As a matter of fact, they have not as yet developed any iron deposits of a high character, though the country may be full of it.

AMERICAN COTTON FOR JAPAN.

Last summer Mr. Butler went to the United States to investigate the cotton business. He found that the railways of Texas would charge him 65 cents per hundred for hauling cotton from San Antonio or the interior to Galveston. To ship from there to the Gulf terminus of the Tehuantepec Railway would add another heavy charge, and at this point he was forced to drop the matter. He, however, secured a rate with the railways reaching San Francisco from the cotton belt, which he thinks will enable him to begin shipping American cotton to Japan by the established lines. He has contracts with forty-two manufacturers in Japan who will take only American cotton from him, and he will begin with a monthly shipment of something over four thousand bales. He expects soon to run this up to five thousand a month, and he hopes to double this shipment in the course of a year. He will be able to place American cotton at the door of the Japan manufacturer at something like twenty cents a pound; and he predicts that from this time forward not a bale of our cotton will reach Japan by way of Liverpool.

TO INVADE THE AMERICAN MARKET.

The Japanese will still continue to be consumers of large quantities of India cotton, mixing its short fibre with the American staple, and henceforth turning out a better quality of goods The manufacturers here expect to place their sheetings and prints in the American market, and they will certainly do so unless prevented by the tariff. As to the line of steamers between Japan and some port of the American coast that will probably come when the Japanese are able to build all of their own ships at home. While on this subject it may be mentioned that the Mitsu Bishi shipbuilding concern of Nagasaki—a Japanese organization—has just taken a contract to build a 7,500-ton merchant vessel for the Nippon Yusen Kaisha people. The Mitsu Bishi people propose to duplicate the ships, five in number, which the company has recently ordered in England. They have never built a vessel of such tonnage, but they are willing to lose 100,000 yen or so for the sake of the experience and in the way of patriotism. The Japanese spirit of to-day is to build and create everything possible at home, and to not permit a dollar to go abroad which can be kept in Japan.

WORK OF THE SALVATIONISTS.

The Salvation Army has now been campaigning in Japan for some months. The results, according to the Commander, Colonel Wright, are rather satisfactory. The detachment has headquarters in a good sized hall in the principal street of Tokyo, the Sinza. Here meetings are held nightly, and they are quite well attended by all classes of people. Colonel Wright informs me that he has enrolled 150 natives under his banner already, and a number of these take part in the street campaigns, marching shoulder to shoulder with the English veterans. Six native assistants, of the student class, have been put in training and will soon be able to take charge of detachments. Four numbers of the War Cry, printed in the Japanese language, have been issued and circulated. Colonel Wright says that he has "scouted" the country along the main line as far as Kobe, and he is now asking for reinforcements with a view to forming a centre for the west at Osaka. The Colonel said:—"The fight is a tough one, and the difficulties many and complex; nevertheless we fully believe that, although we may only move slowly during the first year or two, the pace will quicken and we may spread as fast as in any other non-English speaking country."

The climate and the attempt to live on a Japanese diet have produced considerable sickness among the "soldiers" who came over from England, and the Colonel thinks that some of his people will have to be sent home. He speaks in the highest terms of the kindness shown his people by the missionaries of Tokyo during their illness. "Coming to know them," the Colonel remarked to me, "I very much appreciate them, though their line is not ours." It is said that some of the theatre managers of Tokyo complain of the counter attraction set up by the Salvationists by their street parades.

New Year's Day was celebrated with great jollity throughout Japan. Business was completely suspended for two days. The Japanese have no holiday that compares with that of the opening of the new year. All accounts are settled to a penny on the last day of December and life opens afresh.

JOHN A. COCKERILL.

Sun June 5 95

Japan and Her Navy.

In considering the possibilities of Japan's future as a naval power, a leading reflection must be that which is suggested by the rapidity of her progress hitherto. In a recent lecture before the Japan Society, in London, Dr. ELGAR pointed out that it was only about forty years ago that the Government withdrew the order prohibiting the building of seagoing vessels which measured "more than 500 koku, or 76 tons," and had more than one mast. It was about that time, too, that Commodore PERRY appeared with an American squadron, and we can imagine the vast and perhaps impassable gaps which must have seemed to stretch between their rude naval craft and our wonderful war ships.

Yet to-day, when people who looked upon PERRY's ships with wonder are still in active life, we find all modern nations studying the lessons which Japan has taught them in the naval battles of the Yalu and Wei-Hai-Wei harbor.

When the opening of her ports brought her into competition with foreign nations and exposed her to their covetousness, Japan determined to obtain for herself that sea power which made them so formidable. She purchased vessels in foreign ports, began to build others at home, and sent her youth abroad to learn the modern art of war. Then she gradually accumulated thirty-three war vessels, according to Dr. ELGAR, besides the training ships Kiu-jo and Jungei, and forty-one torpedo boats. Four of the thirty-three were, however, wooden sailing vessels. The other twenty-nine included an old armorclad, the Fuso; two slow cruisers. with small water-line belts, the Hiwei and Kongo; one fast belted cruiser, the Chiyoda; seven fast steel protected cruisers of modern construction, six unprotected cruisers, one torpedo gunboat, and ten composite or wooden gun vessels.

Among the protected cruisers is one of the fastest in the world, the Yoshino, credited with 23 knots, while four others have trial speeds of 18¾ and 19 knots, and three a speed of 16 knots. They carry fine rifled guns, Krupps, Armstrongs, or Canets. But besides these vessels, Japan has about a dozen captured from China. At Wei-Hai-Wei she took the armorclads Chen-Yuen, Tsi-Yuen, and Ping-Yuen, the last a coast defender; the protected cruiser Kwang Ying, and six gunboats of the Alpha Beta class. Some of these vessels were greatly damaged, but those that can be repaired will prove effective additions to the strength of Japan.

Again, Japan has building in her own domains three fine protected cruisers, one of which, the Suma, launched at Yokosuka, is to have a speed of twenty knots, and in England two great battle ships, ranking among the first-class battle ships of the world, one of which, the Fujiyama, will be launched this year. Taking all these resources together, the strength of the Japanese navy is apparent, and we may well suppose that a part of the indemnity to be paid by China will be used for making it stronger. Reference has been made to the cruisers built in Japan; in addition, sixteen torpedo boats have been constructed there, chiefly at Onohama, near Kobe. As to the aptitude of the people for naval work, Dr. ELGAR made these statements:

"The Japanese were good seamen. They were active, hardy, courageous, and could stand privation. The navy was recruited from volunteers, who were trained, did their term of service, and were pensioned, somewhat after our system. If the supply of volunteers failed, conscription was had recourse to. The officers were trained more upon the American system. It was one of the most striking instances in the history of the world of the acquisition and assimilation of knowledge and methods, which we should have thought in Europe were altogether foreign to the genius of the people. Two of the fastest and most powerful of the cruisers that took part in the battle of the Yalu were built, engined, and equipped at the Japanese naval yard at Yokosuka; and it must be remembered that the naval squadrons were commanded, officered, and fought entirely by Japanese. The officers had all been trained in the best schools of naval warfare, and had raised the modern naval service of Japan to a high state of efficiency. Speaking as a naval constructor, and one acquainted with the principal ships on both sides which fought the battle of the Yalu, he should say that the battle was won by the good organization, discipline, training, and bravery of Japanese seamen, and the knowledge, skill, and determination of the commander and officers. It was a struggle between a highly organized and efficient naval service on the one hand and a very inferior one on the other, and the difference in the manner in which the ships were handled and fought appeared to have been sufficient to override all considerations of the relative qualities of the armaments or of the ships themselves. He should think it very probable that if the Japanese had had the Chinese fleet and the Chinese the Japanese fleet the ultimate result would have been the same."

We may fairly presume that, after her recent experience with European powers, which has caused her the loss of some fruits of her victory which China had conceded, Japan will not slacken her progress in naval development. She may even become one of the leading sea powers of the world.

COREAN PLOTTERS ARRESTED

JAPANESE DEFENDING THE NEW EMPEROR.

Former Ruler, Still Making Trouble, May Be Sent to a Separate Palace—Crowds Gathering in Seoul From Country Regions—Serious Ammunition Problem.

Special Cable Despatches to THE SUN.

TOKIO, July 22.—The discovery of an anti-Japanese intrigue in the Corean court, tantamount to treason against the new Emperor, resulted in wholesale arrests last night. Among the persons arrested was Pak Yong Ho, who returned recently from Europe and was made Minister of the Imperial Household last week, also several civil officers of high rank and officers of the army.

The members of the Corean Cabinet are still remaining in the palace for safety, although the town is now quiet.

Further advices from Seoul say that at first the former Emperor refused to undertake to abstain from interference with the new administration, insisting that the new Emperor was only his proxy. But subsequently he was prevailed upon to consent to the inauguration of the new epoch in accordance with Corean usage.

The new Ruler is said to exhibit little strength of character and the outlook of his administration is not regarded as promising.

SEOUL, July 22.—Pak Yong Ho has been reappointed to the office of Minister of the Imperial Household.

Yi To Choi, chief chamberlain of the palace, has been arrested, with the approval of the new Emperor, on suspicion of inciting the recent riots.

TOKIO, July 21 (Delayed).—The latest advices from Seoul are that although calm apparently has prevailed in the Corean capital for a few hours up to this afternoon the constant influx of people from the country is causing uneasiness among the authorities and fresh riots are expected.

The Ministers discussed in the palace to-day the question of the establishment of a separate palace for the former Emperor.

It is believed that Marquis Ito, the Japanese Resident-General, will have an audience with the new Emperor on Tuesday, when an arrangement will be made as to what part Japan shall have in the conduct of Corean affairs.

There was some outward appearance of improvement in the situation to-day. Gen. Hasegawa regards the situation as well in hand. A small number of soldiers are guarding the two government arsenals. They have instructions to blow them up should they find themselves unable to defend them.

Civilian agitators frequently harangue the Corean troops, who have in their possession 90,000 rounds of ammunition. Gen. Hasegawa, who has only 2,300 Japanese troops at his disposal in Seoul, has been unable for that reason to demand the surrender of this ammunition. The Ping Yang regiment still refuses to surrender its arms and ammunition.

The new Emperor has issued an edict ordering the punishment of the members of Corean delegation which recently made its unauthorized and disastrous appearance at the Hague, under the leadership of Prince Sang Sui.

Gen Hasegawa is not yet able to assure safety of the streets, but is making possible use of the troops he has ting the arrival of reenforcements their way from Shimoneseki.

will not consent to the proc- ial law, but proposes to try as far as possible easure

The Kobe Chronicle.

WEDNESDAY, FEBRUARY 16TH, 1898.

JAPANESE PRISONS.

IN another column will be found an account of the experiences of an unconvicted prisoner in a Japanese jail, which is well worthy the attention of our readers. Every foreiguer in Japan who is likely to be here after the 16th of July, 1899, is interested in the questions raised by this account of the treatment of unconvicted prisoners, and should do what he can to bring the matter to the notice of the press and Government of his country, with a view to some combined action being taken in defence of the lives and liberties of foreigners. We should like the position we take in this and kindred questions to be clearly understood. As is well known, we have never expressed any antagonism to such a revision of the Treaties as should lead to Japan recovering the right of jurisdiction over her whole territory. Her progress during the last thirty years justly entitles her to ask so much, and in our opinion it was in no small degree the uncompromising character of the oppesition offered by foreign critics when the Treaties were originally under discussion which prevented due consideration being given to that part of their criticism which they were justly entitled to make. But while generally approving the principle of Treaty Revision, in one of the very first articles on the subject which appeared in the *Chronicle* it was pointed out that the Japanese could not expect foreign Pewers to surrender extra-territoriality without securing from Japan a *quid pro quo*, and that foreigners who had established their businesses here under certain conditions and assisted the development of Japanese trade, to the advantage of Japan if also of themselves, had a right to expect consideration for their interests. But when the Anglo-Japanese Revised Treaty was ultimately published, it was found that extraterritoriality had been surrendered and British subjects made amenable to Japanese jurisdiction without any conditions or safeguards such as they had a right to expect. Among other omissions the Treaty contained no condition that the prison treatment must be improved before foreigners should be subject to penal jurisdiction. The only condition affecting the time in which the Treaty should come into force was that referring to the Codes, which, it was provided, should be in operation for twelve months before the Treaty came into operation. When the condition and administration of Japanese prisons is considered, together with the absence in practice of safeguards as to bail and the curious inconsistency of Japanese legal judgements, it is only possible to come to the conclusion that this question of the prisons and prison treatment was either overlooked altogether by the British plenipotentiaries or that they were deceived by specious misrepresentations. Certainly, if it had been gone into, it seems difficult to believe that there would have been a complete absence in the Treaty of any provision that would safeguard the life of a British subject incarcerated in a Japanese jail. To imprison a Eurepean in a jail under such conditions as are set forth in another column,—to keep him there, as is frequently done in the case of Japanese, without any possibility of obtaining bail, for fifty, sixty, a hundred days and more,—would, we have no hesitation in saying, in many cases prove a sentence of death or result in the infliction of lifelong injury. It is useless for the individual foreigner to say, "I am safe, because I intend to rigidly observe the law of Japan." Anyone may have a baseless charge brought against him,—perhaps by reason of circumstances that are suspicious until they are explained; possibly by the act of a hidden enemy,—and in the present state of the law and procedure he may be arrested and kept in prison for days and weeks before being acquitted. Owing to the attention that has been directed to the matter of late, the British Foreign Office has sent out instructions that investigations should be made into the question of bail in Japan and to the apparent lack of any procedure answering to the British Habeas Corpus Act. Late in the day as these investigations may be, they are not too late, as the Treaty Powers have the right to refuse to receive the year's notice that must be given by the Japanese Government if they are convinced that their subjects would be exposed to personal danger under the conditions that at present prevail in Japan. But it seems to us that if the foreign communities intend to take steps in their own protection, it is absolutely necessary that they move without delay. What is important is that facts which are well kuown to us here should be made equally as well known at home. We de not believe that our respective Governments, once convinced as to the facts of the case, will permit their subjects to be in danger of what in many cases will be a sentence of death *on suspicion* of offending against the laws.

JAPANESE PRISONS.

THE TREATMENT OF UNCONVICTED PRISONERS.

In view of the fact that foreigners will shortly come under Japanese law, and be subject to Japanese administration, we have, with a view to inducing the Foreign Representatives to take some action, repeatedly called attention to the condition of the prisons in this country,—to the difficulty of securing

bail,—and to the treatment of unconvicted prisoners. With regard to the last point, the best method of making manifest the dangers to which foreigners will be exposed after July 16, 1899, is to relate the actual experience of an unconvicted prisoner. The Japanese (whom we will call D——) from whom we have obtained the following account, which we may say was given with a certain amount of reluctance, and may be thoroughly depended upon, is a respectable man bearing a good reputation. The charge upon which he was arrested broke down, and he was ultimately acquitted after being altogether **47 days** in prison. What the treatment of an unconvicted prisoner is like may be judged from what follows.

On being arrested, D—— was taken to the prison and placed in the cell for unconvicted prisoners. This was a room 9 ft. by 12 ft., but, 3 feet of the space on one side being occupied by a W.C. and by what for descriptive purposes may be dignified as a lavatory, the actual space for the accommodation of the prisoners was actually 9 feet square. Upright battens from an inch to two inches apart formed the end of the cell facing a corridor, which was patrolled by the warders, who thus had an uninterrupted view of the prisoners. Along the other side of the corridor were the usual paper *shoji*, or windows, and the winter winds whistled across from the paper windows and through the open battens with a keenness that can be easily imagined. It need hardly be said that there were no means whatever of warming the cell. Upon the floor were the usual Japanese straw mats.

In this cell, 9 ft. square, eight or nine persons during D——'s imprisonment were frequently placed, all these persons being unconvicted be it remembered. So crowded was the cell at times that when night came the prisoners had to carefully dovetail themselves, as it were, in order to get room enough to lie down at full length. And it may easily be imagined that some of the human as well as the other bedfellows were by no means of a desirable nature. Dirty coolies with the itch and with sores—such were among the prisoners who were thrust in to share the apartment of the unconvicted prisoners with men who had been accustomed some to a certain amount of luxury, others at least to cleanliness. The stench, it is not surprising to learn, was abominable. As we have said, the W.C. and the lavatory (a simple tub of water) were in the same cell, and, together with the crowding of eight or nine persons, some of extremely dirty habits, a stench was produced that was thoroughly sickening. Such was D——'s experience in winter; it is, as we have heard from others, much worse in summer, when to the terrible stench is added the torments of mosquitoes and of the vermin which get into the mats from the persons of the dirtier prisoners.

As soon as D—— was taken to the prison, he was told to remove his clothes and put on prison garb, unconvicted though he was. His own clothes were taken away from him to be searched—an operation that should not take very long, yet they were not returned until the following day. Meanwhile he had to wear the scanty thin cotton *kimono*—scarcely enough to cover even a Japanese frame—which constitutes the prison garb, and he was given a thin *futon* with which to protect himself at night as he lay on the bare mats.

Food was served three times a day. It consisted on each occasion of imperfectly boiled barley mixed with a little rice and a small piece of *daikon* (the Japanese radish), also a little *miso* (bean sauce). With this was provided a little warm water in place of the usual tea, and this water on several occasions had such an offensive smell that it was impossible to drink it.

On the second day D——'s clothes were returned to him, and on the third day his friends were permitted to send in a *futon* or two and also food. Where an arrested person is friendless or poor, he has to put up with the fare provided, which is very little if at all different from that supplied to the convicted prisoners. So wretched and inadequate was the food that D——says he would certainly have died if he had not had friends to supplement it with supplies from outside.

D—— describes the behaviour of the officials as extremely pompous and overbearing. One of the accused made the remark to an official that he was not guilty of any offence, and in reply the official said, "That has nothing to do with us. We look upon all who come in here as thieves and rogues." And this does in effect seem to be the attitude of the Japanese law towards the unconvicted prisoner, the onus lying upon the accused rather to prove himself innocent than for the prosecution to establish his guilt. D—— was in prison for **7 days** before he was examined, or had any opportunity of showing that he was innocent of the charge brought against him. After the one examination to which he was subjected he heard nothing whatever until his release. Altogether he was in prison, under the conditions described, for **47 days**, all the applications for bail by influential friends being refused.

Such is a plain statement of what is possible—what has actually happened and is happening every day—under Japanese law and prison administration, to which foreigners will be subject without any safeguards whatever after July 16th, 1899.

EDITORIAL NOTES.

THE "NIPPON" AND THE ROKUMEIKAN.

THE *Nippon* has again taken the field. "Within a Japanese gateway stands a magnificent foreign building," it writes, "which is no other than the Rokumeikan. There all the nobles and gentry of the land collect to form a club, the original purpose of which is to bring Japanese and foreigners into daily contact. But how many members of the Club appreciate this nominal object? In the rooms stand billiard tables and card tables. The billiard balls roll smoothly and continuously and the cards are dealt constantly. Here, in short, are all the instruments of gambling. Whether at billiards or at cards the principal aim of the players is to stake gold and silver. The coins slip out of the loser's pocket and drop into the winners'. A few minutes of enjoyment make the poor rich and the rich poor. Who are they that occupy themselves thus? No other than the young nobles of the land. Among them are many lately returned from Europe. They went thither to study, but did nothing more than wander through the streets of London and Paris, learning to think that a billiard table is an absolute essential in society and that intimate friendships are nowhere cemented so rapidly as at card play. By and by, losing heavily and not venturing to report the fact to parents or guardians, they have recourse to usurers who are only too ready to lend the amount required on the security of double the value in Government bonds. A startling rumour has reached us that already three nobles have thus been ruined, and that the devices resorted to by many others to obtain money are not known to their parents. Nightly visits to the Rokumeikan are the cause of all the trouble. The Authorities have of late shown themselves severe enough in dealing with common folks. Why do they not step into the Rokumeikan Club whence the lower orders are excluded, yet where the law is perpetually violated? * * * Who are the losers and who the winners? A voice from above answers, Nagaoka, Matsudaira, and Madenokoji are the losers, and Ishii Hoken, Oki Morikata, and Okubo Toshikazu are the winners. What was the game? we next ask, but the voice answers not. Then where was it played? we demand. In the Tokyo Club is the reply.

* * *

A discreet voice. It confines its answers to tales which may possibly contain just a sufficiently large grain of truth to save them from being called utter canards. In point of fact there is probably no club in the world where less gambling goes on than in the Rokumeikan. Only one game of cards is played there, whist, and the points are eighteen pennies. There is no poker, no loo, no baccarat, no gambling game of any kind. Years ago a little poker was played, but it was given up simply because the foreign members felt that whatever might be the practice in Western Clubs, special circumspection was necessary in a club established under official auspices as the Rokumeikan was. Billiards are played, but perhaps not half a dozen times in the course of a twelvemonth is there a bet of a *yen* on the game. At pool the balls are ten *sen*, or three pence halfpenny. In short had the *Nippon* deliberately applied itself to find a mare's nest it could not have succeeded better than in this attack upon the Rokumeikan. Mr. Oki Morikata, in a speech made to the members of the Club who entertained him at a farewell dinner before he left Tokyo to assume the governorship of Shiga, said with true discrimination that his visits to the Rokumeikan had taught him the excellent uses of such a Club in keeping young men away from vicious pursuits, and inducing them to spend their idle moments in pleasant social intercourse or at games of skill. Did the *Nippon* pause to consider this phase of the question before it lowered its hot head for another heroic charge against a wind-mill or a flock of sheep? We begin to conceive an affection for the *Nippon*. It reminds us of the irate Scotchman who "stood in the road and swore at large," an object of affectionate solicitude to his more deliberate friends, and of uneasy speculation to chance wayfarers.

THE GRAND HOTEL LIBEL CASE.

YESTERDAY judgment was delivered by the Tokyo Local Court in the case of the Grand Hotel and Messrs. Deakin & Company *v.* the *Hochi Shimbun*, the *Azuma Shimbun*, and the *Chiu Shimbun*. The charge against the newspapers was that they had published a libel, the language of which was directly calculated to impute to the prosecutors immoral practices in employing women of easy virtue to attract custom to the business carried on by them in Yokohama. Two remedies were sought, a criminal and a civil, for by Japanese law both kinds of redress can be simultaneously obtained. The penalty in respect of the criminal act was, of course, left to the Court to determine, but in the civil suit the plaintiffs asked that the defendants should be directed to insert retractations and apologies in a conspicuous place in their columns, and should further be ordered to pay damages amounting in the aggregate to thirty thousand *yen*, namely, five thousand *yen* from each of the three journals to each of the slandered companies. The Court, after four days' reflection, pronounced judgment against the defendants on the criminal count, and sentenced the three representatives of each journal, namely, the editor, printer, and publisher, to be imprisoned for one month together with a fine of ten *yen*, the fine being reduced to five *yen*, however, in the case of one of the representatives of the *Chiu Shimbun*. The civil remedies asked for were refused altogether. The Court seems to have ruled that no injury could possibly accrue to the reputation of either of the plaintiffs by the publication of such matter in Japanese journals, and that the insertion of the proposed retractations would only add publicity to the matter. It further ruled that as no material damage had been proved to have been incurred in consequence of the libel, pecuniary compensation was not called for.

* * *

The judgment in the criminal case appears entirely satisfactory. A sentence of less severity would have failed to convey a just impression of the responsibility attaching to newspapers, and of the criminality involved in the publication of such recklessly slanderous stories. As for the refusal to award damages, it cannot be reconciled with the theory of English law. The Public Procurator's statement of that theory was perfectly just when he said that the fact of injury to reputation seldom admits of demonstration, but that even without such demonstration the utterance of a slander must be held injurious to its object, and ought to be compensated by a pecuniary payment. Any other view appears to involve general denial of justice in libel cases, for if substantial injury must be proved in order to obtain damages, there would be little hope of obtaining civil redress in the vast majority of instances. It has to be noted, however, that this theory does not hold in all European countries, and is not endorsed by all jurists. We regret that a Japanese Court should range itself on the side of the dissentin[illegible] class, but we

acknowledge that it is not singular. On the other hand, the motives of withholding the second form of remedy sought are difficult to understand. According to the Japanese Press Regulations, a newspaper can be required to insert a contradiction without recourse to the law, and it certainly seems that the right of judging whether a contradiction was needed in the present case rested with the plaintiffs. We can only conclude that the Court deemed it inconsistent to order any public retractation without awarding damages. The sentence as it stands, however, should prove a wholesome deterrent.

SCHOENE AND MOTTU V. THE "DOSHIN KAISHA."

THE details of the action now in progress by Messrs. Schoene & Mottu of Yokohama against the *Doshin-Kaisha* are recorded to be these:—The foreign firm purchased some bales of Yonezawa silk from the Japanese firm. The Yonezawa filature has been established for many years. Its silk is known to be of the finest quality, and, having secured the confidence of dealers, commands a high price. Messrs. Schoene and Mottu, then, having ordered Yonezawa silk and received it as they supposed, exported it to Lyons. But their correspondents on the other side reported the silk to be of very inferior quality. The true Yonezawa silk winds between 90 and 100 *tavelles*, but the silk sold to Messrs. Schoene and Mottu ran only from 20 to 25. It was consequently unfit to be used in the warp and could only be employed as tram in weaving. The plaintiffs have therefore sued the *Doshin-Kaisha*, claiming that they must refund the difference between the market value of the silk and the money actually paid to them, and must also defray the expenses incurred in sending the silk abroad. The *Doshin-Kaisha*, on their side, plead that the contract having been concluded after due examination of the silk by experts appointed by Messrs. Schoene and Mottu, no remedy can now be sought by the buyers. To this the plaintiffs reply that when silk, having been subjected to the processes of examination prescribed in the interior, is sold as a genuine article, the foreign inspector at this end concerns himself only about the weight, colour, and general condition, having no means of determining whether the reeling is good or bad, a point that can be ascertained only by experts in a Condition-House in Europe, where testing machines are at hand. They further allege that the defendants, knowing the plaintiffs' intention of purchasing Yonezawa silk, wittingly supplied to them a different article, whereas the plaintiffs relied thoroughly on their good faith. The defect discovered afterwards could not possibly have been detected at the examination here. There was thus a distinct breach of contract on the part of the defendants, who consequently become liable for damages. It is evident that a very nice point is here involved. The Court will have to determine the exact scope and value of the inspections of silk made by foreign experts in Japan, and how far the Japanese seller is liable for defects discovered after the bargain has been completed in the sequel of such an inspection. We must note, however, that our account of the issues involved is translated from a précis which, though supported by the best authority, is perhaps not sufficiently detailed to convey a thoroughly accurate idea of the whole case. Certainly the pleadings, as stated here, contain much that will be found remarkable by business men.

COREA'S MURDERED QUEEN

VICTIM OF A CONSPIRACY CONTRIVED BY JAPAN'S ENVOY.

Dun May — 1896

Official Account of the Tragedy in the Palace at Seoul—Viscount Miura's Guilt Proved in a Japanese Court—How and Why the King of Corea Fled from His Palace to the Russian Legation.

The first connected and detailed account of the circumstances attending the murder of the Queen of Corea in October, 1895, and the subsequent events leading to the King's taking refuge at the Russian Legation, appears in the preliminary official report on the death of the Queen, made to the Corean Minister of Law by Kwon Chi Hung, Vice-Minister and Judge of the Supreme Court in charge of the investigation, which is printed in the March number of the *Korean Repository*. Mr. C. R. Greathouse, the American Foreign Advisor to the Corean Government, attended the sessions of the court of investigation, and examined the evidence, and officially declares that he believes the report to be a true statement of facts. Additional weight is given to the report in that the account of the conspiracy is taken from the findings of the Japanese court which tried and acquitted the Japanese officials implicated.

At the outbreak of the war between Japan and China, Japanese troops took possession of the King's palace at Seoul. They soon gave up the guard of the palace to Corean troops under Japanese instructors, but remained in the barracks, situated thirty paces from the main entrance to the palace. Japanese instructors and advisers were employed in the army, the police and law departments, and the Japanese Ministers exercised much influence upon the Government. When Viscount Miura succeeded Count Inouye in September, 1895, as Japanese Envoy, he became dissatisfied with the way in which matters were going on, and, in conjunction with Mr. Okamoto, Japanese Adviser to the Corean War and Household Departments, and Mr. Sugimura, first secretary of the legation, entered into a plot with the Tai Won Kun, the Corean King's father, to overthrow the power of the Queen and to put her to death. The finding of the Japanese court on this part of the proceedings is as follows:

FINDING OF THE JAPANESE COURT.

"According to Miura Goro's observations, things in Corea were tending in a wrong direction. The court was daily growing more and more arbitrary, and attempting wanton interference with the conduct of State affairs. Disorder and confusion were in this way introducod into the system of administration that had just been recognized under the guidance and advice of the imperial Government. The court went so far as to turn its back upon Japan that a project was mooted for disbanding the *Kunrentai* troops, drilled by Japanese officers, and punishing their officers. Moreover, a report came to the knowledge of the said Minra that the conrt had under contemplation a scheme for usurping all political power by degrading some and killing others of the Cabinet Ministers suspected of devotion to the cause of progress and independence.

"Under these circumstances, he was greatly perturbed, inasmuch as he thought that the attitude assumed by the court not only showed remarkable ingratitude toward this country, which had spent labor and money for the sake of Corea, but was also calculated to thwart the work of internal reform and jeopardize the independenco of the kingdom. The policy pursued by the conrt was consequently considered to be injurious to Corea, as well as prejudicial in no small degree to the interests of this country. The accused felt it to be of urgent importance to apply an effective remedy to this state of affairs, so as on the one hand to secure the independence of the Corean kingdom, and on the other to maintain the prestige of this empire in that country.

"While thoughts like these agitated his mind, he was secretly approached by the Tai Won-kun with a request for assistance, the Prince being indignant at the untoward turn that events were taking, and having determined to undertake the reform of the court, and thus discharge his duty of advising the King. The accused then held at the legation a conference with Sugimura Fukashi and Okamoto Ryunosuke, on the 3d of October last. The decision arrived at on that occasion was that assistance should be rendered to the Tai Won-kun's entry into the palace by making

ues of the *Kunrentai*, who, being hated by the court, felt themselves in danger, and of the young men, who deeply lamented the course of events, and also by causing the Japanese troops stationed in Seoul to offer their support to the enterprise. It was further resolved that this opportunity should be availed of for taking the life of the Queen, who exercised overwhelming influence in the court. They at the same time thought it necessary to provide against the possible danger of the Tai Won-kun's interfering with the conduct of state affairs in the future—an interference that might prove of a more evil character than that which it was now sought to overturn. To this end a document containing pledges required of the Tai Won-kun on four points was drawn by Sigimura. The document was carried to the country residence of the Tai Won-kun at Kong-tok-ri, on the 5th of the month by Okamoto, the latter being on intimate term with his Highness.

"After informing the Tai Won-kun that the turn of events demanded his Highness' intervention once more, Okamoto presented the document to the Prince, saying that it embodied what Minister Miura expected from him. The Tai Won-kun, together with his son and grandson, gladly assented to the conditions proposed, and also wrote a letter guaranteeing his good faith. Miura Goro and others decided to carry out the concerted plan by the middle of the month. Fearing lest Okamoto's visit to Kong-tok-ri, the Tai Won-kun's residence, should excite suspicion and lead to the exposure of their plan, it was given out that be had proceeded thither simply for the purpose of taking leave of the Prince before departing for home, and to impart an appearance of probability to this report, it was decided that Okamoto should leave Seoul for Nineen, and he took his departure from the capital on the 6th. On the following day the Corean Minister of State for War visited the Japanese legation by order of the court. Referring to the projected disbanding of the *Kunrentai* troops, he asked the Japanese Minister's views on the subject. It was now evident that the moment had arrived, and that no more delay should be made. Miura Goro and Sugimura Fukashi consequently determined to carry out the plot on the night of that very day. A telegram was sent to Okamoto requesting him to come back to Seoul at once. A paper was sent to him by a messenger containing a detailed programme concerning the entry of the Tai Won-kun into the palace. Miura Goro further issued instructions to the commander of the Japanese battalion in Seoul, ordering him to facilitate the Tai Won-kun's entry into the palace by directing the disposition of the *Kunrentai* troops, and by calling out the Japanese force for their support. Miura also requested two Japanese officers to collect their friends, meet Okamoto and act as the Tai Won-kun's body guard on the occasion of his Highness's entrance into the palace. Miura told them that on the success of the enterprise depended the eradication of the evils that had done so much mischief to the kingdom for the past twenty years, and instigated them to despatch the Queen when they entered the palace. Miura ordered the accused Ogiwara Hidejiro to proceed to Yong-san, at the head of the police force under him, and after consultation with Okamoto, to take such steps as might be necessary to expedite the Tai Won-kun's entry into the palace."

THE DAY OF THE TRAGEDY.

Okamoto on receiving the telegram at once left Uinsen for Seoul. He was intercepted by Miura's messenger on the way, received his written instructions, a draft manifesto drawn up by Sugimura, explaining the reasons for the Tai Won Kun's entry to the palace, and other documents, and led the persons who had joined him to the Tai Won Kun at Kong-tok-ri. At 3 o'clock on the morning of Oct. 8 they left Kong-tok-ri, escorting the Tai Won Kun's palanquin and some Coreans belonging to his party. As they were starting Okamoto collected the party outside the front gate of the Prince's house and declared that on entering the palace the fox "should be dealt with as exigency might require," the obvious purport of this declaration being to instigate his followers to murder her Majesty the Queen.

They proceeded slowly to Seoul and met the *Kurentai* troops outside the west gate of the city and had to wait some time for the arrival of the Japanese troops. Then with the *Kurentai* in the van they hastened to the palace, where more Japanese joined them, and at dawn the whole party entered the palace through the Kwang-hwa gate and at once proceeded to the inner chambers.

Here the Japanese inquiry stops suddenly and the conclusion is drawn that "notwithstanding these facts there is no sufficient evidence that any of the forty-eight accused actually committed the crime originally meditated by them. The Corean court goes on with the story and tells what happened within the palace.

The palace grounds comprise many acres, and are surrounded by high walls. There are many detached buildings in them, enclosed by lower walls and strongly barred gates. The building occupied by the King and Queen has a narrow courtyard in front and is a quarter of a mile from the front gate.

The Japanese soldiers entered the front gate and hurried to this building. They met on the way several Coreans of the palace guard, who resisted them and were killed.

On reaching the King's house the Japanese drew up in military order, under command of their officers, in the courtyard, only a few steps from the building, guarded the entrance, and thus protected the *soshi* and other Japanese who had come to kill the Queen. These numbered thirty or more, under a Japanese of authority. They rushed with drawn swords into the building, searching the private rooms, seizing all the palace women they could find, dragging them around by the hair and beating them, to make them tell where the Queen was. This was seen by M. Sabatin, a foreigner in the King of Corea's guard, who was himself threatened with death because he would not betray the Queen's hiding place. He testifies that Japanese officers were in the courtyard and knew what the *soshi* were doing.

MURDER AND BURNING OF THE QUEEN.

After searching a number of rooms the Queen was at last discovered in a side room. She was seized and at once cut down by the swords of the assassins. Without waiting to see whether she was dead or not, she was laid on a plank wrapped up in a silk quilt and taken out into the court yard. Then the body was taken to a grove of trees near by in the deer park. Kerosene oil was poured over it, fagots of wood heaped around it, and all was set on fire. Only a few bones were left unconsumed. The *soshi* compelled a number of the women of the court to look at the body as it was burning and identify it as that of the Queen.

While the *soshi* were hunting for the Queen, the King, to divert their attention and enable her to escape, came out of the inner rooms to a front room opening on the court yard, where he was seen by the Japanese. A number of the *soshi* rushed in at once brandishing their swords, while others rummaged the rooms. Some of these were officers in uniform. Though a servant standing near the King kept crying out that this was the King, he was subjected to many indignities. One Japanese seized him by the shoulder and pushed him about, pistols were fired in the next room, ladies of the palace were beaten and dragged about by the hair in his presence, and the Minister of the Household, who had been badly wounded in another room but had dragged himself to the King's feet, was killed before his eyes by the swords of the Japanese. The Crown Prince, who was in an inner room, was seized, his hat knocked off his head and smashed and he was pulled about by the hair and otherwise maltreated. The Japanese kept asking him where the Queen was and threatening him with their swords, but he managed to escape without injury into the front room to the King.

Before daybreak the King, hearing that additional Japanese troops had marched into the palace, sent a messenger to Viscount Muira to find out what it meant. The messenger found the Viscount and Mr. Sugimura, the Secretary, fully dressed at that early hour, and chairs waiting at the door of the embassy. Muira told the messenger that he did not know why the troops were sent, and as shots were then heard from the direction of the palace, told him to return, and that he would follow at once. On his arrival the Japanese soldiers and *soshi* were still there, but the murders ceased. He asked for an audience with the King, which was granted, and at which the Tai Won Kun, and a Japanese, who had apparently been the leader of the *soshi*, were present. There documents were given to the King to sign, one giving the administration of the country over to the Cabinet, the others appointing Yi Chai Miun Minister of the Household in place of the man who had just been killed and another person Vice-Minister. On that day and the next Cho Hui Yen was made Minister of War and Kwan Yung Chin Minister of Police, both men being believed to have been privy to the conspiracy. The Japanese troops were withdrawn from the palace, and Corean soldiers, drilled by Japanese officers and known as Kunrentai, were left on guard.

Within an hour or two after Viscount Miura's audience and while he was still in the palace, Mr. Waeber, the Russian Chargé d'Affaires, and Dr. Allen, acting Chargé d'Affaires for the United States, came to the palace and saw the new Minister of the Household, who told them that the King was very much excited and could not see them. Mr. Waeber pointed out that the Japanese Minister had been received and saw no reason why they should not be. After a delay they were admitted, when the King told them that an attempt had been made to capture and harm the Queen, but that he hoped she had escaped and asked them to prevent further violence.

At first an attempt was made to throw the blame for the attack on the palace on the Coreans, and to make out that the Japanese had only appeared to restore order. Viscount Miura actually obtained a statement from the Corean Minister of Foreign Affairs that "as a matter of fact not a single Japanese was present at the disturbance." The trial at Hiroshima has shown the falseness of this assertion, and that Viscount Miura thought fit to violate the promise given by Count Inouye, "That, in the event of any member of the royal family, or indeed any Corean, attempting treason against the royal house, I give the assurance that the Japanese Government would not fail to protect the royal house even by force of arms, and so secure the safety of the kingdom."

THE QUEEN WAS DECEIVED.

The people in the palace were alarmed some time before the attack was made. Chang Pyung Ha, Vice-Minister of Agriculture, was [illegible] palace on the night of Oct. 7-8. There is evidence now that he was a traitor, and had gone to the palace to prevent the Queen from escaping. She had confidence in him, however, and after the alarm was given he went to her and assured her that the Japanese troops were coming to the palace to protect her. He advised her not to hide, and kept watch on all her movements. She consequently made no attempt to escape till the building in which she was had been surrounded.

The Cabinet, having been invested with full powers by the decree extorted from the King, on Oct. 11 issued a decree in the King's name, attacking the Queen and her family, declaring that she had fled, deposing her as Queen, and degrading her to the level of the lowest class. The decree was signed by all the Ministers, who knew at the time that she had been killed and burned. Viscount Miura, on receiving the decree, expressed his regrets and accepted it. Dr. Allen and other foreign representatives refused to recognize it, and ten days later the Japanese Government recalled Miura, Sugimura, and a number of other officials, and other persons who were later tried at Hiroshima.

On Nov. 26, after the foreign representatives had repeatedly demanded that the occurrences of Oct. 8 should be investigated, they were invited to the palace and informed that the two Ministers appointed on the day of the murder had been dismissed, that the decree degrading the Queen was withdrawn and considered void from the beginning, and that the facts connected with the attack on the palace would be examined by the Department of Justice and all guilty persons punished. The death of the Queen was then formally announced.

ANOTHER ATTACK ON THE PALACE.

These measures did not allay the discontent of the Coreans, and two days afterward an ill-managed attempt was made to break into the palace and rescue the King from the hands of the Cabinet, which still retained power. No one penetrated into the palace grounds, though a few persons got as far as the Quagga grounds, where examinations are held in the rear of the palace. No one was hurt, and no Japanese or other foreigner was engaged in the affair. As the attack was on the Cabinet, however, a large number of persons was arrested. At the same time three persons were arrested for their connection with the murder of the Queen. All three were declared guilty and executed, but it is certain that two of them were innocent. One of these was a drunken, friendless young fellow, almost a boy, named Pak Sen. He was already in jail, charged with trying to extort money from a woman by threats. He had associated with the Japanese, cut off his top knot, and generally dressed in Western clothes.

The woman asserted that he had boasted of his influence with the Japanese, of the people of rank he had killed, and of his being with Tai Won Kun at the taking of the palace, where he had killed Gen. Hong with his own sword. Gen. Hong, however, had been shot, and the man clearly proved an alibi. This did not save him. A high official in the law department had picked him out in the prison, probably on account of his Japanese appearance, as the fiction was still kept up that the murder had been committed by Coreans disguised as Japanese, and he was found guilty.

Yun Suk Wu's case was harder still. He was a Lieutenant of *Kunrentai*, and had been ordered with his soldiers for night drill by his Colonel to ground some distance back of the palace on the night of the murder. After all was over he was ordered on guard at the palace, and in going his rounds came on the burned remains of a body and was told it was that of a waiting maid. He made a report to his Colonel, who was one of the conspirators, and was directed to clean up the place and throw what was left of the body into an artificial pond. Instead, he wrapped up the unconsumed bones and reverently buried them in the palace grounds. On this evidence he was executed.

The third man, Yi Ju Hoi, had been Vice-President of the War Department and was probably implicated in the conspiracy. He hinted that the Cabinet people knew all about the matter, and mentioned names. He was probably selected as a victim because he had quarrelled with other members of the Cabinet who feared he would reveal the secret to their enemies, and because some person of reasonably high rank had to be sacrificed.

On the other hand, thirty-three persons were arrested for the affair of Nov. 28, ten of whom were punished, two being put to death. All these persons were tortured to make them confess.

During December, January, and the early part of February the Cabinet made several sweeping innovations, among them ordering the people to cut off their topknots. This roused the whole country and in many places rebellions broke out. The King had no power to control affairs, being practically a prisoner in the hands of the men who had assassinated his Queen. The Ministers dismissed in November were recalled. The Japanese court had acquitted the men whom its own judgment showed to be guilty, and it was rumored that some of them would be sent back to Corea.

THE KING'S FLIGHT.

The King thought his person in danger, and on Feb. 11 left the palace with the Crown Prince and went to the Russian Legation. He confided his intention to no one, but went out

of the palace in a closed chair, such as the palace women use, the Crown Prince following him in another. As the court women were accustomed to pass in and out in their chairs, they attracted no attention. They reached the legation at twenty minutes past seven in the morning. The King at once summoned to him a number of Coreans, whom he knew to be faithful to him, dismissed most of the Ministers, and denounced six Ministers and officers. The soldiers and people rose against the Cabinet as soon as they learned where the King was, and in the tumult Kim Hong Chip, Prime Minister, and Chung Pyung Ha, Minister of Agriculture, were killed and their bodies maltreated by the mob.

As to the part taken by Coreans in the occurrences of Oct. 8, it appears that none of the Corean common soldiers and but few of their officers had any idea of what was intended or what use was to be made of them. There is no evidence that any of them engaged in any fighting or committed any outrages. It is true that a very small detachment were marched into the courtyard in front of the building in which the outrages were committed, but it was noticed that Japanese soldiers were mixed with them, and it is supposed that they were taken there in order that it might be said that Corean soldiers were present. The story, afterward so industriously circulated, that they went to the palace to ventilate their grievances before the King, and that many of them disguised themselves as Japanese, is entirely without foundation.

The Coreans, like the Japanese subalterns and their soldiers, were under strict discipline, and in marching with the Japanese into the palace, like them simply obeyed the orders of their superior officers. And so far from Coreans disguising themselves in foreign or Japanese costume, the facts are that a squad of ten Corean police who had been stationed at Kong-tok-ri, near Yong San, were captured at that place and their uniforms taken from them by the Japanese, who then dressed themselves in these uniforms and proceeded in the direction of the palace.

It appears that there were Corean civilians, some of them high officials, connected with the conspiracy. Unfortunately for the ends of justice, many of these have fled and are now supposed to be in a foreign country.

Of the Japanese, dressed in plain clothes and armed with swords and pistols, who were directly engaged in the affairs, there were many who probably are not ordinarily classed as *soshi*, some of them being Japanese advisers to the Corean Government and in its pay, and others Japanese policemen connected with the Japanese Legation. These, together with the *soshi*, and exclusive of the Japanese soldiers, who went into the palace, numbered about sixty persons.

Examiner Jan 31 1895

THE PORT ARTHUR SAVAGERY.

After all, if we are to note war in its most frightful forms we must look to Asia and to the semi-civilized nations of the East. China is bad, very bad, cruel, horribly cruel; but Japan has also shown what barbarities she is capable of committing, notwithstanding her professions of civilization. The boasted gentleness of the Eastern religions has been tested in the conduct of two great nations, and with the results we see. After the capture of Port Arthur by the Japanese four days were spent in murder and pillage, and from dawn to dark horrible mutilations of every conceivable kind and nameless atrocities were perpetrated. Chinese prisoners were tied together in groups, riddled with bullets and then hacked to pieces. Boats crowded with fugitives of both sexes and all ages received volley after volley of bullets. The streets were strewn with corpses showing every ghastly form of mutilation.

Says a Red-Cross writer, an eye-witness: All attempts to justify the massacre of the wretched people of Port Arthur and the multilation of their bodies are mere after-thoughts. The evidence is clear and overwhelming that it was the sudden breaking down of Japanese civilization under the stress of conscious power. Japan has been arraying herself in the outward garb of civilization without having gone through the process of moral and intellectual development necessary to grasp the idea upon which modern civilization is founded. Japan at heart is a barbarous nation, not yet to be trusted with sovereign power over the lives and property of civilized men. Up to the moment Port Arthur was entered I can bear witness that both of Japan's armies now in the field were chivalrous and generous to the enemy. There was not a stain on her flag. But it was all blind sentiment. The Japanese were playing with the Red Cross as with a new toy, and their leaders were never weary of calling the attention of other nations to the spectacle. The real character of Japan came out when Port Arthur fell, and not even the presence of the horrified British and American military attaches and the foreign newspaper correspondents served to check the savage carnival of murder. I have again and again tried to save helpless men from slaughter by protest and entreaty, but in vain. When the Japanese troops poured into Port Arthur they saw the heads of their slain comrades hanging by cords, with the noses and ears gone. There was a rude arch in the main street decorated with bloody Japanese heads. A great slaughter followed. The infuriated soldiers killed every one they saw. I can say as an eye-witness that the wretched people of Port Arthur made no attempt to resist the invaders. The Japanese now claim that shots were fired from the windows and doorways, but the statements are utterly false. No attempt to take prisoners was made. I saw a man who was kneeling to the troops and begging for mercy pinned to the ground with a bayonet while his head was hacked off with a sword. Another Chinaman cowered in a corner while a squad of soldiers shot him to pieces. An old man on his knees in the street was cut almost in two. Another poor wretch was shot on a roof top. Still another fell in the street and was bayoneted through the back a dozen times. Just below me was a hospital flying the Red Cross flag, but the Japanese fired upon the unarmed men who came out of the doorway. A merchant in a fur cap knelt down and raised his hands in entreaty. As the soldiers shot him he put his hands over his face. I saw his corpse the next day. It was slashed beyond recognition. Women and children were hunted and shot at as they fled to the hills with their protectors. The town was sacked from end to end and the inhabitants were butchered in their own homes. A procession of ponies, donkeys and camels went out of the western side of Port Arthur with swarms of terrified men and children. The fugitives waded across the shallow inlet, shivering and stumbling in the icy water. A company of infantry was drawn up at the head of the inlet and poured a steady fire at the dripping victims, but not a shot hit its mark. The last to cross the inlet were two men. One of them was leading two small children. As they staggered out on the opposite bank a squadron of cavalry rode up and cut one of the men down with their sabres. The other man and the children retreated into the water and were shot like dogs. All along the streets I could see the pleading storekeepers shot and sabred. Doors were broken down and windows torn out. Every house was entered and robbed. The van of the Second Regiment reached Fort Ogunsan and found it deserted. Then they discovered a junk in the harbor crowded with fugitives. A platoon was stretched across the end of a wharf and fired into the boat until every man, woman and child was killed. The torpedo boats outside had already sunk ten junks filled with terror-stricken people. About 5 o'clock there was a sound of music on the parade ground, where all the generals were assembled with the field marshal—all save Noghi, who had gone in pursuit of the retreating enemy. What cheering and what hand-shaking! What solemn strains from the band! And all the while we could hear the rattle of rifle volleys in the streets and knew that helpless people of the town were being slaughtered in cold blood and their homes pillaged. That was the coldest night of the year. The thermometer dropped to 20 degrees above zero. While the women and children were freezing out in the mountains the work of exterminating the men went on all night. In the morning I walked through the streets. Everywhere I saw bodies torn and mangled as if by wild beasts. The slain shopkeepers lay piled in the roadway,

with tears frozen in their eyes and bloody icicles hanging from their wounds. Dogs were whimpering over the stark corpses of their masters. Here and there the famished animals were tearing at the flesh of human bodies still warm.

While in company with Mr. Cowan, of the London *Times*, I came across a corpse which had been beheaded. The head lay two or three yards away and a dog was tearing the neck. A Japanese sentry looked on and laughed. Then I saw a white baired, toothless merchant disembowelled on the threshold of his own shop, whicb had been looted. Another victim had his breast ripped open by a Japanese sword, and a pet dog lay shivering under his arms. There was a dead woman lying under a heap of slain men in every conceivable attitude of agony and supplication. At one corner tbere were twenty-five corpses in a pile. The soldiers had been so close to their victims that their clothes bad caught fire and partly roasted the dying men. Twenty feet away was a wbite bearded, wrinkled man with his throat cut and his eyes and tongue toru out. Nowhere tbe sign of a weapon, nowhere the sign of war. It was a sigbt that would damn the fairest nation on earth. All through the second day the reign of murder continued. Hundreds and hundreds were killed. Ont on one road alone there were 227 corpses. At least forty were shot down with their hands tied behind them. Just at dawn on the morning of the third day after the battle I was awakened hy the sound of rifle sbots. They were still at it. I went out and saw a body of soldiers, led by an officer, chasing three men. One carried a naked infant in his arms. As he ran he dropped the baby. I found it an bour later, dead. Two of the men were shot down. The third, the father of the baby, tripped and fell. In an instant a soldier had pounced upon his back witb a naked bayonet in his hand. I ran forward and made the sign of the Red Cross on the white nou-comhatant's bandage around my arm, but the appeal was useless. Tbe hayonet was plunged three or four times into the neck of the prostrate man, and then he was left to gasp his life out on the ground. I hurried back to my quarters and awakened Frederick Villiers, wbo went with me to tbe spot where I had left the dying man. He was dead, but his wounds were still smoking. While we were bending over the corpse we heard shooting a few yards around a road and went forward to see what it was. We saw an old man standing in the road witb his hands tied behind his back. On tbe ground beside him were the writhing bodies of tbree other pinioned men who had been shot. As we advanced a soldier shot the old man down. He lay in the road on his back, groaning and rolling bis eyes. The soldiers tore his shirt away to see the blood run from his breast and shot him a second time. His features twitched and his hody was convulsed with pain. The soldiers spat in his face and jeered at him. Remember, this was the tbird day after the battle. Next day I went in company with Mr. Villiers to see a court yard filled with mutilated corpses. As we entered we surprised two soldiers bending over one of the bodies. One had a knife in his hand. They had ripped open the corpse and were cutting the beart out.

When they saw us they cowered and tried to hide their faces. I am satisfied that not more tban one hundred Chinamen were killed in fair battle at Port Arthur, and that at least 2,000 unarmed men were put to death.

It may be called the natural result of the fury of troops who have seen the mutilated corpses of their comrades, or it may be called retaliation, bnt no civilized nation could be capable of the atrocities I have witnessed in Port Arthur. Every scene I have described I have looked upon myself either in the presence of the American and British military attachés or in the company of Mr. Cowan or Mr. Villiers. This may he warfare, but it is the warfare of savages. It takes more than one generation to civilize a people. The Feld Marshal and all his generals were aware that the massacre was being continued day after day. Before the taking of Port Arthur nothing occurred to cast a stain on tbe name of Japan.

SPIRIT OF THE VERNACULAR PRESS DURING THE WEEK.

Japan Weekly Mail Jan 10. 1897

The *Jiji Shimpo* has a remarkable article which will probably offend the susceptibilities of many Japanese conservatives. Briefly stated, our contemporary's contention is that although Japan is on the eve of being legally recognised as the equal of Western States, her equality will be practically unreal unless she seeks to assimilate not merely her codes but also her customs to those of the Occident. It is of little use to abolish distinctions of a judicial and Conventional character, if distinctions of costume, social fashions, and other externals that immediately force themselves on the attention are preserved. There can be no half-way house on the road to civilization. A nation must make up its mind to travel the whole way. Tradition and hereditary practice endear certain habits to a people, and if those habits are not opposed to the canons of enlightened progress, there is no theoretical reason for their abolition. But in so far as they interfere with freedom of international intercourse and the levelling of racial distinctions, they ought to be ruthlessly remodelled. From that point of view Japanese conservatives who advocate the preservation of old fashions in the realm of art, tea ceremonials, music, and so forth, must be called *bummei no soku* (traitors to civilization). Every salient difference of custom is an obstacle to unembarrassed association. No one understood that fundamental principle better than Peter the Great. A reformer of immense moral breadth, he nevertheless descended to such a detail as the question of men's beards, and by imposing a tax on those appendages, sought to check a habit which imparted to his people the aspect of animals in the eyes of strangers. Legislation of that kind may seem trivial, but the principle that dictates it is beyond cavil. Peter the Great saw clearly that if the Russian nation was to take its place in the ranks of civilization, it must not merely seek to develop the moral attributes of civilization, but also lay aside all externals that differentiated it from civilized peoples. Had his policy been steadily pursued by succeeding generations, Russia's moral status in Europe would be different to-day. Japan must make up her mind to let go the old and open her hands unreservedly to the new, imposing upon her liberalism only one restriction, namely, that of not adopting what is manifestly hurtful, or discarding what is plainly beneficial. She will have to carry her radicalism even into the field of the four great ceremonies—the *Kwan-kon-so sai* (coming of age, marriage, funeral rites, and religions celebrations). Her own advantage is at stake. It is not a question of abandoning any revered custom in deference to foreign opinion or foreign example. It is solely a question of abolishing everything that tends to preserve racial prejudices, and thereby to handicap her in the struggle towards progress.

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The same journal reverts to a topic already discussed by it in previous issues, namely, the true purpose of military preparations. There are not wanting critics, even among foreigners, who allege that Japan might very well have been content with her *ante-bellum* armaments, and who ask what nation she regards as a potential enemy, since she devotes herself to making such large expansions of her Army and Navy. Arguments and questions of that kind are shallow. They indicate ignorance of the true object of military preparations. That object is, not to fight, but to avert the necessity of fighting.

A country whose strength is too well known to be underestimated, can count on immunity from the embarrassments that involve an appeal to the sword. Had China known Japan's strength, there never would have been any war between the two countries. Had Japan clearly appreciated China's weakness, the war would have been brought to an end much sooner, and many lives would have been saved. But it is not to be denied that up to the moment of fighting the battle of the Yalu, the Japanese felt much nervousness about the issue. The bulk of their opponent deceived them, just as she was deceived by Japan's comparative insignificance. Unquestionably if the Chinese had gauged Japan's fighting capacities, they would never have entered upon the route of insulting impracticability that led to war. Moreover, if Japan had been strong, and if her strength had been appreciated, she would never have been subjected to the humiliation of having to retrocede Liaotung. The Japanese are not fools. Their eyes are not blind, nor are their memories unretentive of instructive experiences. They see the enormous financial sacrifices made by European Powers to avert the stupendous calamity of war, and they remember the calamities that they have themselves suffered by shrinking from these sacrifices. They may have to put their hands deeply into their pockets, may have to increase the burden of taxation, or resort to other inconvenient expedients to complete their programme of armament expansion. But it must be completed, in order to ensure the country in the enjoyment of the greatest of all blessings, the blessing of peace. Only what the public must understand thoroughly and never forget is that the unique purpose of national armaments is to avert the necessity of using them.

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The *Kokumin Shimbun* discusses the question of the national armaments in much the same strain as that adopted by the *Jiji*, but carries the argument into somewhat different routes. It calls the Army and Navy "bulwarks of the country's wealth" and also instruments for increasing that wealth. As to the latter point, it reminds the public that one direct result of the war with China was the receipt of a large indemnity, constituting so much addition to the national capital; and one indirect result was the development of a spirit of enterprise which promises to produce, in its turn, an immense development of the national resources. The industrial and commercial Japan of to-day is conspicuously different from the industrial and commercial Japan of *ante-bellum* days, and the difference is due almost entirely to her victory over China. It is a mistake, therefore, to describe the money spent upon armaments as unproductive expenditure. There are folks that lament the strain to which the nation's finances are subjected by the effort of carrying out the armament-expansion programme. Do such persons consider what would be Japan's present condition had she suffered defeat at China's hands? She would have had to pay a large indemnity and would now be saddled with the double task of finding money for that purpose, as well as for the purpose of making to her Army and Navy such additions as should suffice to restore her prestige. Moreover, she would have been performing that heavy labour amid industrial and commercial circumstances showing nothing of the elastic development that now renders her financial burdens comparatively light. If any one seriously estimates the sufferings she would now have been enduring had she not made some sacrifices in *ante-bellum* days, and if any one, with that estimate before him, shrinks from the sacrifices now required to prevent still greater sufferings, he may be a Japanese in appearance, but he is not a Japanese at heart.

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Criticism of the police force furnishes a topic of discussion in the columns of the *Nichi Nichi Shimbun*. The article is long and somewhat prolix. Its gist is that the methods of the police are slack in some directions and over-strict in others. As to their slackness, we find no very tangible evidence in our contemporary's columns, except that, after allowing the advertisement and sale of "Virgin Cigarettes" to proceed uninterruptedly for several weeks, they suddenly awoke to the illegality, or supposed illegality, of the business, and instituted judicial proceedings. As to their over-strictness, our contemporary is even less explicit. It refers to the rumours that cruelties are occasionally resorted to for the purpose of extorting confessions; rumours to which it does not attach much importance, but which, nevertheless, must have some foundation. Whatever truth there may be in the stories, or to whatever extent they may have been exaggerated, the mere fact that they are circulated is more or less a reproach to the police. It can not be too strongly impressed upon them that the days when such doings were permissible have long passed, and that the slightest reversion to them would be a national disgrace. The *Nichi Nichi* thinks that something should be done to attract a better class of men to the ranks of the police, and to keep them there when once enlisted. In that context its advice is that the task of providing pensions for them should be undertaken by the Central Treasury, instead of being left to the charge of the localities.

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That the encroachments of foreign Powers upon China threaten the preservation of peace in the East, is a proposition upon which the *Yomiuri Shimbun* descants at some length. Russia from the north, England from the West, and France from the south, are all pressing upon the ancient empire. Germany's hand has not yet been very plainly shown, but that she is playing the same rôle as the other Great Occidental Powers can not be doubted. The *Yomiuri* details, at considerable length, the doings of Russia, of France, and of England, and draws the inference that the balance of power in the Far East must soon be seriously disturbed. There is only one remedy, our contemporary thinks, namely, that China should abandon her conservative attitude and frankly adopt Occidental civilization. Notably in three directions reform is called for: military organization, finance, and education. There is a show made at present in the matter of military improvement. Foreign drill instructors are engaged and their efforts appear to be attended with results more or less successful. But there is nothing like army organization; nothing like provision for uniting the scattered forces of the empire into one homogeneous whole. A similar defect is observable in the field of finance. There is no organization. The country has immense resources, but they are not available for national purposes. The only certain asset possessed by the Central Government, namely, the Customs yield, is pledged on account of a foreign debt which, though insignificant in dimensions, weighs heavily on the empire. As for education, there is practically no organization whatever. That most important of all factors of national progress is totally neglected. The *Yomiuri* thinks that Japan should set

before herself the duty of getting China out of the conservative groove. The task should be undertaken, not in China's interests alone, but in the interests of the peace of the East.

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The *Shogyo Shimpo* urges the advisability of combination on the part of marine insurance companies. Heavy and repeated losses have been incurred by the various companies of late, and the very existence of some must be threatened. Union is their only resource. As to the cause of such numerous misfortunes, the *Shogyo* thinks that the recent acquisition of large numbers of old vessels is more or less responsible. During the war, ships were purchased hastily, to meet the urgent need of the moment, and many of them, after a brief period of use, were found to be in want of repairs for the execution of which sufficient means were not forthcoming. But the chief cause doubtless is to be found in the fact that the development of the mercantile marine has not been accompanied by a corresponding development of skilled *personnel*. Expert navigators and trained sailors are not procurable, and until that want is supplied, losses must be anticipated. The insurance offices must recognise the facts and combine to remedy them as rapidly as possible.

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RELIGIOUS FUTURE OF JAPAN.

MR. ARTHUR MAY KNAPP, in his recently published work, "Feudal and Modern Japan," expresses the opinion that the Japanese nation will never be converted to Christianity. The *Japan Times* endorses the prediction. The Rev. E. SNODGRASS disputes it. Mr SNODGRASS wants to know the reason why. So do we. So does everybody. Why should there be anything inherently impossible, or even improbable, in the idea of Japan's becoming Christianized? Mr. KNAPP and the *Japan Times* make the very suggestive assertion that "religiously and politically Japan will remain the unconquered Island Realm." If that statement is to be interpreted according to the rules of ordinary intelligence, it drags the question into the dust: it announces the victory of national prejudice over the forces of reason. We do not suppose that Japan's honour is concerned in upholding the cause of error. We do not imagine that she expects a crown of glory for clinging to her own creed without regard to its superiority or inferiority. Political independence is a very fine thing, but moral independence is a much finer, and moral independence does not signify slavish obedience to a form of faith merely because it is national. There are no distinctions of race where truth is concerned. If the truth is embodied in Christian doctrine, Christian doctrine will win the day. It would be a rational contention to deny that Christianity has any moral advantages over Buddhism or *Shinto*, and to take pride in its rejection by the Japanese from that point of view. But to sing a pœan because Christianity, being an alien creed, is kept at arm's length, is as rational as it would be to take pride in living in a wooden house because one's ancestors were unacquainted with the building uses of brick or stone. We do not intend to speak of Buddhism or *Shinto* as a false faith. We do not intend to institute any comparison whatever between the creeds in question. What we insist on is that racial prejudice, not reason, dictates the assertion, "religiously and politically Japan will remain the unconquered Island Realm," and racial prejudice is as much out of place in the field of moral philosophy as charcoal would be in a loaf of bread. Besides, it is historically false to say that Japan is religiously an unconquered realm, unless, indeed, the title "religion" be denied to Buddhism. Japan was "conquered" by Buddhism twelve centuries ago; conquered by an alien creed. It is true that RYOBEN, GYOGI, SAICHO, KUKAI and other propagandists ofBuddhism paid Japan the compliment of adopting their doctrine to her traditions. They preached the identity of the tutelary deities and the Buddhist god, describing the former as successive manifestations of the latter. That facilitated matters perceptibly, and very possibly formulators of the prophecy that Christianity must be re-modelled in order to suit the genius of Japan, may find a warrant for their contention in the eclecticism displayed by great teachers like DENGYO-DAISHI and KOBO-DAISHI in the ninth century. Still there is no getting over the fact that Buddhism invaded and conquered Japan, and that the creed which now holds the national fortress against the assaults of Christianity is no more indigenous than the doctrine of the Nazarene. Why, then, should not Japan receive the tenets of CHRIST as readily as she received those of TATHÂGATA? The acceptance of the latter subjected her nationalism to a strain incomparably greater than that to which the acceptance of the former would subject it. At the time when the first image of AMIDA and the first *sutra* came to Japan, the nation worshipped only the terrestrial and celestial divinities, and, regarding the *Tenshi* as their incarnation, held him in supreme reverence. But the new creed imported from Korea taught that BUDDHA was the one supreme being, and that even the *Tenshi* must pay him homage. That

doxy to unitarianism and from unitarianism to secularism or atheism. There is nothing more injurious than the falsehood that resembles truth. Its speciousness causes it to retain a hold in the mind not possessed by errors that appear unmasked. The tendency on the part of professing Christians to join hands with Buddhists and Shintoists, to embark on a study of comparative religion, and the like, is not a healthy sign. It shows that religious zeal has cooled and that minds are seeking diversion outside the Christian church. That as an antidote to the intense nationalism displayed in some circles, the cause of cosmopolitanism should be championed is but right and proper, but the champions who have come to the front on this occasion are not working representatives of cosmopolitan principles as understood and practised in Western countries.

was a complete subversal of the traditional cult. If ever patriotism should have been enlisted against an alien religion, that was the time. Patriotism, however, remained indifferent to the threatened invasion; a plague of boils proved a much more potent "defender of the faith." Christianity demands no sacrifice of any national sentiment. One of its mandates is "Fear GOD, honour the KING." There is a record that when the Emperor KIMMEI consulted his prime minister about the propriety of opening the doors to Buddhism, SOGA-NO-INAME replied that, since all nations in the West worshipped TATHÂGATA, there seemed to be no reason why Japan should reject the doctrine. To-day we are told, in effect, that since Christianity is the creed of all Western nations, Japan must reject it. The spirit of enlightened liberalism has not grown, apparently, since the year 555 A.D. No one living in the times of OTA NOBUNAGA and KONISHI YUKINAGA could have pretended to think that Japan would never be converted to Christianity. On the contrary, every intelligent observer must have admitted that there was an imminent prospect of the Christianization of the whole people. Has Christian doctrine become tainted since that time? Has it lost anything of the truth that then made it powerful? Or have the Japanese themselves changed? They were persecuted, indeed. Many of them died the martyr's death. Many of them lost their wordly possessions. Many were condemned to misery or exile. But to have vindicated truth by suffering for it has never begotten bigotry in error. We can not believe that because the Japanese of the seventeenth century were driven, at the point of the sword, to trample on the Cross, they developed a hereditary desire to set their feet on the sacred symbol. Neither can we believe that the "Bateren" prejudice, which grew out of the blunders of Christian propagandists and out of the real or pretended association of politics with religion, blinds the eyes of modern Japanese. Why, then, we repeat, should there be anything inherently impossible, or even improbable, in the Christianization of Japan? One of the latest teachings of wisdom is embodied in the saying that the nearer a man believes himself to the truth, the farther he is from it. The moral attitude of all should be one of frank inquiry. Japan has not reached the goal. She can not retire into a shell of self-complacency, and close her ears to the echoes of the great controversy in which all the intellectual earnestness of the civilized world is engaged. It is either pitiable bigotry or a most insulting libel to say that this country in beyond the reach of any religious influence coming from without.

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

We now fulfil the promise made in our last summary respecting Mr. Sakamoto Seitoku's *Shinkyō Tetsugaku*. There have been many attempts to revive Shintō during the Meiji era. This of Mr. Sakamoto and his fellow-thinkers is not only the latest but the most philosophical. The author of the treatise under consideration fully realises that if a religion is to hold its own in the last decade of the nineteenth century, it must be capable of being stated in terms sufficiently rational to invite the respect of intellectual men. That Mr. Sakamoto contends is the case with Shintō, properly understood and interpreted. But we will allow our readers to judge for themselves by placing before them the chief ideas insisted on in the monograph. There are three things essential to the prosperity of a nation: (1) Morality; (2) Industrial and commercial activity; (3) Naval and Military power. In the two last Japan is making rapid progress, but in the first, the most important of all, she is gravely deficient in these modern days. Buddhism and Confucianism, both of which in former times contributed largely to moral enlightenment, have become corrupt and have lost their influence over men's minds. Christianity has elements which are anti-national and its doctrines are by no means of a class to commend themselves to our minds. As for Shintō, as hitherto understood, it would not be true to say that it is of a character to exercise adequate control over men's lives. The Shintō of our sacred books, according to which Japan is the chosen country of the gods and her people are the objects of their care, is little known. That learned men who are versed in our national history should turn atheists is utterly astounding. It can only be accounted for by considering how neglectful Shintoists have been in expounding the doctrines of their religion. With a view to remedying this defect, it is proposed to found a new Society to be called the 大覺神教協會 *Taigaku-Shinkyō Kyōkai** (An association for the attainment of a thorough knowledge of Shintō). To this body should be entrusted the task of compiling books on practical morality designed for popular use. The doctrines which it is important to teach by means of these books may be stated as follows:—(1) The universe is without beginning and without end and extends through all space. In it there is one supreme god only: — Ame-no-mi-nakanushi-no-kami,

* The terms 大覺 and 神教 are used by Shintoists, the first as the equivalent of a thorough knowledge, and the second as the equivalent of partial knowledge, of the religion.

The Kobe Chronicle.

TUESDAY, JANUARY 7TH, 1896.

JAPAN AND FORMOSA.

JAPAN is early beginning to learn the difficulties and dangers attending a "forward" policy. Recent events, as related by Viscount KABAYAMA'S dispatches published in yesterday's issue, show that the subjugation of Formosa is by no means accomplished, and it is probable that local insurrections will go on for years before the Japanese succeed in establishing order throughout the island. The management of the Formosan campaign has from the first been unfortunate, and can scarcely be said to reflect favourably on Japan's military prestige. At the outset a far too small force was sent down to the island, so that operations were for a time at a standstill, and their duration unduly protracted. Now it appears that the main body of troops has been all too quickly withdrawn, with the result that the work of subjugation has, at least in part, to be done over again, and troops are once more on the way to Formosa with the object of reinforcing the garrisons remaining in the island. The fact of the matter seems to be that the Japanese military authorities were deceived by the ease with which battles were won over the Chinese troops in the North, and underrated the opposition they were likely to meet with in Formosa. The result must to some extent discount the victories won in Korea and Manchuria, as it was only in Formosa that anything like determined opposition was encountered throughout the war. Several of the foreign correspondents who accompanied the Japanese army in the North pointed out that the various engagements were of such a nature as to prove little as regards the military capacity displayed; indeed, one correspondent gave a number of instances where serious disaster would have occurred had certain tactics to which he called attention been followed as against a European force. Speaking upon this matter with one of the Japanese officers on the field, the correspondent said the officer admitted that the manœuvres referred to would have involved serious danger had the enemy possessed any military science; but, he went on to say, had military knowledge been displayed by the Chinese at any time throughout the campaign, the Japanese would have arranged their plans accordingly. Certainly the military incapacity shown by the Chinese was phenomenal, but the very excuse goes to prove the contention that the China-Japan war decides nothing as to the military skill of the victors save that it was superior to the terrible incapacity on the other side. It is in this light that the operations in Formosa, where the Japanese were opposed, not by disciplined troops but simply by men in earnest, have obtained importance as factors in the appreciation of Japanese military ability.

For Japan herself, the position of affairs in Formosa is serious. Not only does the latest rising show that the island population is still unsubdued, but it proves the necessity for the retention of a large force in Formosa, and a consequent great increase in the expense of holding the territory, wholly apart from the expenditure that will be required for its development. The cares and responsibilities thrown upon the Japanese Government by the acquisition of this island may well induce the Opposition parties to ponder as to whether the forced retrocession of the territory taken on the mainland was not one of the most fortunate things that could have happened for Japan. The strain involved by the necessity for holding both Liao-tung and Formosa, and developing them meanwhile, would have been enormous, and had the Shimonoseki Treaty stood as it was originally drafted, we are inclined to think that Japan would have bitterly regretted the mainland acquisition before many years were over. The burden of Formosa will alone prove heavy enough. Already immense sums have been expended on the island; the number of lives lost in the course of the operations, mainly by the malarious character of the climate, has been enormous; and the expenditure in the development of the island must for years be of a lavish character before any return can be expected. So much is certain. The "forward" policy is very alluring from the ultra-patriotic point of view, but the disillusionment that comes when the bill is presented might be expected to give pause to the most pronounced Jingo, whether of Oriental or Occidental nationality.

"SKETCHES OF TOKYO LIFE."

Recently a most interesting book with the above title has been published at Yokohama (Torando, 15 Sakuragi-cho). The author is Mr. Jukichi Inouye, and the sketches supply information of a most interesting character on features of Japanese life which foreign writers for the most part have treated but superficially. The author must in the first place be congratulated on his complete mastery of the English language. The correct words are chosen to represent the ideas, and there is a fluency, a grace and piquancy of style which suggest that the author has either resided in England for a long period or has had considerable assistance. But, be the author a Japanese born and bred or not, the amount of information detailed in the hundred pages or so of the book shows the writer has the knowledge which fully qualifies him to write the Sketches.

In the first chapter is given an account of the Story-Tellers' Hall. "The great mass of the people who live by daily toil," says the writer, "cannot naturally afford to visit a play-house, except at rare intervals, and it is to these,—the busy and slender-pursed,—that the story-tellers' hall appeals. . . . The influence of these halls on Tokyo life cannot be overlooked. Newspapers are, it is true, now leavening the whole society; but it is still from the halls that the artisan to-day gets his knowledge, meagre as it is, and to the same may be traced his familiarity with the notable events and heroes in the history of his country." Story-tellers are, without exception, men, but the other sex are to be found among the *gidayu* (lyrical drama) and other singers. "Of recent years," says Mr. Inouye, "female *gidayu* singers have come into great favour, especially among students and other young men. So extensive is the patronage of the young blades that these singers now occupy more than half the halls of Tokyo.

Chapter II., which concerns the Actor and the Stage, begins with the assertion that "Tommy Atkins is at a discount in Japan; he has no place in the nursery-maid's heart. . . . Callow maidenhood among the lower classes has, it is true, its dreams of love; but neither Tommy Atkins nor Jack Tar is its hero. That favoured position is monopolised by the actor, who, in addition to his Thespian and Terpsichorean accomplishment, has the reputation of being a Lothario." Though there were stately dances set to music and song in the old times, the writer tells us, the drama in the ordinary sense of the word did not arise until the sixteenth century. Osaka appears to have been noted for its lyrical dramas and puppet shows, but though the shows are still regularly held in Osaka, and occasionally in Tokyo, they may be said to have been entirely superseded by the theatre. The origin of the theatre in Japan is thus described: "There were in the old days many dances, mostly religious in their origin, which certainly aided in the formation of the histrionic art of Japan. In 1564, O-Kuni, a priestess of Izumo, went from town to town, where she danced to collect funds for the repair of the great shrine in the province. When she arrived at Kyoto, her dancing so pleased the Shogun, before whom she performed, that he at once gave orders for repairing the shrine out of the public fund. O-Kuni remained in the capital, where her art was widely admired. In the Shogun's household there was a retainer named Nagoya Sanzayemon, who wrote simple dramatic pieces for her. He afterwards married her; but when this reached the Shogun's ears, he was dismissed from his service. Sanzayemon joined O-Kuni, and they played together in the theatre; and their example was largely followed. Dramatic performances flourished in Kyoto, though the actor's profession was not yet recognised. Early in the seventeenth century, actresses were, on account of their

loose character, prohibited on the etage, and later a similar ban was put on actore; but these prohibitions appear to have had only a temporary effect. O-Kuni performed in the open air or in booths; but in 1624 the first theatre in Japan was built in Yedo by Saruwaka Kanzaburo." This history is remarkable for ite similarity to the history of the Stage in England. From 1624 to 1868 the theatre, which wae frequently hurnt down or demolished and rebuilt, was invariably owned by Saruwaka Kanzaburo, as that was the hereditary name of its thirteen successive proprietors. Within thirty-five years of the first opening of Saruwaka's theatre, two others were built and owned on the same principle of heredity. In 1877, the latest built of these was reconstructed in a semi-European style; and on account of the frequency of fires in Tokyo, all theatres that have been recently erected or rebuilt are constructed in a similar style and surrounded by tall brick walls. There are at present six great and twelve small theatres in Tokyo. Besides the difference in size, the small theatres are distinguished from the others by the use of drop curtains instead of sliding ones, and the absence of revolving stages. Every actor has three separate names, his private namo which seldom becomes public; his stage name hy which he is always knowu; and his trade name, which distinguishes hie branch from others of the same professional family. Until a few years ago, the Actors' Guild was very exclusive; and every Thespian aspirant had first to be apprenticed to au actor, hy whom he was introduced to the etage. The etage name was hereditary, though in some eases the sou's claim to it would be waived in favour of au abler pupil's. It was impossihle for the bearer of an unnoted name to rise by sheer merit in public esteem; he could only be promoted, that ie to eay, allowed an increase of salary by the elders of the Actors' Guild, for every actor had a salary fixed for him which could but seldom be altered at his owu will. An actor shows the degree of his supposed proficiency in his art by the successive hereditary names he takes; but all stage names, hereditary or other, must, previously to their assumption, be approved hy the elders of the Actors' Guild. The actor's positiou in his profession is now determined not only by his stage names and his salary, but also by his contributions to the municipal rates, which are divided into eight grades, ranging from twenty sen to five yen per month. There are players of both sexes, but they perform iu separate theatres. The attempts recently made to bring them together have met with small success. The usual run of a play is thirty-five days, on whioh the stage expenses and actors' salaries are calculated.

We shall refer to-morrow to other interesting information in this book.

MANIA JAPONICA: A MENTAL PHENOMENON, A STUDY IN FORMS.

JAPAN'S HYPNOTISED ADMIRERS.

POETS, JOURNALISTS, MISSIONARIES.

SPHERE-SKIPPERS AND PLANET-PILGRIMS.

THE DOSHISHA AND ITS STAFF LOOKED AT FROM THE INSIDE.

BY PHIL. ALETHEIAS, IN THE "NORTH-CHINA DAILY NEWS."

There is such a mental phenomenon as an iufatuated admiration of a poeple, which, if allowed to take root in the soil of one's mind, sooner or later gets the upper hand and, being of rank and marvellous growth, speedily occnpies all available space. Iu the minds of some the soil seems more snitable than in others, and in such cases the phenomenon becomes strikingly apparent. Indeed, we go so far as to liken it to a drink or morphine habit which almost unconsciously obtains the mastery till, after a time, the will of the victim is paralysed, and the desire for the liquor or drug becomes so intense that we call it a *mania*, and the subject becomes a physical and moral slave to it.

Applying the illustration for the purpose iu hand, there is a kind of disease of the mind, which has affected in different degrees and ways the minds of those foreiguers who have sojourned in Japan a greater or less period. We call it—and it is of comparatively modern origin—*Mania Japonica*. It would be an interesting as well as amusing study, to collate the manifestations of this disease, for, like the measles, one can never say just which faculty will snffer the most and what freak may be left as a memento that the victim has been attacked.

An interesting class of "cases" is that commonly called "globe-trotter" (gen.: *orbis terrarum viator*) though, according to the locality, this specimen is also known by the names "sphere-skipper" and "planet pilgrim." These are soonest attacked and the malady rises all at once to fever heat and produces a raving delirium which occasions all manners of queer and irresponsible action; such as, donning a Japanese garb, rushing to a photograph-shop and posing in all conceivable attitudes before a camera; hiring a Japanese house in a native quarter for a few weeks and making a fool of one's self for the amusement of the easily delighted natives; racing from one end of the country to the other with an English-Japanese vocabulary, prepared by some Japanese who has "learned the foreign characters as far as G"; scattering yen with a lavish hand everywhere, which if they were dollars in a civilised country, would land the victim in an asylum upon the charge of *non compos mentis*, if not in an almshouse just because "exchange is so very low, don't yon know." This is a very virulent type and fortunately for the sufferer's superficiality and earnest desire to move on to other scenes, is soon recovered from by a prosperous voyage on a quick liner to other climes. Conspicuous for this type we might mention the name of a would-be great one, Sir Edwin Arnold. He is very susceptible to the mania, as some people are to even the faintest draughts of cold air. He manifests some form of a similar mania in every country he visits, and more than that, he has a very great yearning to spread the infection by the shooting into the air of his poetical pyrotechnics, and the sheding forth of such nauseous exhalations as his late effusion called *Seas and Lands*. This type is very popular among the natives because it is a means of material gain to them, and in some cases, not inconsiderable sums accrue from association. This type will walk into a native shop and shell out a sum to purchase an article which is equal to 200% or 300% the value of it, and offer it to the shopman with the blandest and most complacent smile, accompanied by a very awkward and gawky imitation of the national bow.

The native guide who rolls aronnd in splendour for hours at the time in his 'riksha, and who rides *first* class when he goes on the railroad, probably the only times he was ever known to do so, and who assumes an air of the loftiest self-consciousness—he puts in his sickle and reaps a silver harvest. And when from the last port he bids farewell to his *protégés* it is with a chuckling and "chink"-ling delight that he sits bolt upright in his third-class car and reads with many a smile the volume which they had forced upon him, opened at

the first page, *Gullible's Travels*. And they have paid him well to read their own unconscious production! He retraces his way to Yokohama to spin a new web with the silken (yet more substantial) threads of one more experience, and to get himself in readiness for the next victim.

The next "case" we consider is comprised in the elastic title of "journalist." This includes the resident and perambulating species. As the latter is but a different manifestation of the first class, we will confine our remarks to the resident species. There are many little foreign-edited newspapers in the Empire. Every principal port can boast several. They are unequally divided. A few of the less pretentious seem to use their liberty of thought to call attention to any national *faux pas* or disgrace, and to call it usually by its proper name. Since the treaty revision with England some of these unfortunate editors have given a four years' announcement in advance to their friends that they expect to return home for their health, and relinquish journalism, at least in Japan. They know that their doom is sealed so soon as the native courts can assume an authority over them with the same tyrannical hand with which they laud it over the native journals, which to-day are, and to-morrow are not, but like the Phœnix they die only to "bob up serenely from below." But such journalists are in the minority. The larger and more influential journals seem with one accord to be delirious victims of this dread malady. We do not speak from prejudice or partisanship but simply as a disinterested reader of daily journals of both sorts. One has not to read at all between the lines to see that though the editors are more or less educated, and know how to wield a pen—if certain considerations be left out of account—it is at once evident that the critical stage of the disease is approaching and that their case is "serious." It appears to us that while our first class of sufferers illustrate the "supply" principle, this second class exemplifies that of "demand," for, like the "subject" of a professional hypnotist, they demand remuneration, for the wonderful feats of intellectual gymnastics and conscience, which they perform at the government expense. At least it so seems to us and will to any unbiassed observer. It is to Japan's sordid advantage that they should be in such a condition, and with an exorbitant indemnity in her mind's eye, she can well afford to keep them so. Another freak of the mania is that the atmospheric conditions which engender and foster it, also render the mind of the sufferer oblivious to a large extent of his land of nativity, and induces what we might term a moral stupor, from which only a return to the homeland for a term of years can arouse him, and even this is not always effectual in chronic cases of many years' standing. This is one of the dark blotches we find upon those who represent secular civilisation among this semi-civilised people.

I once knew of a peculiar case of affinity between two of the canine species. The one was a very dainty and tiny black-and-tan rat terrier, the other an immense St. Bernard. It so happened that they were very great friends, a case of the attraction of opposites. The little terrier would be content to sit on his haunches for an hour at a time and adore his friend with worshipful glances. If the big dog were in a lively mood the little dog would keep his little tail wiggling like an eel with delight, and his eyes fairly shining with merriment. If the big dog had to go without his dinner from some mishap, the terrier would likewise refuse to eat until his great friend should be supplied. If the big dog gave a look of recognition to the little dog, then the little fellow would almost wriggle out of his skin with his antics and yelps of ecstacy. *Vice versa*, and you have the same attitude as exists here as regards the larger journals and this little government—an infatuated and subsidised Press.

But the third and last class of "cases" which we shall consider at this time is especially unique, and in considering it all levity should be laid aside. It is with reluctance and regret that we offer any consideration whatever of this case, as we recognise our own faults too vividly to cast any very great aspersions upon this class of victims to this terrific mania. They are a certain stamp of missionary. We have a whole host of good friends among them, and we would not willingly paint them too severely, but we should be guilty of blind prejudice were we to omit them, because that many of them suffer from climatic (?) affliction is evident beyond a question. Then, too, we hold to the proverb: "Better are the wounds of a friend than the kisses of an enemy." It cannot be denied that the missionary is the best friend a heathen people ever did, or ever will, have. We owe what is good in our own civilisation to the teachings of Paul, the pioneer of foreign missionaries who crossed over from Asia into Europe at the divine call, and to his glorious succession of martyr missionaries all down through the centuries. But for the missionary's teaching we should be to-day heathen of a far more atrocious type than any of these Orientals among whom we dwell. We owe the missionary a debt of kindness which only the most constant and generous sympathy and support on

JAPAN AND ITS MISSIONARIES.

Japan, by her brilliant victories over China, compelled the Powers to recognize her right to rank with the other great nations of the world, and the treaties have been accordingly revised. It is generally pretty well known that under the old arrangement of things foreigners had no right beyond the open ports. The passports to travel and live beyond these limits were granted through the liberality of the government, a gift pure and simple, and, if we wanted to travel, it had to be "for our health or for scientific investigation"—rather a difficult thing for a man whose sole object was to preach. Missionaries who were employed by the Japanese to teach, were, of course, granted passports to *live* in the interior; but in view of the revision of the treaties the government has most kindly and generously taken away these conditions, and though the treaties do not go into full force until 1899, we are granted passports to travel anywhere, at will. It would be hard-hearted to say that there was even one missionary who did not heartily rejoice at the new opportunities for work and usefulness, and in the light of these new opportunities it seems strange that we hear it hinted that we need no more missionaries, and that those on the field are a drug on the market, etc.; for if the people who express such ideas know the real state of the case it is difficult to see how they can make such a statement and claim to be friends to the eternal welfare of Japan, and if they do not know, their utterances are still less excusable. Any assertion that ignores the plain facts in the case is not worth listening to. Now, with no desire to criticise or find fault, I have endeavored to set forth the real facts in the case, believing that such facts will have greater weight than a carload of cent about the recent progress of Japan, which no sane man will question for a moment, but which, however entertaining a theme, in itself leaves out of account the whole question of a personal salvation through a personal Saviour.

As to the missionaries in Japan, I have endeavored to answer as briefly as possible the three questions:—(1) Who are they? (2) Where are they? and (3) What are they doing? The facts are gathered from the "Names and Addresses of missioneries in Japan and Korea," published by the Rev. Henry Loomis. I have followed this rigidly, even when I knew that a missionary had moved during the year, as this will present a more correct view then to record some removals and leave others unnoticed. The list, including agents for Bible and Tract Societies, has 636 names, including, of course all who are absent. The facts relating to provinces (*kuni*), population, etc., are taken from "A Dictionary of the Principal Roads, Chief Towns, etc., of Japan," by Dr. Whitney.

(1) The missionaries include various branches of Baptists, Episcopalians, Methodists and Presbyterians. The Congregationalists are also very strong, and in addition to these we have many smaller bodies represented.

(2) Where are they? To answer this question in a comprehensible way I have made out the following table, which represents the 21 provinces that are best supplied with missionaries:—

our part can in any wise repay; and we also owe him a debt of kindness in indicating what seems to us a sadly mistaken policy in his relations with the Japanese. For convenience we divide the missionary into two general classes: (1) those on the field, and (2) those on furlough. Now, we were careful to say that there is a certain stamp, or proportion, only who seem to have acute forms of this disease. Exactly what proportion of the 700 in the country we cannot at once say, but during recent years they have appeared so numerous that we are inclined to surmise that they form a majority of the whole number. The most violent type is confined largely to single mission—that of an honoured American society—though there are remarkable exceptions to be found here and there in other missions also. These have been backed by unlimited resources from America, and have expended their main strength in the establishment of schools for male and female education, which are good enough in a way, but are only secondary to the *prime* motive of all missionary effort which we conceive to be *evangelisation*. They have established the largest private institution in the Empire in one of the largest and most famous cities of the land, and it requires thousands of American gold dollars annually to support the various departments and the presence of a limited number of missionaries. We occupied for a period of ten months in one of its departments the position of "a hired teacher." During this period we had ample opportunity for the practical demonstration of our "case." Some of the missionaries had been there a long term of years, others were comparatively recent comers; all were to a greater or less extent in what we might call a hypnotised condition. We think they were unconsciously so, and they believed that they had free and full possession of their faculties, and to the view of each other it seemed so, but to those who were not in the trance it was painfully obvious that they were self-deceived. They had given the presidency and balance of power into native hands, and found themselves sadly in a minority at any faculty meeting in which the missionary will would have been antagonistic to the native will, if in a free condition. They always deferred to the native with a polite "honourably condescend to have the first place" and found as the inevitable result, that there was never anything left for themselves. This is pretty dear politeness. One incident will suffice for an illustration of the condition of the disease at that time. There was a notorious and blatant infidel who had made quite a reputation for himself in former days in this country as a government school teacher, and who had gathered around himself a set of students privately and who have in their turn become notorious likewise. At the time of which we speak he was occupying a position as English teacher in a large school in the same famous city. Knowing his character and tendencies the native president of the missionary college invited him to deliver a lecture to the students of his institution. The lecturer opened his first lecture and consumed an inexcusable amount of time with only defining his subject negatively, and at the same time cutting his pattern for nine subsequent lectures from the same platform. He took occasion to deliver the most scandalous epithets about the missionary teacher, and to blaspheme all that was holy, upon the platform of the chapel, and to denounce the very principles upon which the institution was founded. The missionaries were somewhat riled; the native President was in a quandary, knowing that harm had been done, but the lecturer being the teacher of his youth, he could not denounce him, neither could he boldly side against the missionaries; therefore he sat on the fence ready to join whichever side should prove itself strongest. One of the missionaries, however, who was awakened to a condition of semi-consciousness, sent in his resignation by way of protest, subsequently being brought back to his former state by his fellow-labourers, he withdrew it. Then the President seeing that he still had them under his spell, went over to the opposition with his co-mesmerists, and resuming their fatal will power to a greatest degree, they twice repeated the invitation and lecture of the infidel. From this period the decline of any foreign influence (save generous financial) in that institution has been rapid and certain. We see that this form of the disease is purely passive, and is manifested as a trance-like condition instead of a wild delirium. They drop out and are shipped back to American shores and are left to recover personal consciousness by a painful process as best they can. We have just learned that the premonitory pat of a *coup de grace* has been given in an ultimatum from the natives who have complete control of all property—residential and otherwise—connected with the institution to the effect that the foreign "subjects" must ask their permission for a continuance of the privilege of dwelling in the foreign missionary houses built by American dollars!! A godly man among them who has given many years of conscientious toil for the enlightenment of this people replies by saying that before he will do that, he will give up his house and go and live in a native house! And this is just precisely the aim of the ultimatum, to get the foreigners out of their

Name of Province.	Principal City.	Population.	No. of Missionaries.	No. of people to one missionary (including wives.)
1. Setsu......	Kobe and Osaka	1,005,480	102	9,857
2. Musashi...	Tokyo and Yokohama	2,979,567	210	14,518
3. Hizen	Nagasaki and Saga..	1,221,837	31	39,414
4. Yamashiro	Kyoto.	491,500	29	16 050
5. Rikuzen...	Sendai	682,377	27	25,273
6. Owari	Nagoya....	870.612	24	36,275
7. Oshima....	Hakodate.	145,105	13	11.161
8. Kaga.......	Kanazawa	444.616	13	34,200
9. Aki........	Hiroshima	757,973	10	75,796
10. Chikuzen..	Fukuoka..	513,483	10	51,348
11. Mino	Gifu.......	785,626	6	87,291
12. Awa.......	Tokushima....	670,963	0	74,551
13. Nagato....	Akamaga-seki	361,977	8	45,247
14. Echigo.....	Niagata...	1,544,415	7	220,630
15. Iyo........	Matsuyama..	901,216	7	128,745
16. Suo........	Yamaguguchi..	549,882	7	78,555
17. Tosa.......	Kochi	562,066	7	80 295
18. Mutsu.....	Aomori....	557,686	6	92,247
19. Buzen	Kokura....	361,790	6	60,298
20. Bizen......	Okuyama.	358,875	6	59,812
21. Izumo.....	Matsue....	356,751	6	59,458
	Totals...	16,123,857	546	

As will be seen, these 21 provinces, with a population of 16,123,857, are supplied with 546 missionaries, leaving 90 for the other 64 provinces; 24 of these with a population of 14,058,048, are very poorly supplied with missionaries, while the remaining 38 provinces have *not one missionary*, and yet they comprise a population of 9,325,396, or nearly one-fourth of the whole empire. Of the 26 provinces that we call occupied provinces, 9 have no ordained missionary! often an unmarried lady or two at work among thousands; 10 have one man with his wife and a single lady or two to aid him; 7 of this latter number have over half a million people. Among the 26 provinces two have over a million people and only two men with their wives to work them. Four of the unoccupied provinces have over half a million. These are *entirely neglected*, while Setsu province (including Kobe and Osaka) has a missionary to every 9,875 of her population, and Musashi has a missionary to every 14,188. It is also a well known fact that there is a larger proportion of self-supporting churches in these two provinces than in any other. It is therefore by no means surprising that some of the missionaries here begin to find their field of operations somewhat limited; but if they will only look a little way beyond, they will find wider fields that have not been touched. These 21 well occupied provinces have less than one-half the people in Japan, and even if they were thoroughly evangelized, which is by no means true, there would still be over 23 millions of people to preach to who have no real conception of what Christianity is.

The two provinces, Setsu and Musashi, have 117 men, thus leaving 110 men to the other 35,518,254 of the population! The other 19 provinces among the 21 have 82 of these, and this leaves 23,379,426 souls to 28 men! Surely they have "a great work" to do. Once more consider this, a great many of the older workers are in the two most favored provinces. A still larger proportion are included in the 21 favored provinces, and of the 28 men thus left to the outside millions *very, very few* have been on the field 10 years, and again the great bulk of time and money used in mission work has been spent in Tokyo, Yokohama, Osaka, Kobe, Kyoto and Nagasaki, and the other work is of very tender growth as yet. This is not

proper homes, and then make their path plain and sure back to America. This form of the disease is terrible in that it robs a man of every vestige of personal rights and even of a personality. This stamp of hypnotised missionary voluntarily relinquishes all and is finally returned home as a sufficiently capped and useless-for-further-service specimen. They promised well in the beginning and struck out too boldly upon the principle of native agencies *in extremis*, and having sown the wind in this particular, now reap the whirlwind. They were sincere and honest in their convictions, but they were mistaken. Native agents are good, excellent, but not so *in extremis*. The institution which was founded on a Christian and religious basis, is fast parting company with these principles and in a short space of time will have drivelled into a secular machine which will soon grind itself out for the lack of lubrication which the Japanese are incapable of giving it alone.

The missionary on furlough deserves a few thoughts. His case is not so much in the passive voice as in the intensely active. He has returned home for a time (as *he* thinks, tho' oft, alas! it is for all time) and the exhilarating atmosphere has revived him somewhat, and renewed his energies, especially in the line of oratory. His is a delirious case. The homeland atmosphere has revived the malady from a latent to an energetic force and so he goes from city to city and idolises and idealises Japanese character before his audiences. He tells them that the average address delivered to a Japanese audience would be so abstruse and intellectual as to be entirely out of the grasp of the average American audience; he says that there are numbers (*scores*, according to some) of self-supporting native churches in Japan, entirely independent of foreign assistance; and lastly, perhaps judging from his own experience, he says that there is no further need of missionaries in Japan, the country being now so far on the road to Christianisation that native Christians may do all that is now required to further the cause. (Of course they may, but the fact still unalterably remains that they do not.) To this latter statement we readily give full assent if he means to say that the missionaries who are not needed any more are those of his own stamp, who while in the country was not able to use Japanese which his audiences could understand, but had to do the most of his speaking through an interpreter, who doubtless threw in gratis his own constructions as Japanese helpers (?) are famous for doing. As to self-supporting churches; we could enumerate some that are nominally self-sustaining, but which are really more than one-half sustained by the missionaries living in the immediate vicinity, from their private purses. But we could enumerate churches upon the fingers of our hands which are essentially and really so. Such wild and extraordinary statements have a rousing effect in dazzling the people at home, but it is needless to add that they have little support in actual fact. They are the necessary outgrowth of this strange mental phenomenon, *Mania Japonica*.

The bulk of the *real* work by the missionaries in Japan is being done by those who are living scattered about off in the interior in little bands, who are daily living and preaching a pure gospel, who are getting a command of the language so that they can use it face to face with the people, and dispense with interpreters (so-called). These escape the disease, with few exceptions, and *they* need to be reinforced. They do not represent a *desideratum* as a fact, but while they have the charity which "hopeth all things, endureth all things, is not puffed up, doth not behave itself unseemly, not easily provoked (into flights of impassioned and improbable rhetoric)" they for the most part give facts as they are when asked to do so. This is the salt which saves, the leaven which is needed, and the truest and best anti-septic against a disease which appears at its worst in this land, and which we hope is found to such an appalling extent nowhere else. Japan needs missionaries more if anything, at the present crisis of her history than ever before. But she needs not so much more *men* as more *man*. Missionaries who are consciously men, who recognise that they are every whit as good as these heathen among whom they come to labour, who believe that they have personal rights, and who have been vaccinated, inoculated and indoctrinated with a virus which will defy the attack of such a disaster-working mania!

(Reprinted from the "Kobe Herald" of April 18th, 1895.)

unnatural, as getting into the interior has been rather tedious work. I have obtained the following facts from the 13 larger missions (excepting the American Episcopal Mission) as the period of service of their men and unmarried ladies: 2 men 30-35 years, 14 men 20-25 years, 17 men 15-20 years, 18 men 10-15 years, 57 men 5-10 years, 48 men 1-5 years, 2 ladies 20-25 years, 8 ladies 15-20 years, 13 ladies 10-15 years, 64 ladies 5-10 years, 69 ladies 1-5 years. Now these missions (not including the wives) have 305 missionaries. If we suppose that they spend the first five years mainly on the language, 117 of these are not yet thoroughly prepared for "bearing the burden and heat of the day," and this will leave us 199 as the actual working force of these 13 larger missions. Take out of this small number that are in the two first named provinces and our outside force is very small.

(3) The answer to the third question is confined to the missions referred to above (13), with the exception of the Congregational, as no replies to inquiries about teaching could be obtained. The figures below do not include the wives of missionaries. The Congregational Mission, probably, has a larger proportion of teachers than any other mission, so that the figures, I think, will fairly represent the proportion of time given to teaching by the largest missions.

These 12 stronger missions have 248 workers (without the wives). 21 men and 47 ladies give their whole time to school work, 8 men and 23 ladies give half or more than half their time to school work. Of the 248 workers 68 can do *no evangelistic* work (outside the school) and 31 more have but a small fraction of their time for such work. Thus, of the 12 stronger missions, only 149 workers are perfectly free to give themselves to evangelistic work generally. I mean no criticism upon schools and their work. I am not presuming to say what missionaries *should* do, but trying to state what they *are* doing. Now, with these facts before him, how any man can say that missionaries are no longer needed is a mystery, unless he belongs to that class of people that believe they are needed nowhere. Nothing is impossible with God, but he still works through human instrumentality, and it is, at least, not highly probable that the 70 or 75 missionaries who came prior to 1885 have so soon infused new life into a nation, and such a life as we believe alone to be acceptable to God, in these few years, when such a life is generally the Spirit's work, using *personal influence* and the Word of God. And especially is this improbable when the missionaries have been so shut up in the open ports and largest cities. If therefore those who say that missionaries are no longer needed, mean that missionaries are no longer needed to sit down in the capital and do mission work by telegram, we agree, but in no other sense is that assertion true for an instant. The missionary who comes out not "for a little exercise before breakfast," but to cast in his lot with the people of this island empire, will find seed-sowing and harvesting to do until he is gray; and if he will open his eyes it will not take 10 years to find the 38 provinces where no missionary resides and where he will be welcomed by any Christian who may have strayed into such provinces, as well as by all who are not under Buddhistic or Shintoistic influence. Our hope and prayer is that while there are so many millions without a single missionary, no one will give a moment's consideration to the statement that no more missionaries are needed unless it be to tell the person that makes such assertions that the facts, every one, seem to point the other way!

J. W. MOORE.

THE Christian Woman's Bible Institute which Mrs. Sakurai is going to establish in Takyo, Japan, is under the auspices of The World W. C. T. U., non-sectarian and modeled after Mr. Moody's plan.

The Board of Trustees will consist of the following persons:

REV. Y. HONDA, President of the Methodist College, Takyo.

REV. T. MASAO, A Methodist minister now in this country.

REV. N. TAMURA, President of the Industrial Home, and Pastor of a Presbyterian Church, Takyo.

REV. A. SAKURAI, Presbyterian minister in Takyo.

The Board of Lady Managers will consist of Japanese women. Miss Frances E. Willard is the treasurer of the fund which will be contributed in America and Europe. All the donations and pledges will be received by The World W. C. T. U. Office Secretary, Miss Alice E. Briggs, The Temple, Chicago, Ill. $10,000 is needed for a School building and a dwelling for an American Missionary, and the pledges of $10,000 which will be the means of supporting the School for five years; that is, $2,000 will be needed every year. This amount will be paid as follows: $600 for Salary of a Missionary, $1,200 for the Scholarship of 20 students, $200 for the practical mission work. It is believed at the end of five years the School will be supported by the native Christians. If there are 200 persons or societies which will contribute $10 every year for five years, the work could be established. Any smaller amount of pledge will be gladly received.

This is the very critical time for Christianity in Japan. The Buddhist Priests are striving to recover their cause. It should be remembered there are 25,000,000 Buddhists, and only 37,000 Christians in Japan, and the whole population is 40,000,000. There are also many infidels. We Christians who have been converted through the teaching of missionaries whom you Americans sent, have to make a desperate effort for the Christian cause. For this we need more help from you, until we can destroy the strong hold which the Buddhists have on the people.

Any question about the plans I will gladly answer. My address is care of Mrs. E. S. Moody, Plainville, Conn., until the last of September, after that, any letter directed to Miss Alice E. Briggs, W. C. T. U., Temple, Chicago, Ill., will be forwarded to me. I am expecting to remain in this country some months more.

CHIKA H. SAKURAI,
TAKYO, JAPAN.

The following is the endorsement of Miss Frances E. Willard:

"I entertain great confidence in Mrs. Sakurai's plans and purposes, and hereby give them and her my hearty endorsement, and would ask for them and for her, the sympathetic and practical co-operation of all philanthropic persons. Yours in the interest of all good causes."

MISSIONARIES AT THE FRONT.

Japan Allows Christians to Act as Chaplains in Her Army.

BOSTON, March 8.—The American Board of Commissioners for Foreign Missions has made public the following:

"The American Board has received from Hiroshima, the military headquarters of Japan, a statement and appeal relating to Christian work for the Japanese army, which shows that for the first time in history a pagan nation has authorized the employment of native Christians of the evangelical type as army chaplains. Ten missionaries and sixteen Japanese workers have been designated for the special work for soldiers at Hiroshima. Testimonials are abundant that a deep impression in favor of Christianity has been made upon many.

"Encouraged by the sympathy and weighty influence of Christian officials high in rank, the local committee have applied for and obtained permission to send a number of able Japanese evangelists to the front as Christian workers for the army. This service may be sustained so long as the war continues. It is a part of the plan that permission be secured for a missionary to accompany or follow these Japanese. It is the first permission of the kind obtained by Japanese Christians and marks an epoch in the progress of Christianity in Japan. Cooperating committees of foreigners and Japanese have been appointed in various cities."

"EXPANSIVE JAPAN."

The *Nippon* observes that the use of the phrase "expansive Japan" has become quite a fad in the political world, ever since the period of the war with China, which our contemporary calls "the comical period," using the English words as well as Japanese equivalent. Public men of the Ito type, military men of the Kawakami type, private citizens of the Fukuzawa type, all unite in urging the necessity of increasing our national expenditure solely on the strength of this phrase. Expansion, says the *Nippon*, is not a normal state of nature. The *Nippon* then goes on to quote the Western fable of a bull frog, who on seeing an ox, tried to inflate himself, imagining at the same time that he was getting to be as big as the ox and his voice as loud and deep, instead of which he burst. The *Nippon* wishes the moral of this fable to be borne in mind by "expansive" patriots.

"BIG" JAPAN AND "LITTLE" JAPAN.

Under the above heading the *Hochi* says that our victory in the late war gave us an idea at the time that we were a "big" people. But the difficulty we have had in the administration of the *post-bellum* affairs has since made us feel that we are a "little" people. The first was due to some extent to the good things that the outside world said of us during the war. The last is due largely to the weaknesses which we discover in ourselves. We were really not so "big" as we then thought, nor are we so "little" as we now think. Let us, says the *Hochi*, not run to either extreme.

MISSIONS IN JAPAN.

Great Value of the Educational Work They Accomplish Cannot Be Questioned.

Herald Jan. 16. 96

WAR BROKE UP THE FAD.

Miss West and Mrs. Yajima Instructing Japanese Women in Evangelical Work.

TOKYO'S EXHAUSTING DISTANCES.

Leading Natives Want to Control the Funds Sent There from America

[SPECIAL CORRESPONDENCE OF THE HERALD.]

TOKYO, Japan, Dec. 27, 1895.—Whatever may be said of the missionaries in Japan, no one who makes an unprejudiced investigation can question the value of their educational work. They maintain most excellent, high class schools in Tokyo, Kioto, Nagasaki, Osaka and Sendai. In the latter city the educational work is carried on under Presbyterian auspices, in Nagasaki the Methodists direct, in Kioto the Congregationalists have a fine college, in Osaka the Presbyterians maintain a splendid institution, while in Tokyo nearly every quality of school is kept up by the various sects—in some cases by joint action. It is admitted by all that just now the foreign mission schools are not as well attended as formerly. This is accounted for by the late war and the fact that the furor of the Japanese youth for foreign education has to some extent died out. Five years ago it was the "fad" in Japan to attend a missionary school, for a knowledge of the English language, if nothing else. The emotional character of the Japanese having expended itself in this direction, there came a lull, but the educators all tell me that a wholesome reaction is setting in, and they expect soon to show better results than ever. The schools maintained by the foreign boards insist that tuition fees must be paid and that religion must be taught in every instance. Thousands of youthful Japanese would attend these schools if the religious courses were optional, but their promoters would listen to no arguments in favor of a change of policy in this particular.

MISSIONARY SCHOOLS IN TOKYO.

I passed an interesting day last week visiting some of the schools in Tokyo. I was met at Shinagana by Mr. J. M. McNair, who does considerable work as a translator and writer in the missionary cause, and whose wife is one of the foremost educators in Japan. She began work in Yokohama fifteen years ago. Accompanied by Mr. McNair and the Rev. Henry Loomis I visited the kindergarten which Mrs. McNair maintains for the poor children of the Shinagana section. I found the pleasant faced matron in her unpretentious building, surrounded by a throng of bright eyed youngsters of both sexes. Many of the toddlers had their nurses or their mammas with them, and all seemed delighted to be there. They were mustered by their Japanese teachers in the main hall, where Mrs. McNair played the organ that I might have a specimen of their vocaliza-[tion]. The children sang Japanese words to [A]merican music with vociferous zest. The tempo was excellent and the voices by no means unpleasant. The majority of these children were sent to the school by parents who were not Christians, but who were glad to have the teaching of Christian people. A certain amount of secular teaching was afforded them under the requirements of the Japanese laws. As yet no English is taught these youngsters. Mrs. McNair seemed proud of her school, and she told me, with an increasing sense of pride, of a kindergarten and primary school over in Shiba, where a Mrs. McCauley had an average of two hundred pupils.

VISIT TO A THEOLOGICAL SCHOOL.

I next visited the Union Theological School known as the "Meiji Gakuin," a combination of the American Presbyterian and Reformed Churches for educational work. The buildings are large, commodious and well adapted. The library building is especially attractive and the homes of the faculty picturesque and cosey. One-half the directors of the institution are Japanese. About ninety Japanese students are on the rolls at present, about one-half the customary number. At the home of Mr. McNair nearby I found an interesting class of Japanese women being educated in the Bible for evangelical work. They were under the charge of Miss West, who has been a teacher in Japan for twelve years. Her pupils ranged from nineteen to forty years in age. They were from various sections of Japan. As these classes are trained they are sent to the country for experimental work. Many of these educated women marry Japanese preachers and are thus able to supplement missionary work in a practical way. The women students in Miss West's care have a pleasant dormitory in Mr. McNair's home, and they live there while being trained. Near the McNair home there is an excellent school for girls, which was endowed by a wealthy Japanese Christian. While making my rounds I called at the girls' school known as the "Joshi Gakuin," in the district. This institution is well supplied with buildings, classrooms, &c. It receives its best inspiration from Mrs. Yajima, a Japanese instructress, and I found there some earnest American women teachers, Miss Millikin, Miss Leete and Miss Gardiner. A class of intelligent looking young women sang for us and gave recitations. Everybody seemed earnest and much interested in the work going on. During the day I passed but did not call at the splendid educational school of the Canadian Methodists. The amount of educational work being carried on by the missions in Tokyo is enormous and the good which is done in this direction is incalculable, I should say. The very best reports are made as to the methods and systems of these schools and the character of those who teach.

SOMEWHAT IN REFUTATION.

In my letter published in the HERALD on October 7, on missionary work in Japan, I gave, upon the authority of an old resident of the country, a summary of about the worst charges that could be made against the missionaries here. This was specially classed as "The Hostile Side." I find a disposition on the part of the missionaries to controvert some of the statements made by this acknowledged "hostile," and so I insert the following extracts from a letter written by one who has long labored in this vineyard:—

"Your hostile informant should know that there is no law, either of economics or religion, that requires that all missionaries shall be poor. Like others of the human family, they are subject to the accident of inherited wealth, and such wealth is morally as well as legally theirs just as much as if they had chosen other vocations in life, or no vocation at all. This happens to be the case with one of the gentlemen whom your informant mentions as culpably rich. As a man well known to the Japanese and foreigners alike for his generosity and readiness to help in time of trouble or distress, it is not probable that his wealth can have been a stumbling block to any one except the envious. The handsome residence he built for himself in Tsukiji fourteen years ago has been for the past eight years the property of one of. the mission colleges in Tokyo. It was his gift to the institution. It was his wish that it should be sold and the proceeds used in the erection of a college chapel. No suitable offer has been made for the house up to the present, but it has been rented, and the funds so derived kept in bank, in charge of trustees, until such time as a chapel can be built. Any one conversant with mission work would also have been able to tell you that this gentleman has just completed a tasteful church and parsonage, which he gives to the people in the town in the northern part of this island, where he and his wife have resided for seven years, isolated from all society and interests except those of the people whom they came to Japan to benefit. This is but one case, but it has been cited as evidence that the average missionary lives in an offendingly comfortable style. It may be added that, as a rule, missionaries are not abandoned by family and other friends when they undertake work for Christ in foreign lands. On the contrary, every missionary home bears witness in its furnishing, and not-infrequently in its actual sustentation, that loving hearts across the sea think of and plan for the comfort and happiness of the absent ones. If it be a stipulation that missionaries shall live in discomfort and without the refinements of a western home life, then the Boards must take due care that only those are sent to the foreign field who have no friends to leave behind them and no ability to make friends in the lands to which they go.

"UNRECEIVED REMITTANCES."

"It is quite true that a few of the missionaries residing in Tokyo—a city of magnificent and exhausting distances—find it necessary and preferable to ride behind a horse rather than a man. Since there is no question as to which is the more humanitarian method of travel, it is rather to be desired that all could find it possible and expedient to adopt the former one. It costs no more and saves valuable time. As to the parsimony of missionaries—such a disposition is hardly possible in this land of frequent and urgent demands upon one's sympathy and charity. The successful prosecution of the work all hold dear often requires the supplementing of grants from the boards from the private funds of missionaries. The orphanages, hospitals, homes of refuge and schools for the very poor, ostensibly carried on by Japanese Christians, make steady and constant appeals to the missionary purse. Distress occasioned by earthquake, fire and flood, finds ready and substantial expressions of sympathy from the same source, and even the Salvation Army is to-day offering its subscription books and making its appeal to the very people whose motives it criticises and methods it condemns, and Christian charity cannot let fellow creatures suffer because of the 'unreceived remittances,' and utterly inconsiderate 'orders from headquarters' which require that 'the army shall live upon the country in which it works.'

"It is not a little remarkable to find missionaries charged with social exclusiveness and the cultivation of the friendship of people of rank and position. Hitherto the reproach has been that they are so unfitted for their work as to be able to reach 'only the lower classes,' both in this country and China. So far as Japan is concerned, interest in the teachings of Christianity was first awakened among the Samurai, and has gradually been diffused both upward and downward—although the extremes have hardly been touched. The educational work of all the missions includes schools of all grades, from the night school for the very poor to the seminary, college or university for the higher classes. In social matters the Japanese are yet, for the most part, without the social spirit of the West, but missionaries find friends among all classes. I have myself seen the doors of a missionary home close upon a happy little crowd of guests from one of the lower schools only to open to receive the daughter of a lord of high degree and her attendants. All this necessarily involves some tact in social intercourse as well as knowledge of the language and customs of the people and should rectify your informant's ideas in more than one particular. It should be further said that comparatively few missionaries now in Japan have, like him, 'been here for many years,' and their acquirement of the language must be judged accordingly. The difficulties one must encounter before becoming 'thoroughly conversant' with it can hardly be overestimated. Dr. Verbeck, who is acknowledged by educated Japanese to be an expert and model in its correct use, gives as his cardinal advice, 'Stay twenty-five years in the country.' Ten years may be taken as the fair average of time here for the whole body of missionaries, and the proportion of men and women who are now able to preach and teach acceptably to the Japanese in their own tongue is highly creditable. This is something that can be subjected to test.

LIMIT TO POLITENESS.

"The Japanese never allows his politeness to carry him to the point of being bored or pained either in the class room or church, or out of it, and when it is apparent that the Japanese people seek the acquaintance of missionaries and invite them to their homes; when they constantly invite them to preach in churches entirely under Japanese control and ask for their sermons for publication in religious papers; when the missionary is

welcomed in the rural districts and begged to take up his residence in almost every city or town of importance in the country, it is safe to conclude that he has something of appreciated value to say to the people, and that he shows himself, in some degree, able and willing to say it. Certain of the missionaries have been obliged to give themselves to work in the higher-mission schools, where English is the desired medium of instruction, and division of labor here, as elsewhere, insures the best results. The general fitness of the missionary for his work lies in the fact that as a rule he is a graduate from some well known college or university in the West and a person recommended to the Foreign Mission Board as of recognized Christian character. His testimonials must come from the clergyman and other responsible officers of the church of which he is a communicant. This is the typical missionary, and variants from the type should not be taken as representative.

"Nevertheless, missionaries do not, on the basis of education or previous Christian experience, claim to be infallible—certainly those who are or have been in Japan cannot. With a peculiarly subtle Oriental nature as the terra incognita for their religious and humanitarian explorations, it is not surprising that what once seemed to be solid ground upon which to build hopes, and even something more substantial, should sometimes have proved to be but shifting sands. Mistakes of judgment are common to pioneers in everything. But that of keeping control over 'pretentious' mission schools or of undue interference in the working of native churches—if these be mistakes—cannot be charged to the missionaries to this country. For years the leading schools for young men and in some cases those for women have been under the direction of Boards, upon which the Japanese have equal representation. In the Doshista (Congregational) the management has been entirely in native hands. Each school has had a native president, and it is to be noted that a proposal recently received from one of the boards in America, looking to the reduction of the number of foreigners on the teaching force of one such institution was met by the dismayed exclamation of the president: 'Why! we cannot get on without the foreign teachers!' Whether the schools said to be 'moribund' to-day might not now be in livelier condition had these concessions to the ambition of the Japanese not been made is an open question.

NATIVES WANT THE MONEY.

"In the ecclesiastical councils of the leading denominations also the Japanese have full representation. The Congregational Church declares itself independent, the Presbyterians admit to their Presbyteries to receive foreigners on exactly the same terms that they receive Japanese members, and there are only four or five foreigners in all the Presbyteries. Whatever of friction has arisen has been due chiefly to the disposition on the part of leading Japanese to demand control, either acknowledged or virtual, over the funds sent from America for the prosecution of Christian work in this country. The cry for 'independence' when reduced to its lowest terms is but a cry for the unrestricted right to preach and teach whatever sort of doctrine may for the passing hour suggest itself as desirable or convenient for the Japanese people at the expense of the Christians of the West, while the duty of preserving the faith once delivered to the saints' and of guarding the infant church from temptation and error has been laid upon the missionaries. None will welcome more joyfully than they the day when this heavy responsibility can be passed over to a strong, self-helpful body of Japanese believers; but the time is not yet, nor does the state of the Church or the degree of development in Christian life and character attained as yet by any considerable number of the converts justify the hope that it is even near at hand. But very few of the Japanese churches are self-supporting in any adequate sense of the term, and the Church as a whole will naturally never become so if there is a foreign treasury upon which it may draw. It is the aim of missionaries to awaken among the native Christians a proper feeling of their financial responsibility, first in the matter of supporting the work of individual churches, and also in the evangelization of their country. The right to disburse foreign money would only serve to perpetuate the dependence of all Christian work, educational as well as ecclesiastical and evangelistic, upon the benevolence of the West.

COTTAGES AND VILLAS.

"The Boards of Foreign Missions require that all reasonable care of body and mind shall be taken by missionaries in order to secure long continuance on the field and all possible activity while there. Physicians order occasional rest and change of air, and summer affords the most convenient time for teachers and others to take such rest or change. As a matter of fact it is usually only the latter. Responsibility is never laid down, and every place affords opportunities for work. The mountain village of Karuizawa, mentioned in your letter, affords the best air at the cheapest rate for this part of Japan. To build a cottage there, that costs less than $150 in gold, saves rent and secures better sanitary conditions than can be obtained in any of the few village houses that are let foreigners. Hence the 'villas.' Rents in Karuizawa range from 50 to 120 yen for the summer. Houses cannot be rented for a few days. 'Vacations' vary from ten days to six weeks or two months, according to the need, weather and other considerations. Mothers with children and invalids are usually the last to leave the bracing air for the malaria of the plains. I know of no other place in Japan where cottages are built and owned by missionaries.

"The charge of immorality among missionaries, of their being 'addicted to intoxicants,' of their opening their houses to dissolute foreigners, may safely be classed among the 'ugly stories' which are elsewhere mentioned in your letter as without proof, but which your informant, concealed in his anonymity, is willing to disseminate in America. Surely if these things be true, he would do the cause of right noble service by boldly bringing forward his evidence and depriving persons so unworthy and depraved of any further opportunity to deceive Christians in the West who believe that they are supporting other trustworthy and sincere Christians in their work of enlightening and lifting up the nation which you admit will, without Christianity, be the densest, darkest land of unbelief the world has ever known."

I think I can add to this that the HERALD'S readers have now been supplied with about all that need be said on the very important question of "Missionary Work in Japan." I realize from the number of personal letters which I receive from the United States that the question is one of great and absorbing interest. It will long be a matter of importance, and I feel that I have only performed my duty in writing so much as I have upon its different phases.

JOHN A. COCKERILL.

Some Facts About Japan.

The Mikado's Ministers have just issued a bilingual statistical summary for 1892. On one side of each page run the Japanese characters and figures, while on the other is a French translation. The painstaking work embodied in this book, and the lucid mode of exposition, bear witness to the thoroughness with which European administrative methods are reproduced in the present Government of Japan. From this exhaustive repertory of data relating to the resources and prospects of the country we select certain facts which seem especially interesting and significant.

To begin with population, we observe that this has increased rapidly since the overthrow of the Tokugawa Shogunate. During a period of 120 years under the last line of Shoguns the number of inhabitants rose only from 26,000,000 to 26,900,000. Now it expands as much in two, or, at worst, in three years. The population of Japan in 1892 was 41,089,940, having gained nearly 4,400,000 since 1882. In the island of Niphon alone there are 31,519,329 inhabitants. It is to be noted that in Japan the men outnumber the women by 415,000. From a table exhibiting the distribution of population by castes we learn that there are 3,853 chiefs and members of noble families; 2,014,300 heads and members of families belonging to the former *samourai* or warrior caste; all the other inhabitants are classified as ordinary subjects. Another table, which distributes the population according to ages, shows that of those between 90 and 100 there were 7,723, and that there were 82 persons more than 100 years old. That Japan is still mainly devoted to agriculture is plain from the fact that there are more than five million families of peasant proprietors, and nearly two and a half million families engaged either in tenant farming or in ancillary occupations. Nevertheless the urban element is considerable. There are 111 towns having from 10,000 to 80,000 inhabitants; thirty-six which have over 30,000; six which have over 100,000, and three, namely, Tokio, Osaka, and Kioto, which have over 800,000. Some other data are worth marking in the first section of this résumé. For instance, divorce is much more common in Japan than in any Christian country; in 1892 the number of marriages was 348,449, and that of divorces was 113,498. As regards emigration, we find that in the year just named 10,209 persons received passports for foreign parts; of these the largest fraction, 2,413, went to the Sandwich Islands; the next largest, 2,344, to the United States. The whole number of Japanese dwelling in foreign parts at the date mentioned was 39,011, of whom 20,145 were living in the Sandwich Islands and 5,754 in the United States. Of the 9,803 foreigners residing in Japan, 5,574 were Chincse, 1,728 were Englishmen, and 958 were Americans.

In this official summary values are stated in yen, the nominal equivalent of a dollar. It appears that the value of Japanese products exported in 1892 was $91,178,553, as against $38,516,100 ten years before. The foreign commodities imported in 1892 were appraised at $75,903,207, or more by some $44,000,000 than in 1883. We are Japan's best customer, although her principal purveyor is Great Britain. In 1892 we bought Japanese goods valued at $38,674,000, and sold in return slightly less than $6,000,000 worth. The Japanese products purchased by England were valued at less than $4,000,000, though it is true that upward of $13,000,000 worth were sent to Hong Kong. On the other hand, the British commodities imported by Japan were appraised at nearly $21,000,000. France bought to the extent of $18,093,000, but the sales did not quite reach $3,621,000. The commercial relation of Japan to Germany is the following: Exports, $940,783; imports, $6,375,000. And yet German merchants are complaining because the Japanese are now manufacturing for themselves many things which they used to buy from Germany.

The largest fraction of the ocean carrying trade belongs to England. Exports worth $31,670,000 and imports valued at $42,267,000 are conveyed under the union jack, against an aggregate (outgo and inpour) of about $18,000,000 transported under the French tricolor, and an aggregate of some $13,000,000 under the Stars and Stripes.

The amount of the Japanese public debt in the year 1892–93 was $207,126,000, including $22,000,000 which bear no interest. The interest payable on most of the debt is five per cent. The value of the metallic money in circulation was a little less than $14,000,000, of which about $1,351,000 was represented by gold coins, the rest mainly by coined silver. The total value of the paper money in circulation was $143,054,664, divided as follows: Treasury bills, $19,200,044; national bank notes, $23,623,657, and silver certificates issued by the Bank of Japan for $100,230,963. The total receipts of the Mikado's treasury in the fiscal year 1893–94 were $84,235,591; the aggregate expenditures were $81,848,105. The sum disbursed in the year just named by the Ministry of Public Instruction was slightly under $1,000,000; the amount expended through the Ministry of Justice and the Prefecture of Police was about $8,850,000. The outlay on the navy was $5,639,989, on the army $12,810,664. The appropriation for the civil list, for the appanages of members of the imperial family, and for the maintenance of the Shintoist, or national religion, was $3,206,808; we observe in passing that Buddhism, which is the religion of the majority of the people, is supported by voluntary contributions.

There are many things in the 142 pages of this official conspectus of the condition of Japan to which we may refer hereafter.

But we would not at this time fail to pro t by the light thrown on the military and naval force of Japan. On Dec. 31, 1892, the Japanese Minister of Marine had at his disposal 269 admirals and other officers of high grades, 1,122 officers of lower gradee, and upward of 9,000 sailors. Besides 28 torpedo boats there were 35 war vessels, having an aggregate displacement of 65,526 tons and carrying 392 guns. Of these vessels, however, ahont half were at that time employed for harbor defonce and as schoolships. At the date above named the regular army consisted of more than 16,000 officers and nou-commissioned officers and almost exactly 250,000 soldiere. This force is capahle of prompt and great expansion, simply through curtailing the number of persons excused under the present system of conscription. As to the quality of the army, the hook hefore us is naturally silent, but we know from other sources that the officers are well trained in European strategy and tactics, and that the soldiers are armed with perfected weapons. We may note finally that the commissariat is well organized, the appropriations for supplies heing honestly expended, instead of heing stolen, as they are in China.

Russia and Japan.

It was but the other day, in discussing the latest treaty between China and Japan, which embodied the retrocession of Port Arthur to the forner power, that we pointed out that it portended the snbstitution of Russian for Japanese ascendancy in Corea. The irrepressihility of the conflict of Japanese and Russian interests in the Hermit Kingdom has been proved sooner than we expected hy the murder of Corean Ministers known to be friendly to Japan, and by the eqnally significant fact that the King of Corea has sought an asylum in the Russian Legation at Seoul.

The tragedy which took place the other day in the Corean capital is the sequel of the murder of the Qneen, who was a woman of strong prejudices and of energetic character, and who had heen long recognized as the real head of the Min or anti-Japanese faction. The Japanese Minister at Seoul was accnsed of complicity in the crime, and although he has been acquitted, the verdict has been commonly regarded as one of not proven rather than of not guilty, because the act was perpetrated by tools of the pro-Japancse party, and was notoriously in its interest. It was only with extreme relnctance that the King, after his wife's death, acquiesced in the hlackening of her memory on the charge of treasonahle practices, and he is believed to have avenged her by authorizing the popular outbreak of which some of his Ministers have now heen made the victims. That the King knew himself to he an object of suspicion to the Japanese and to their sympathizers, is clear from his taking refuge in the house of the Russian envoy, which was promptly provided with a guard of Russian sailors and marines.

The gravity of the crisis caused by this incident was forthwith recognized at Tokio, and the sitting of the Japanese Parliament was snspended, in order, doubtless, to leave the Mikado's advisers at liberty to settle the Corean question by negotiation, and avert a trial of strength with Russia, for which at present Japan is ill prepared. The ironclads which during the last year and a half have been collected at Vladivostok, and which in numher, strength of armor, and weight of armament constitute a naval force superior to the existing sea power of Japan, are now stationed in an ice-free Chinese harbor at no great distance from Japaneso and Corean waters. It would scarcely be practicable for the Mikado to place any considerable hody of soldiers in the Hermit Kingdom, unless his Admirals should first win a naval victory over the Russians, an event which ie, to say the least, improhahle. The Czar's Generals, on the other hand, could reach Corea by land from Vladivostok, where a large hody of troops have heen concentrated.

As things are, therefore, Russia would have Japan at a disadvantage, even if the contest were confined to a duel hetween the two powers for the possession of the Corean peninsula. This, however, would not be the case. The Czar is sure of the coöperation of China, whatever that may be worth, hecause the Pekin Government is his dehtor for money lent and for the retrocession of Port Arthur, and hecause it would he glad of a pretext for evading payment of the unliquidated part of the indemnity promised to Japan. But we have not yet summed up the reasons for helieving that the Mikado'e advisers will he wise to renounce Corea without a fight. The close relations known to exist hetween the St. Petersburg and Paris Governments render it almost certain that the French fleet in the far East would he arrayed upon the Russian side, ehould the Japanese commit the hlunder of provoking a naval war. The Mikado can hope for no help from Germany, which combined with Russia and France to compel him to evacuate the Liau-Tung peninsula; nor is there any ground for supposing that Great Britain will at this late date ahandon her programme of neutrality.

There seems to he nothing for the Mikado to do hut to give up the dream of exercising ascendancy in Corea which has heen cherished hy his subjects for so many centuries, and which was the principal incentive of the recent war with China. The Hermit Kingdom is manifestly destined to undergo a Russian protectorate, like the Khanates of central Asia. Snch an outcome of the existing circumstances must he recognized as inevitable hy far-seeing men at Tokio, hut they also know that the war party, already exasperated by the retrocession of Port Arthur, will he excited to fury hy the loss of Corea, and may organize an insurrection dangerous to the chiefs of the present Japanese Government, if not to the Mikado himself.

For some time to come the attention of the world is likely to he once more fastened on events in the far East.

The Murder of Queen Min.

We printed yesterday a summary of the results of the latest investigation of the circumetancce attending the hrutal murder of the Queen of Korea in the palace at Seoul on the morning of the 8th of last October. The full text is puhlished in the *Korean Repository* for March, just at hand, and it consists of the report of a Vice-Minister to YI POM CHIN, the Korean Minieter of Law. This is a document not only of dramatic interest hut also of international importance.

It derives such importance from the accumulating evidence implicating high Japanese officials in the conspiracy to assassinate this royal woman of strong character and domlnating influence in the Court, and connecting Japanese soldiers with the actual murder.

A gang of Korean civilians, Japanese *soshi*, and soldiers from the Japanese troops occupying Seoul, entered the palace grounds at dawn and proceeded to the inner quarters. A brief conflict occurred between the Japanese soldiers and the Korean soldiers composing the palace guard. The assassins then surrounded the huilding where Queen MIN YI was. In the attacking party were officers of the Japanese army in uniform. The King, hoping to divert the attention of the murderere and thus enable the Queen to escape, came from the inner rooms and confronted the hand of murderers. He was treated with indignity, hut wae not otherwise harmed. The same was true with regard to the Crown Prince. Under the protection of the Japanese officere and troopsin the courtyard, some thirty or more of the *soshi*, under the leadership of a Japanese, rushed with drawn ewords into the private apartmente of the royal family. They honnded the poor Queen into a small room, where ehe wae trying to hide, and there cut her down with their swords. Grievously wounded or dead, her hody was taken on a plank to a grove in the deer park of the palace enclosure. There the murderers, still guarded hy the regular Japanese troops, ponred kerosene oil over the Queen's hody, and, with faggots piled aronnd, made a bonfire of it.

Until now, the exact facts regarding one of the most harharous and shocking crimes of the century have been veiled in mystery, although thie ie the third judicial inquiry into the circumetances. The first was a sham, conducted by the Korean courts nnder the control of a former Cahinet hostile to Queen MIN YI. The second wae the trial, in the Japanese courts, of the Viecount MIURA GORO, Japanese Minister in Seoul; OKAMOTE RYUNOSUKE, Japanese advlser to the Korean Departments of War and the Household; SUGIMURA FUKASHI, Secretary of Legation at Seoul, and forty-five other Japanese of more or less prominence in Korean affairs. The remarkahle fact is that the Japanese courts practically convicted these high officers of complicity in the plot to murder the Queen, while discharging them on the ground that there was "no efficient evidence to prove that any of the accused actually committed the crime originally meditated by them."

The new light thrown upon the affair hy the third investigation impeaches the honor and good fame of Japan as a civilized nation, and imperatively requires that the Government at Tokio shall take up again the proceedings against its snhjects at the point where the Hiroshima court stopped.

The Kobe Chronicle.

THURSDAY, DECEMBER 19TH, 1895.

INDIA AND JAPAN.

POOR India! Once the envy of all the nations of Europe as a dependency, she is at last to be wiped out of existence by that vampire Japan. Such is the moan of the seers and philosophers of India, from whom no secrets appear to be hid. An article in the *Times* says:—"When, lately, the chairman of the P. & O. Company looked forward to the time when its steamers might be built on the Yang-tse-kiang and its head offices transferred to Tokyo, people smiled at the prediction as a piece of amusing hyperbole. But Sir THOMAS SUTHERLAND knew perfectly well what he was saying. The leading organs of British commerce in India have for weeks been speaking in the same tone and with a gravity that excludes any sense of humour." For a long time we have been hearing of India overwhelmed by the depreciation of the rupee, and a simultaneous increase in the Budget; but a still more serious menace seems to be the threatened extinction of her staple industries by the Japanese now that they have been aroused from their slumbers. "Japan is trying to capture the markets of the Far East," and, "as European statesmen are now compelled to recognise in Japan a predominant factor in Eastern politics, so British capitalists and Indian millowners are being forced to acknowledge her successes in the great commercial struggle of the nations." India, severely handicapped as she is by her currency, is undoubtedly placed at a serious disadvantage in competing with Japan, who regulates her currency solely with a view to her own needs. It has been pointed out in the correspondence which has taken place concerning the rivalry of the two countries, that Japan is entering upon the struggle with her mints open, while India has hers closed, presumably to artificially raise the value of the rupee. While this may be regarded as a masterly stroke on the part of India's financiers, so far as discharging the gold debt of twenty millions a year to England is concerned, it can only result in crippling still more the trade of the country with China and Japan, where the tendency of silver at present seems the reverse of appreciation. For this reason and for many others the determination of Japan to dominate the cotton market is being viewed with serious apprehension in India. The establishment by Japanese capitalists of cotton mills not only in Japan, but in China also, constitute one of the main features in the industrial development of the Far East. "Industrial exploitation," says one writer, referring to the Japanese exploitation of China, "forms a fixed principle in Japan's international programme. . . . The Japanese are quite willing to allow other nations to share with them in the commercial benefits to be derived from the opening up of China to foreign trade, for they know when once this opening up has been effected their geographical position will give them predominant advantages in the competition with Western producers. They believe that they can command in China a cheaper and more disciplined labour than can be obtained either in Europe or in India." This, as we have pointed out on previous occasions, seems to be taking a somewhat superficial view of the situation, for the controlling fact is overlooked that the inevitable result of this progress is to enhance the value of labour. India itself affords evidence of that, and the tendency has been very palpable in Japan during the last few years. Then, again, the writers on this subject entirely ignore the importance of China as a factor in the question, but China, it must be noticed, is gradually showing signs of regeneration, and the same commercial ideas which have brought Japan into prominence are beginning to take hold of the Celestials. Japan certainly has had a good start. To facilitate the transport of her manufactures, she has been making railways and purchasing ships at an astonishing rate. The coasting trade has passed almost entirely into the hands of Japanese shippers and engineers, and a correspondent of the *Times*, apparently writing from India, says:—"A similar process is going on throughout the whole merchant navy of Japan, and is only retarded by the expediency of having captains and chief engineers who hold English certificates, with a view to securing favourable insurance rates. But at any moment the Japanese Government may organize a system of marine insurance which will oust the British *employés* from this last foothold in Japanese enterprise." Marine insurance companies are being formed, but the absence of such has not been the reason which has retarded the discharge of European *employés*. The reason why foreign officers are employed, and must for many years be so engaged, is that the art of navigation has yet to be learned by the Japanese. The foreign sailor is able to find his way in any part of the world; whereas there are few Japanese captains who have navigated a ship a thousand miles from the coast of their island home. In navigation, therefore, they have yet a great deal to learn, and we do not expect to see foreign captains replaced by Japanese on the foreign-going steamers for many years to come, notwithstanding the formation of marine insurance companies. The discussion of Japan's movements, however, in so far as they bear upon the trade of India, is one which may well occupy the attention of the people of India and the Parliament of Great Britain, and should accelerate the construction of those railways which the trade of India will increasingly need if it is to be maintained.

Some interesting figures have been published recently showing the number of *kwazoku* (nobles), *shizoku* (gentry), and *heimin* (common people) in each department of the Imperial University. In the Law Department the members were respectively 28, 426, 420; in the College of Medicine there were no nobles, and the *shizoku* numbered 155 and the *heimin* 332. In the other departments the *shizoku* predominated, save naturally in the College of Agriculture. The disproportionate number of *heimin* in the Medical School is interesting. Is the medical profession in Japan to be recruited chiefly from below?

The total number of schools in Japan at the close of the year 1900 is reported by the government to have been 28,717, with 100,106 instructors and 4,513,334 students.

The Bible Societies' Committee for Japan has issued its report for 1900, showing a total of Scriptures circulated during the year of 136,029, 54,609 of these having been circulated by the work of one man, the Rev. S. S. Snyder, who has greatly stimulated the work of Bible distribution by his revelation of how much can be done by intelligence and persistence. The report summarizes some of the hopeful features of the present situation in Japan:—

The year 1900 has been an eventful one in many ways. For some years there has been a cabinet in control of affairs, with no fixed policy and made up of men who were of the old and more conservative class. The new cabinet under Marquis Ito consists of men who represent the progressive and liberal spirit that has been coming more and more to the front, and that is making itself felt in all directions. Of the three men who compose the executive committee which is to formulate the policy of the new party, two are Christians.

One change that is indicative of the spirit that prevails in the new régime is the abrogation of the restrictions upon religious teachings in schools. To this regulation the new prime minister was opposed from the first, and we may confidently expect no further attempts on the part of the government to limit Christian work of any kind.

Another important change is the proposed removal of Chinese literature from the curriculum of the middle schools. It amounts to nothing less than the dethronement of the Chinese language from the most prominent place in the ordinary course of education and relegating it to a position similar to that which is occupied by Latin and Greek in Europe and America.

What such a step means is well indicated in the arguments used by the pro-Chinese advocates, who claim that such a change ought not to be made because the character and customs of the Japanese are founded on the teachings of Chinese literature. To cast it aside is therefore to substitute a new basis of ethics and philosophy in the place of that which is found in the teachings of

the old Chinese sages. It means, therefore, that Japan is to have a literature of which much will be permeated with Christian thought and philosophy, and it goes without saying that it will be a great gain to the land in every way. . . . .

Speaking of the recent changes in Japan, the late Mr. Brandram of Kumumoto writes: "It is nothing less than a miracle—the change of front towards Christianity as compared with five years ago. We have not done it. Nothing but the power of God could have brought it about. Once I was forbidden to enter the grounds of the government school. Recently I have been asked to select the most suitable Bible for the same school library, and six professors have asked me to teach it to them. In this school there is now a Young Women's Christian Association of nineteen members and a students' Bible class of thirty."

Eighteen years ago the agent of the American Bible Society went to one of the Japanese men-of war, then lying in the harbor of Uraga, and asked if he could bring some copies of the Gospels on board. He was refused permission to come on board at all. The two largest battle ships in the Japanese navy were recently under command of Christian officers, one of whom is an admiral, and the late Admiral Serata

THE NEW RÉGIME IN FORMOSA.

A correspondent of the *Shanghai Mercury* writes:—Altogether just at prasent the strong pro-Japanese advocate has to lie low, and base his arguments rather on hopes of the future than of experiences of the present. Peopla who have never wittingly injured the Japanese, and who surrendered without fighting when they approached, but who have to submit to see their houses if not burnt at least plundered of what they contain, doors and windows being torn down to serve as firewood with which to cook the flesh of the buffaloes on which they dependad for the cultivation of their fields, whilst their wivas and daughters are day and night out on the hillside trembling with cold and hunger and the fear of something worse,—such people are naturally not in a mood to hear much about the blessings of tha new régime. Of course there is another side: such experiences as these are not by any means universal. Some of the Japanese officers are setting themselves definitely to gain the good will of the Chinese. At several of tha centres the medical men attending the troops have opened dispensaries for the Chinese. Thousands of coolies are engaged at a high rata of pay, the rates being fixed so high, I understand, partly out of charity. Ten-cent pieces are coming freely into use and are found a great convenience, bank-notes ara not so much liked.

THE JAPANESE PRESS.

Feb 14 — Japan Times

Chinese Chauvinism. Commenting on tha somewhat serious davalopment of tha anti-American feeling in Sonth China, tha *Tokyo Asahi* traces the troubla hack to its source in a misconcaption among influantial mandarins as to China's sovereign rights and territorial integrity. It is all vary well for China to seek to recovar her own native rights and intarests, and to maintain her sovaraignty intact; hut it is a very differant thing when the mandarins, and espacially high officials such as tha Viceroy Chan, hegin to let thair zaal in this direction overstap all hounds of prudence and reason, and when they in affect add fual to tha fira already smouldering dangerously, the fire of anti-foreign prejudice among tha ignorant and sometimes violent lower classas. Tha officials ought to remember that concessions granted to foreigners for various undertakings in the country are really for the benefit of the country, hy developing its resources. Moreover, the territerial intagrity of China is maintained and guaranteed hy the Powars as a whole, chiefly hecause of the "open door" principla which is insaparably hound up with it. If China is unwilling to have the "open door," foraign Powers will not feel so eager to protect China's territories for har. Tha one principla is the complement of the othar. The *Asahi* therefore urges the U. S. Government to offer China, in all friendship, firm and dacisive advice; and urges also that Japan ought to do everything possible to smooth tha relations hatween tha two friendly nations. But if things go on further in the direction thay seem to he going now, our contemporary has grave faars for tha peace of China, and of tha world.

SPINNING BUSINESS DURING THE LAST HALF-YEAR.

The profit and loss account for the last half-year of most of the spinning factories of Japan has heen announced, the rate per spindle of the leading factories being also given. The following table show the figures :—

	Profit for the last half-year. Yen.	Profit per Spindle. Yen.
Koriyama Spinning Factory...	36,345.887	6.761
Himeji Spinning Factory	22,242.706	5.388
Kishiwada Spinning Factory...	58,529.406	5.255
Owari Spinning Factory.........	75,552.494	4.808
Sakaye Spinning Factory	25,542.369	4.751
Wakayama Spinning Factory..	51,053.953	4.629
Uwajima Spinning Factory ...	19,381.630	4.453
Settsu Spinning Factory.........	155,294.199	4.395
Hirano Spinning Factory	120,322.841	4.388
Iyo Spinning Factory	22,817.937	4.257
Miye Spinning Factory	204,860.988	3.984
Fuyuma Spinning Factory......	30.236.176	3.936
Shimozuke Spinning Factory...	18,020.619	3.929
Amagasaki Spinning Factory..	101,132.869	3.746
Meiji Spinning Factory	27,363.806	3.555
Kamagafuchi Spinning Factory	147,357.105	3.432
Osaka Spinning Factory	188,333.806	3.403
Tokyo Spinning Factory	78,374.346	3.393
Kurashiki Spinning Factory ...	49,949.551	3.233
Fukushima Spinning Factory..	35,149.289	3.032
Kofu Spinning Eactory	6,166.444	2.987
Senshiu Spinning Factory	54,005.912	2.785
Miike Spinning Factory	55,802.874	2.691
Okayama Spinning Factory...	48,360.911	2.507
Naniwa Spinning Factory	56,316.743	2.231
Tamashima Spinning Factory..	30,920.489	2.206
Asahi Spinning Factory.........	30,624.261	2.052
Hiroshima Spinning Factory...	10,524.774	1.853
Noda Spinning Factory	7,252.781	1.453
	Average profit per spindle	3.561

It will be seen, saye the *Shogyo*, from which the abova figures are taken, that the profit per spindle ranged from 6.761 *yen* to 1.435 *yen*, and that the average profit at the factories cited was as high as 3.561 *yen*. Japanese spinners are certainly to be congratulated on such success. No wonder that capitalists ara eager to embark in this enterprise. During the past half-year, the price of the raw material and that of coal, as well as the wages of mechanics, were comparatively low; yet the market price of yarns rose steadily, reaching at the beginning of winter, a figure without precedent in recent years. The table given below shows the cost of raw material and labour, as well as the price of yarns for the two months of July and December of last year :—

		December. Yen.	July. Yen.
Cotton (per 100 catties)	Broach	21.95	18.50
	Pachora	20.50	17.75
	Middle quality ...	26.40	22.30
	T'ung ginned	24.15	19.25
	Shanghai ginned..	23.50	18.35
	Coal (per 10,000 lb.)	17.31	16.01
Wages per day	Male mechanics, average	0.18-14	0.18.05
	Female mechanics, average..	0.10-30	0.9.83
	Yarns (per bale)	93.240	81.80

A glance at the table shows at once why the spinning industry proved so successful during the second half of last year. Whether similar success can he attained during the present half-year can not be predicted with any certainty. The price of raw material and the wages of mechanics show an upward tendency.

Mail, Feb 8, 1896

WORKING HOURS IN OSAKA FACTORIES.

THE Osaka Sanitary Society has obtained some very useful information in regard to the hours of labour of Osaka artisans and factory girls. The Society's researches have been carried on since the Fall of the year before last, and include all the spinning factories in Osaka, where 6,207 male and 16,785 female operatives are employed, as as well as the working hours of other mechanics. The hours of labour in the spinning mills is tabulated as follows :—

Age.	Number of operatives.	Average number of hours.
Above 60	56	11h. 7m.
Above 20	7,385	11h. 15m.
Above 15	5,743	11h.
Above 12	2,518	11h.
Above 10	573	11h. 10m.
Below 10	171	11h. 15m.

Eleven hours of work for children of 10 years and under can not fail to seriously arrest their growth and impair their health. In match factories it was found that the average working hours of persons above 60 are 10h. 40m., while persons below that age work 11h. 45m. The sanitary authorities are said to be much exercised at this excessive duration of the working day, and especially at finding children subjected to such continous overwork. Employers are bound to set a limit to the hours of labour, for, tempted by offers of extra wages, ignorant labourers will work on, paying no heed to the ultimate effects upon their health. In England the Government long since stepped in and regulated the length of the working day: it is high time that Japan did the same thing for its artizan classes.

CAPITAL INVESTED IN NEW ENTERPRISES.

According to a vernacular contemporary, the capital nominally invested in new enterprises in Japan during the 15 months ending March 31st, was as follows :—

	Yen.
Railways (private)	105,685,000
Banks.....	325,720,290
Various Companies.....	160,411,500
Total	591,816,790

It is added that, at the commencement of the period under review, railways were the most favourite form of enterprise, but from last autumn investors turned to banks, commercial and industrial banking institutions being projected in various localities. Most of the promising railway routes have already been taken

THE INDEMNITY AND THE COST OF THE WAR.

We are at length in possession of some definite information with regard to the expenditures made by Japan on account of the War. Up to the 31st of March of the present year, the total amount of direct expenditures is estimated at 225 million *yen*. This represents only the sums actually paid out by the Government for the conduct of the campaign, the return of the troops, and other matters immediately connected with the war. There remain many other outlays that will ultimately swell the aggregate. For instance, Japan is to occupy Weihaiwai until the whole of the war indemnity is paid. Towards the expenses of the occupation China contributes 500,000 taels annually, or one-fourth of the expense actually incurred. Thus, during the next six years, by which time the whole indemnity is to be paid, Japan will have incurred an outlay of 9 million taels, or say, 13 million *yen*, on account of Weihaiwei alone. Further, the sum of 225 million *yen* above quoted does not include payments on account of pensions, relief to families of deceased soldiers, and so forth. And of course it has no concern with the indirect losses caused by the war—losses always supposed to aggregate a far greater amount than the direct outlay. Now the total sum to be paid by China to Japan by way of war indemnity and in consideration of the retrocession of Liaotung is 230 million taels, or, say, 350 million *yen*, in round numbers. How does the comparison stand between expenses actually incurred and sums received? It has been the custom with Japan's local critics to accuse her roundly of avarice. Sharp accusations have been preferred against her to the effect that she betrayed marked cupidity in her demands upon China; that she struck a most one-sided pecuniary bargain, and that she emerges from the fight with well-lined pockets. We are unable to see how the justice of such condemnations can be established in face of the figures quoted above. By the time that Japan has cleared up all her accounts, it seems likely that she will be actually out of pocket in the matter of direct expenditures, not to speak of indirect losses.

ON SOME IMPORTANT FINANCIAL QUESTIONS OF THE DAY.

According to the *Shogyo Shimpo*, the Government Delegate for the Finance Department gave some information to the Budget Committee about the contemplated disbursements of the new Public Undertakings Loan, now awaiting discussion in the Lower House; about the manner of using the appropriation from the indemnity, amounting to over 40 million *yen*, included in the Budget, and also in connexion with the receipts and disbursements of the War Loan. The portion of the Public Undertakings Loan to be raised during the coming fiscal year is 8,370,000 *yen*, which will be employed as follows :—

	Yen.
Construction of Railways in Hokkaido	903,200
Establishment of Leaf Tobacco Control Offices	1,130,000
Extension of Telephone Business	1,670,000
Improvement of existing Government Railways	4,500,000
Interest on the Public Undertakings Loan	163,000
Total	8,370,000

The figures are all in round numbers. The appropriation from the indemnity, amounting to 40,093,388 *yen*, is to be disbursed thus :—

	Yen.
Expenditures on account of the Army (extraordinary expenditure)	17,257,331
Expenditures on account of the Navy (extraordinary expenditure)	22,256,294
Establishment of an Iron Foundry ...	579,762
Total	40,093,387

The expenditures on account of the Army are for the construction of forts at Naruto Strait, Kure, Aki-Iyo Strait, Sasebo, the manufacture of arms and ammunition, enlargement of the arsenal, and so forth; while those on account of the Navy are for the construction of ships, arms, and buildings. As to the actual receipts and disbursements of the War Loan, the explanations given by Mr. Matsuo, Chief of the Account Bureau, and His Excellency Viscount Watanabe, Minister of State for Finance, were as follow :—

RECEIPTS.

	Yen.
Appropriation of surplus of the 26th fiscal year	23,430,000
Total of the War Loan raised	81,800,000
Contributions to War Fund	3,880,000
Borrowed from the Bank of Japan	41,500,000
Borrowed from the Special Account	28,700,000
War cheques (*gun-yo kippu*)	820,000
Total	180,130,000

DISBURSEMENTS.

	Yen.
Total disbursements for which sanction has already been given	180,254,540

The total of the war disbursements sanctioned by the Emperor amounted to 193,782,760 *yen* up to the 11th instant, when the above information was given to the Committee, and the total disbursements estimated up to March 31st are 225,000,000 *yen*. Of this grand total, since the aggregate of the War Loan already floated and of the appropriations from the surplus do not exceed 100 million *yen*, it is intended by the Government to temporarily add to the War Fund a sum of 80 million *yen*, approximately, from the 120 millions already paid by China on account of the indemnity. Even then there will remain a deficit of 45 million *yen* which the Government intends to meet by floating another part of the War Loan.

1896 NEW INVESTMENTS.

THE total new investments of capital during the month of March, according to information furnished by the "Oriental Economist," is 51,483,500 *yen*, of which railways represent 17,020,000 *yen*, banks 20,140,000 *yen*, and other corporations the remaining 13,720,000 *yen*. These figures added to those of investments announced from January of last year to February of this, make a grand total of 591,810,000 *yen*:—

	March, 1896. Yen.	Jan. 1895 to March 1896. Yen.	Total. Yen.
Railways	17,620,000	88,650,000	105,685,000
Banks	20,140,000	305,580,290	325,720,290
Other Companies	13,723,500	146,988,000	160,411,500
Total	51,483,500	540,918,190	591,816,790

Divided by months, it appears that the average investment per month is about 40,000,000 *yen*. Astonishing as this may seem at first sight, the phenomenon need not create any feeling of surprise if it is remembered that such "booms" are common the world over, as witness the rush for African shares in Europe last year. What is to be noted in this connection is the change in the nature of investment. Railways were the favourite stock as soon as peace was declared. This was partly due to the fact that whereas numerous technical enterprises started about 1889, such as sugar refining, iron-founding and so forth, experienced considerable disasters, railways, from the nature of the enterprise, weathered every financial crisis without encountering any particular troubles. This induced a feeling of comparative security and, joined with the activity that set in after the declaration of peace, attracted capitalists from every province to invest. Since last fall the mania for railway investment has considerably weakened, giving place to banking enterprises. The fact that banking facilities bear a close relation to the prosperity of mercantile and industrial enterprises has gradually taken a firm hold on the minds of business men, and the establishment of banking corporations on joint stock account constituted one of the most distinguishing features of the financial world towards the close of the year. Banking schemes having reached their climax, industrial and manufacturing projects are now the favourite form of investment. The following table gives a list of companies that were either newly started or expanded last month, whose capital is over half a million *yen*:—

Company.	Capital. Yen.
Tokushima-Iwane Railway Co., new	600,000
Boseki (Suwo-Iwami) Railway Co., new	1,500,000
Kazusa Railway Co., new	900,000
Saikai (Shikoku)	7,500,000
Sakuto (Eastern Mimasaku) Railway Co., new	7,600,000
Tan-Ban Railway Co., new	1,000,000
Bujen Railway Co., new	600,000
South Musashi Railway Co., new	1,520,000
Hiroshima Industrial Bank, new	500,000
Aichi Bank, new	2,000,000
Chiba Industrial Bank, new	500,000
Hokkaido Commercial Bank, new	500,000
Nippon Warehouse Bank (Hokkaido), new	500,000
Nippon Commercial Bank (Kyoto), new	500,000
Yamato Spinning Co. (Nara), new	500,000
Uuojima Harbour Construction Co. (Kyoto), new	500,000
Tosa Spinning Co., new	500,000
Nagoya Iron-works, new	500,000
Okayama Rug Co., new	500,000
Coasting Trade Co. (Hiroshima), new	500,000
Nippon Floor Mats Co. (Kobe), new	600,000
Nippon Spinning Co. (Kobe), new	500,000
Kabuki Co. (Osaka), new	500,000
Rolling Stock Co. (Osaka), new	500,000
Kyoto Money Accommodation Co., new	500,000
Kobe Domestic and Foreign Trade Co., new	1,000,000
Osaka Gas-works, new	500,000
Bukkyo Life Insurance Co., new	500,000
Osaka Building Co., new	500,000

Prince Konoye, on behalf of the Committee appointed to report on the Representation for appropriating a part of the Chinese Indemnity in aid of primary education, said that, with the exception of Professor Kikuchi Dairoku, the Committee approved the Representation. Professor Kikuchi himself did not condemn it in principle, but considered, in the first place, that the management of the money would entail many difficulties; and in the second, that a sum so small would accomplish little if divided up among so many schools. Moreover, he advocated the appropriation of 100,000 *yen* to endow the Imperial University. All the other members of the Committee endorsed the Representation.

Baron Watanabe, while not opposing the spirit of the measure, could not vote for it in its present form. If the State were asked to apply a part of the Indemnity to educational purposes, thought should be taken above all for the children of men killed in the war, children whose mothers, in many cases, were understood to be reduced to the last extremity of distress. Moreover, he could not possibly approve the idea of handing over lump sums to the primary schools without any regulations for controlling the use of the money.

Professor Kikuchi opposed the Representation. He did not believe in attempting to force parents to send their children to school. Education, and the love of it, must be promoted by other means. Farther, he did not think it becoming to the dignity of the House of Peers to send up such an inchoate Representation. Some means should be adopted of showing exactly how the House intended the money to be employed, instead of throwing it, so to speak, at the heads of the Communal School authorities.

Professor Toyama considered that if a part of the Indemnity were to be applied to educational purposes, higher education should enjoy some of the benefits. He pointed out that much of the success achieved by Japan in the recent war must be attributed to the education received by her officers, her medical men, her civil officials, and so forth. Hence the Middle and

Upper Schools as well as the University should be made participators in the proposed distribution. Still, when he remembered the miserable salaries paid to teachers in primary schools, and the terribly hard, wearing work they were required to perform, he could not withhold his assent from any measure, however imperfect, that was calculated to lighten their lot.

Mr. Kubota Yuzuru compared the great sums spent by State, in Europe for educational purposes, with the paltry amount devoted by Japan to the same purpose. In France the Central Government appropriated nearly 39 million *yen* yearly to the lower and middle schools, and 49 million *yen* to the upper schools and the universities. In Germany the corresponding figures were 23 millions and 29 millions respectively. Even in a little country like Switzerland the Treasury gave 20 million *yen* annually by way of educational aid. But in Japan, the State did not give a single *sen* toward the support of the primary and middle schools, and its appropriations on account of higher education aggregated only 846,000 *yen* yearly. He strongly supported the Representation.

The House passed the Representation and rose at 12.25 p.m.

THE INDEPENDENT

Reaction in Japan.

BY R. VAN BERGEN,
FORMERLY PRINCIPAL OF THE NOBLES' SCHOOL, TOKIO.

"DURING the early years of the *Meiji* era any knowledge, however slight, of Western sciences and arts was regarded as a qualification for official employment. Students who had shown themselves intelligent were sent to Europe or America to inspect and report upon the conditions existing there; and as each of these travelers found something new to indorse and import, the mania for Occidental innovations received constant increments. To preserve or reserve old customs and fashions was regarded with contempt; and so far did the fancy run that some gravely entertained the project of abolishing the Japanese language and substituting English for it. By degrees, however, men's eyes began to be opened to the fact that, while they were uprooting and abandoning much which had the sanction of tradition and the approval of long practice, they were planting in its stead institutions and customs not necessarily suitable to the Japanese and possibly injurious to any people. Out of this sense of rash denationalization and unpatriotic radicalism a strong reaction ultimately grew, and men's minds turned once more to the customs and canons handed down from their ancestors. *The reaction is now paramount*, but the introduction of Western civilization is, at the same time, never neglected."

The above somewhat lengthy quotation is taken verbatim from the official "History of the Empire of Japan," published by order of the Department of Education, Tokio, 1893, p. 409, the italics only being mine. It describes the conditions of Japan as they actually exist. The introduction of Western civilization is never neglected, which means that railroads are constructed; the telegraph, telephone and electric light service are extended; factories are erected, and every new invention for the improvement of army or navy is immediately appropriated and applied. These facts cannot be gainsaid, and yet, as the official authors candidly confess: "*The reaction is now paramount.*"

Tourists or strangers visiting Japan are puzzled to account for the apparent contradictions meeting them at every step. With the exception of a few houses, built when the desire to emulate Western civilization was at its hight, Japanese cities, the open ports of Yokohama, Kobe, etc., not excepted, have the same appearence as when Perry first made his famous visit. The houses are uniformly built of bamboo and mud, with their protruding roofs of heavy tiles. Doors and windows are of paper, and the occupants dress in *kimono* (gown) and *obi* (sash), eating their rice, fish and vegetables with chopsticks, exactly as their fathers did. To be sure, custom-house officers and policemen wear an Occidental uniform; but the employés of the other branches of civil service dress in native costume, adding *hakama* (bifurcated petticoats) and *haori* (silk or crape mantle), exactly as dressed the officials who first came face to face with us *To-jin* (foreign devils). Go into a store, either in Yokohama or Tokio, and address the occupant in English. He will stolidly continue smoking his pipe or warming his hands over the *hibachi* (charcoal brazier), growling in Japanese: "I don't understand English." And foreign tourists marvel at the descriptions of Japanese politeness, of which they have read so much, and wonder what has become of it.

The truth is, that the anti-foreign feeling in Japan is very strong. For a long, long time it was ascribed to the refusal of foreign Governments to accede to the demand that the ex-territorial clause should be abolished and that we should be placed under Japanese jurisdiction. That pretext has been removed since the Senate in 1894 ratified the revised treaty. By its clauses we shall be subject to Japanese laws on and after July 16th, 1899. Since the war, however, we have incurred the active antipathy of the Japanese because Russia, France and Germany opposed their acquisition of the Liao-tung Peninsula. To the Japanese it is not the Governments of these three Powers that are held responsible; it is the Caucasian, the white man, the *To-jin*.

While it is impossible not to admire, in the abstract, the intense patriotism that governs and regulates every act of the Government and its officials, it is well to take notice of this spirit of foreign hatred, threatening as it does large interests of American citizens in the Tenno's realm. Almost two-thirds of the foreign residents in Yokohama are American citizens engaged in legitimate trade, and American missions have invested enormous amounts of money in educational or philanthropic institutions which they hold at the mercy of the Japanese. For foreigners cannot own realty, beyond the few square rods of the foreign concessions in the open ports. The consequence is that all property in Tokio and the interior is vested in a Japanese. This is all very well so long as such property is held for the purpose for which it was acquired; but as was seen in the unfortunate case of the Doshisha, the security is utterly inadequate under prevailing conditions.

It is pertinent, therefore, to inquire into the causes of this reaction, and of the ill feeling against us which is the inevitable consequence. It is not at all necessary to enter into historical details. It is a well-substantiated fact, that the reaction began with the reinstatement of the old two-sworded class, the Samurai or Shizoku, as they are now officially called. So long as the public offices were open to men of ability, regardless of the class to which they belonged, there existed good feeling between native and

foreigner. But when Okubo, the advocate of the extinction of classes, was assassinated on May 14th, 1878, the Government surrendered at discretion. Says the author of "The Mikado's Empire":

"Even now, under a written constitution and a representative Government, it is the four hundred thousand adult male Samurai who rule the forty millions of people, make the politics, and shape the destinies of Tsi Koku Nippon." (W. E. Griffis, "Japan: in History, Folk-lore, and Art." Riverside Press, 1892. Pp. 79.)

These Samurai, ardent followers of Ancestral Worship, fondly believe that they are the lineal descendants of the *Kami*, or gods, who created Japan for their especial benefit, as they insist under any and all conditions that their *Tannô*, or Heaven-Child, is the lineal descendant of Amaterasu, the sun-goddess. Says the same author:

"Even as late as the year 1892, a learned professor in the Imperial University was punished for studying Japanese history with critical care, as Europeans study it, and saying that the Mikado's ancestors were Koreans." (*Ibid.*, p. 43.)

They assert among themselves that they have serious grievances. Some of them acknowledge that it is their purpose to thrash us (T. Takayanagi, "Sunrise Stories," New York, 1896, pp. 276–277), to take revenge for the bombardments of Kagoshima and Shimonoseki, now more than thirty years ago; and not for the actual damage done by foreign cannon, but for the insult to their traditions of being invincible. They hate us for the danger of extinction with which their caste was threatened in the early seventies. Silently and cautiously, but none the less perseveringly, they continue their preparations; and no great perspicuity is needed for the assertion that the war with China was only a trial to test the efficacy of army and navy, before engaging in a struggle with a Caucasian foe.

It is for this reason that the order has gone forth that the introduction of Western modes of living must cease. In 1875 there was scarcely a *yashiki* (noble's residence) in Tokio, which did not contain three or four rooms furnished in our style. In all the *yashiki* visited by me within the past years, and they are not a few in number, there is not a single piece of Occidental furniture left. The nobles sleep on *tatami* (mats) wrapped in their *futon* (comforter), and dress and live like the common people. In every noble's household, the Princes of the Blood not excepted, there is a steward of the Samurai class, who receives the income and regulates the expense, being held responsible that no unnecessary disbursement shall take place. The Samurai not only control their former lords in this manner, but they have raised so many among themselves to the peerage that they are in the majority in the House of Lords. They are the only members of the Lower House, occupying all the civil offices, command army and navy, while every member of the Cabinet belongs to their caste. They control the press, and sit on the benches of the tribunals. A member of their caste is virtually above the law, as was abundantly proved in the trial of Miura, the Japanese Minister in Korea, whose connivance in the murder of the Queen of that unhappy country was distinctly established in the inquiry held before Gen. Clarence R. Greathouse, formerly United States Consul-General at Kanagawa (Yokohama), now adviser to the King in Seoul, Korea. Nay more, the Japanese Secretary of the Legation, to whose instigation the murder was directly traced, was not only whitewashed, but was promoted to the governorship of Formosa. To the disgrace of Japan and in refutal of a humanitarian civilization, they not only suffer the existence of the Soshi, but protect that lawless band of ruffians, ready for any crime at the beck and call of the first paymaster. They have infused their spirit of vaunted superiority among the

THE OTHER SIDE.

To the Editor of the "Japan Mail."

Sir,—I have read with interest the correspondence in your columns on the rude conduct of the Japanese toward foreigners. I do not deny any statements which your correspondents make, but aside from the rudeness of children which, by the way, is not nearly so exasperating as the barking of the dogs, I have met no more cases of rudeness in Japan during a period of five years than I met in America during the same period. It is probably true that in Japan the foreigner is not held in higher esteem than John Chinaman in America, and John has the reputation of having rough treatment from the polite, well-mannered Americans.

So far as my own experience goes the police have always been obliging and helpful to the extent of their ability. Railroad officials have taken extra trouble on various occasions to be accommodating. Shopkeepers are proverbial for their good conduct. And as for jinrikishamen I think they have received and receive more abuse than they deserve. I have been repeatedly surprised by their honesty and, as a rule, they are ready to go more than half way in meeting kindness with kindness.

That these men and policemen and trainmen should have soured on the foreigners, if that is the fact, is not strange. I have been called upon occasionally to interpret for foreigners under what seemed to be rather exasperating circumstances, but I have never considered it a breach of faith to change angry words to the politest phrases which I could use. The open ports so much frequented by drunken sailors are undoubtedly responsible for the rudeness which coolies in such places manifest.

In Tokyo I pass crowds of students every day. I have seen no scowls, and I am not blind. I have heard no jeers, and I am not deaf. They have on the whole been as orderly as American college students. Now, I wonder, Mr. Editor, whether the scowls and jeers and sticks and stones to those who meet with such experiences, do not depend very largely on the conduct of the foreigners. It looks to me like a rather rash act for a foreigner to collar a Japanese boy and march him to his parents. The parents might give the boy a licking, but they would set the foreigner down as *Yakamashii* and cherish toward him no very generous feelings notwithstanding his laudable efforts to maintain his dignity. Some people can extract the honey without getting stung and some can't. Why is it?

I think the mistake which your correspondents make is to charge upon the whole nation of Japan the individual acts of a very few people. One of your correspondents in his recent letter mentions an incident which occurred at Yokohama several years ago, unless my memory is badly at fault. Such writing certainly does not help the situation.

This experience of mine is not the exception. I have inquired of others what their experience has been with the rude Japanese. But almost invariably it is the testimony that rudeness has been the result of provocation on the part of the foreigner.

In regard to quarrels about jinriksha fares, is it not always better to have an understanding with your man when you employ him? And in general is it not better to pay a little more than is just sometimes rather than have a fuss?

Yours truly,

A. D. WOODWORTH.

Tokyo, June 21, 1897.

CUSTOMS RETURNS.

THE following is a summary of the Customs Returns for December, showing the foreign trade of the Empire for the month:—

	1894. SILVER YEN.	1895. SILVER YEN.
Exports	11,778,622.850	11,082,297.770
Imports	9,579,006.280	12,960,905.230

Total exports and imports	24,043,203.000
Excess of imports	1,878,607.460

CUSTOMS DUTIES

Exports	189,093.712
Imports	430,621.584
Miscellaneous	17,575.888
Total	637,291.184

TOTAL VALUE OF EXPORTS TO AND IMPORTS FROM VARIOUS FOREIGN COUNTRIES.

	Exports, Silver Yen.	Imports, Silver Yen.	Total. Silver Yen.
China	645,971.320	2,531,066.080	3,177,037.400
Hongkong	1,633,300.160	1,125,972.470	2,759,272.630
British India	334,866.230	676,231.120	1,011,097.350
Korea	325,576.430	419,826.680	745,403.110
Russian Asia	47,334.130	95,032.370	142,366.500
Philippine Islands	27,238.740	40,409.390	67,648.130
Annam & other French India	967.110	39,175.340	40,142.450
Siam	270.000	11,871.000	12,141.000
Great Britain	844,710.310	4,110,496.370	4,955,206.680
France	1,761,420.740	457,375.110	2,218,795.850
Germany	197,499.520	1,373,713.760	1,571,213.280
Belginm	3,073.980	193,389.200	196,472.180
Switzerland	83,212.850	104,571.420	187,784.270
Italy	134,693.220	47,701.320	182,394.540
Sweden & Norway	—	120,455.120	120,455.120
Austria	45,484.000	2,094.900	46,578.900
Spain	2,769.540	10,292.500	13,062.040
Russia	3,348.800	6,617.710	9,966.510
Holland	634.300	1,208.260	1,842.560
Turkey	1,366.500	—	1,366.500
Portugal	—	756.780	756.780
Denmark	—	9.380	9.380
United States of America	4,537,833.350	1,419,601.920	5,957,435.270
Canada & other British America	29,923.480	2,217.940	32,141.420
Peru	—	165.000	165.000
Australia	96,997.580	116,148.160	213,145.740
Hawaii	29,192.700	44.000	29,236.700
Other Countries	30,338.760	54,452.030	84,790.790
Total	10,817,023.750	12,960,905.230	23,777,928.980

TOTAL VALUE OF EXPORTS AND IMPORTS FROM AND TO EACH PORT.

Yokohama	7,732,722.700	5,146,237.810	12,878,980.510
Kobe	2,280,577.180	6,522,821.420	8,803,398.600
Osaka	139,594.910	574,923.600	714,518.510
Nagasaki	353,549.120	600,761.870	954,310.990
Hakodate	30,876.070	3,425.910	34,301.980
Shimonoseki	146,681.500	102,295.570	248,977.070
Moji	162,206.500	—	162,206.500
Hakata	—	4,957.800	4,957.800
Karatsu	34,005.000	—	34,005.000
Kuchinotsu	157,528.000	—	157,528.000
Idzugahara	1,306.320	3,228.900	4,535.220
Shishimi	752.410	1,892.350	2,644.760
Sasuna	235.970	360.000	595.970
Muroran	42,242.090	—	42,242.090

Specie and Bullion	Exports	5,658,714.850
	Imports	245,042.370
Total		5,903,757.220
Excess of exports		5,413,672.480

VALUE OF EXPORTS AND IMPORTS BY JAPANESE MERCHANTS AND GOVERNMENT.

By Japanese Merchants	Exports	2,545,246.050
	Imports	3,709,191.730
Imported by Government		243,984.090

VALUE OF COMMODITIES IMPORTED INTO AND EXPORTED FROM JAPAN EACH MONTH THIS YEAR.

	Exports.	Imports.	Total.
January	12,704,459.990	9,862,419.680	22,566,879.670
February	8,633,963.380	8,239,136.430	16,873,099.810
March	9,638,333.280	9,939,827.600	19,578,160.880
April	8,498,406.640	9,974,473.310	18,472,879.950
May	9,840,349.470	11,021,372.740	20,861,722.210
June	10,129,046.910	10,989,848.710	21,118,895.620
July	10,564,333.980	9,396,601.750	19,960,935.730
August	16,249,954.390	11,823,847.080	28,070,801.470
September	13,299,210.350	11,509,187.320	24,808,397.670
October	13,771,947.460	12,039,546.000	25,811,493.460
November	11,699,874.300	11,506,412.430	23,206,286.730
December	11,082,297.770	12,960,905.230	24,043,203.000
Total	136,112,177.920	129,260,378.280	265,372,756.200

LETTER FROM FORMOSA.

Jan 25, '96

(FROM OUR SPECIAL CORRESPONDENT WITH THE JAPANESE ARMY.)

Mail

Taipehfu, Formosa, January 15th, 1895.

The rebellion of the last few days in Formosa will no doubt give rise to all sorts of suppositions on the part of people who know nothing of the island, its inhabitants, and the position occupied by the Japanese. To that class, if they wish to be informed as to the true conditions of affairs in Formosa, it is above all necessary to understand the nature of the inhabitants with which Japan has to deal.

The population of Formosa—who can estimate its peoples? In many districts of the Central and Eastern parts of the island, the "red headed" man has not yet been seen, and the greater portion of the whole is almost unknown and at least undescribed.

It is here where the mountain sides have attained their valuable virgin forests, almost impassible with the intermingling undergrowth, the jungle of creeping vines, rattans, and innumerable plants; where the plains and valleys are covered with tall grass, eight and ten feet in height, that we find the home of the Formosan savage, a being whose rank in life is determined by his success in bagging Chinese heads. It is not with this class that a statistician would look for census returns, and were he desirous of gaining even a rough estimate and were he not adverse to a personal investigation, he would find himself mixed up in a bewildering chaos of tribes, bitterly opposed to each other and subject to countless jealousies, and were he to leave his newly made friends and attempt to penetrate into the territory of an enemy, the census returns would, at least for the "red heads," be reduced by one and that "speedily." By foreigners who have spent many years in Formosa in close proximity to the savage territory, it is commonly thought that between two hundred and fifty thousand and three hundred thousand persons would come near the mark. But this number should scarcely be called an estimate, for there is so little upon which to base an estimate. Let us call it a guess. I am safe in assuming the English journal, *Fairplay*, however, in its column article on errors regarding Formosa, that in stating the savage population as two millions and a half it is making an assertion that would do credit to the most brilliant imagination of a Chinese. Incidently I might also enlighten this writer with the information that Tamsui harbour has been entered by steamships for a good many years, regardless of its statement that only junks could enter.

The Western half of the island, and the Northern and Southern districts, which are the only portions of the island thoroughly explored, are thickly settled by Chinese and a considerable number of civilized aborigines. The population is estimated at two and a half millions and the calculation does not appear excessive; in fact, considering the great increase of Chinese from the mainland during the last few years, perhaps two hundred and fifty thousand could be safely added. It is true that the Japanese flag flies in name over the whole island, but it is only in the last mentioned districts that any attempt to govern has been made, either by the Chinese or their successors.

Since the arrival of the Japanese, the meetings with the savages, of which there have been many, have all been of the most friendly nature; and the glee of these people at being released from the constant persecution of the Chinese, has led them to look upon the Japanese as their benefactors. The savages have always been friendly with the foreigners or "red heads" as they call them, and unless the Japanese make some blunder in dealing with these people they will continue so. Regardless of the reports in different papers, some of which insisted upon representing the Hakkas as the savage aborigines, I repeat, there have been no conflicts or even disagreements of any kind between the Japanese and these wild men of the hills.

Formosa when opened for Chinese settlement, with its great resources, and its miles of wild land that offered retreats where, to a certain extent the laws of the Empire could be evaded, was looked upon as the Eldorado of China. These considerations which attracted so large a number of settlers, strongly tended to make it the abode of a race of outlaws—thieves and swindlers—who had been obliged to fly from their country. When once they reached Formosa they retired to the distant hills, and there lived without constraint, not dreading the avenging arm of justice. These were the men who,

heading rebellions, so often disturbed the peace of the island. In many cases the colonists entered into close compacts, and by combining together frequently defied the power of the mandarins. When, however, they were in danger of being driven to submission and were convinced of their weakness, they either yielded quietly or betook themselves to the mountains, where they associated with the lawless class, who inhabited those retreats. When a fit opportunity arrived for taking revenge they descended upon their oppressors, and the Government forces were often defeated. The Chinese officials had never succeeded in putting down entirely these bands of outlaws, whose strongholds in former days were almost impregnable. Consequently, we find to this day the homes of the rich men throughout the island were constructed with more of the idea of a fortress than a residence. The policy of bribing the chiefs to submission, and of making a few helpless and often innocent wretches the victims of their wrath, so common among the Chinese, has been repeatedly and for the time most successfully, adopted. While the Japanese were in North Formosa, to such an extent were robberies carried on throughout the country, that many of the villages paid regular toll to the bandits, and one foreigner who was originally engaged in distributing religious tracts in Japan while at one of the interior villages was forced to "shell out" twenty dollars a month as his share, in return for which the banditti agreed to make the village their head-quarters and keep all other robbers out.

Of late years, the Chinese Government ruled over the peacefully inclined Chinese with all the tyranny and abuse that characterises the Government on the mainland, but politically inflicted no more law on the hillmen then they thought they could safely stand. Perhaps of any class excepting the savages, the Hakkas caused the most annoyance. They principally lived near the savage border where they were engaged in tracking the savages in the most dastardly manner, with the accompanying pastime of mutual extermination. One thing to be said in favour of the Chinese in Formosa is that they have always been more friendly to foreigners there than their kinsmen on the mainland.

Upon the arrival of the Japanese troops there were stationed throughout Formosa about eighty thousand Chinese soldiers, consisting of at least thirty thousand men from Canton, Hunan, and Swatow, the scum and refuse of the Empire, and the remainder native local levies in which the bad characters of the island predominated.

It was well known both here and on the mainland that criminals had been released to go to Formosa and fight, and even the leaders of the local levies were in some instances outlaws with a price on their heads on the mainland. That the majority of these ex-soldiers are still in the island cannot be doubted. Of the native levies probably they are here to a man. Of the mainland troops of thirty thousand, eight thousand from north, and five thousand from south, Formosa were sent by the Japanese to the mainland. This leaves eighteen thousand to be accounted for. Perhaps five thousand were killed in battle, a few, a very few, escaped by junks. After the capture of Keling the majority escaped inland, and those, with the exception of the few who were killed by the local Chinese along the way, joined the forces scattered in the villages throughout the South.

During the last of the revolution, when the Chinese troops were being forced towards Anping by the Japanese forces North and South, they, with the exception of the five thousand "Black Flags" who surrendered, retreated into the interior. The villages in the hill districts and off the beaten tracks, had to suffer, for upon them were thrown these runaway soldiers, who, having formed in bands, spread terror among the respectable Chinese who were forced to give them food and shelter and even assist them in their fiendish raids on defenceless villages, and, during the months of November and December, these bands uniting with the Hakkas, made it warm in several instances for reconnoitering parties of Japanese.

Several thousand workers in the camphor districts, who previously to the arrival of the Japanese had, for a year, profited by the preparations for war, which absorbed all the attention of the Chinese officials, were thus enabled to carry on their labours with their own sweet will, considering taxes as part of the past. The Japanese have been thoroughly investigating the camphor industry, but as yet the method of controlling it has not been completely determined. Meanwhile, those who possess documents showing that they were allowed formally by the Chinese to engage in the camphor business, are now generously permitted to continue, but the large number of Chinese who have been working without permission now expect to be turned out of the district, and no doubt have aided in any rebellion against Japanese authority. The Chinese have, on a few occasions, been subject to false arrests, seizures of property, etc., by the Japanese petty officials, who being unfamiliar with the Chinese character take the lying and misrepresentation of the Chinese under trial as signs of guilt. Every old resident in China knows that its people have a facility for mixing themselves up in an almost incredible manner, although even when by following the facts a case would have been such as must have resulted in release. When these cases are brought before the higher officials, the mistake is at once corrected, but meanwhile the Chinese have been subjected to one long drawn out nightmare in which the executioner's sword plays a prominent part, for they are incapable of comprehending that any Government could rule in a manner contrary to the cruelty and injustice of their own.

The Japanese coolies and soldiers naturally have not much love for the Chinese, and one can scarcely blame them, but unfortunately when out of range of the officers' eyes, they make it disagreeable for the Chinese in many ways. It is a great misfortune that the praiseworthy efforts of the higher officials, who have the welfare of all Formosans so much at heart, should be thwarted by the blunders of petty officials, and the ill-treatment of the Chinese by the soldiers and coolies.

Thus with the Chinese ex-soldiers who have found the lucrative profession of a brigand more to their heart than the glory of a soldier's; the Hakkas, whose highest ambition in life is to make trouble and kill savages—that is when they can do it without personal danger—the large numbers of coolies, the scum of the island, and added to these the occasional Chinese, who have a real or fancied grievance against the Japanese, we find a force of considerable numbers, which, if united, would be able to greatly annoy the Japanese by making unexpected attacks on the weaker garrisons, and retreating as usual when re-inforcements arrived. But here I must impress the reader with the fact that peaceful Chinese, the landowners, the farmers, in fact, all who have property, are not found among this class except as they are sometimes forced to aid them, and that there are two hundred and fifty peaceful Chinese where there is one rebel. Nevertheless, the Japanese cannot afford to have a thousand troops scattered throughout every district, neither can they allow the peaceful Chinese to be murdered and plundered. General Oshima has arrived with three thousand troops, and it should be his duty to see that this class of rebels and bandits are cleared out of Formosa. The whole island, with the exception of the savage territory, must be throughly traversed, those who surrender should not be allowed to return to their retreats, as has been the policy of the Japanese in the past, but must be banished to the mainland, those who resist—they must take the consequences. If the Japanese have any regard for the future peace and prosperity of the island I hope that the country will be so thoroughly scoured that this class of opponents will find out that the Government of Japan is one which protects its people.

VISCOUNT TAKASHIMA ON THE FORMOSAN ADMINISTRATION.

A representative of the *Choya* paid a visit the other day to Viscount Takashima and inquired his opinion as to the Administration of Formosa. What the Viscount is represented as having said is briefly this:—On the occasion of the peace negotiation at Shimonoseki, Li Hung-chang made some strong remarks on the difficulty of governing Formosa. He pronounced its annexation by Japan to be a very unwise policy. Unfortunately, judging from the course of events since the annexation, Li's prediction seems to have been more or less realized. Further, the attitude of foreigners living on the opposite coast of China and in Formosa itself is not at all favourable to Japan, in connection with the incorporation of the island into her dominions. They apprehend that Formosa being placed under Japan's control, they will be unable to draw from the island profits as large as those accruing to them while it was governed by China in a careless and irregular manner. Under the circumstances, they wish to see Japan fail in her Formosan administrative policy. But at the same time, the Western public is watching closely whether Japan, in her new capacity as administrator of a distant territory peopled by an alien race, will acquit herself as creditably as she did in a military and naval sense in the recent war. Even as a question of maintaining her national prestige, the successful administration of Formosa is therefore a matter of paramount importance to Japan. With reference to administrative expenses, the Vice-Governor-General estimates that a sum of at least 10 million *yen* will be required annually. Further, for the efficient protection and control of the island, it will be necessary to station there one Division and a half of troops, which means an outlay of about 4½ million *yen*; and for preserving good order and tranquility in time of peace, a gendarmerie and police force, aggregating some five or six thousand, must be distributed through the island, involving another item of about 2 million *yen*. To these expenses must be added the sums needed by the Board of Administration for constructing harbours, roads, river embankments, and so forth, thus carrying the total of ordinary expenses to about 10 million *yen* a year. How far can this expenditure be covered by the revenue? The Vice Governor-General's opinion on this subject is far from sanguine. He thinks that the revenue, estimated at its highest, will not exceed 4½ million *yen* a year, for at least 10 years to come. But even on that sum a considerable reduction must be expected, for a principal part is obtained from a tax on opium and from *li-kin* (transit dues) which will have to be abolished sooner or later. The revenue will then fall to 2½ million *yen*, and from this also will have to be subtracted the duty on sugar hitherto exported to Japan. At any rate, to meet the 10 million *yen* of expenditure, the Government can not look to obtain a revenue of more than one-fourth of that sum. In other words, for a period of ten years to come, the nation must be prepared to invest 7½ million *yen* a year in Formosa, that is to say, 75 million *yen* in all. This appears an enormous burden, but no hesitation should be felt by the people in furnishing the necessary sum, otherwise that lasting memorial of the country's splendid victory, the dominion of Formosa, will merely serve to lower Japan's dignity and prestige in the eyes of the world, to say nothing of innumerable grave troubles that must ensue from inefficient control and administration of the island. The Viscount next spoke of the administrative measures to be pursued in Formosa. Referring to the administration of the Riukiu (Loochoo) Archipelago, he expressed the opinion that the new dominion must be governed according to the principle of "Formosa for Formosans." What he had seen in Loochoo on his way back to Japan has strongly convinced him of the justice of that view. The archipelago was subjugated by Japan more than three centuries ago, and yet its inhabitants are precisely the same as they were originally in respect of manners and customs. This, however, does not interfere with the advantageous administration of the archipelago. On the other hand, what benefit could have accrued had the people been obliged to change the mode of dressing their hair, to alter their garments, and so forth, after the fashions prevailing in Japan proper! The same must be the case with Formosa. The revenue cannot be increased by a *sen* even though the natives be forced to cut off their queues, to give up opium smoking, and to abolish the custom of cramping their women's feet. Any such stringent measures would only serve to rouse the rebellious spirit of the people, who are notoriously stubborn, so stubborn indeed that no amount of pressure could induce them to alter a tittle of their ancient habits. But with patience and discretion the Viscount is confident the people's evil customs can be corrected in from five to ten years, without any trouble, and without reducing the revenue of the island. He regrets to see that the Japanese are prone to give prominence to points of right and prestige, and to underestimate the greater problem of practical benefit. The last topic touched upon was the character of the men appointed to offices in Formosa. That is indeed a matter of prime important to the successful control of the island. They ought to be selected with greater consideration than is employed in appointing public functionaries at home. He is indignant to hear Formosa spoken of as an asylum for ruined spendthrifts, and hopes that in future the strictest attention will be exercised so as to furnish no gounds for such invidious comment.

July 10, 1897.]

JAPANESE TOPICS.

In referring to the rumour that the Department of Education would ask for an additional appropriation of five or six million *yen* next year, we stated that the objects of such an increase of expenditure were not plain. The *Yomiuri Shimbun* now sets them forth. It says that they are these:—First, to establish Higher Middle Schools in the provinces; secondly, to add a dendrological section to the present Second Upper School; thirdly, to add a marine architectural section to the Osaka Industrial School; fourthly, to establish a central education inspection bureau; fifthly, to organize in the Education Department a bureau for practical instruction; and sixthly, to purchase plant and engage instructors for the Industrial School. All these projects commend themselves. There is undoubtedly a general feeling in Japan that the pro-

gress of educational affairs is not commensurate with the progress made in other directions, and the public will welcome a resolute advance on the part of the *Mombusho*.

Another of the perennially recurrent rumours about secret surveys by Russian officers is ventilated in the columns of the *Chuo Shimbun*. The place of the performance is said to be the neighbourhood of Banshuzan in the southern Tsugaru district of Aomori Prefecture. A Russian officer recently came there, and having taken up his quarters, applied himself to survey the ground. It is added that the War Office recently caused a survey of the same place to be made with the intention of making it a coast artillery station. The police, our contemporary says, have been instructed to look after the Russian officer. We imagine that the story must be received with much reserve.

It appears to be pretty generally agreed that next year's Budget will show an increase of some thirty million *yen* on the side of expenditure, and many views are expressed as to the devices that will be adopted to obtain a corresponding increment of revenue. One rumour is that the Government proposes to sell the State Railways, a step that would bring forty or fifty million *yen* into the Treasury. The calculation seems to be very vague. Judging by the net revenue now obtained from the State Railways, we should say that they ought to sell for at least a hundred million *yen* in the open market. Even at that price, a return of seven or eight per cent. might be confidently anticipated. But, in truth, we believe that the rumour does not deserve credit. The Railways are now an important source of regular annual revenue, and to dispose of them for the purpose of meeting a temporary expenditure would be very questionable finance. A different and much more credible forecast is formulated by the *Mainichi Shimbun*. We there read that there is no intention of resorting to increased taxation or any other exceptional measure. Owing to the prosperous condition of the nation and the development of foreign trade, it is confidently expected that from railways, telegraphs, and customs an additional revenue of ten million *yen* may be anticipated. Further, the fears that the yield from the Trades Tax would be much below the official estimate are not likely to be realized. The total collection may fall short of the $7\frac{1}{2}$ million *yen* originally anticipated by four or five hundred thousand *yen*, but that will be about the limit. Now the revenue derived from the Registration Tax, the *Saké* Tax, and the Tobacco Monopoly during the current fiscal year is set down as $6\frac{1}{2}$ million, less than the total yield ultimately expected from these taxes. Hence, assuming that the Trades Tax and Registration Tax give $\frac{1}{2}$ million less than the original estimate there still remains an additional income of five millions to accrue from these four sources next year. Thus an increment of 15 million *yen* altogether is fairly within sight. But where to get the other 15 millions required to meet the total additional expenditure of 30 millions? There is talk, the *Mainichi* says, of increasing the Income Tax, and of revising the Tax upon Building Lands. Public opinion, however, is likely to be somewhat exacting with regard to such a prospect, so that, on the whole, it will probably not be carried out. Nothing remains, then, except to reduce the expenditures, and the easiest way to effect that would be to extend the period of Army Expansion. There may be some difficulty in getting the Minister of War to consent, but the attempt will be resolutely made. Such is the gist of the *Mainichi's* information, at any rate.

It is to be hoped that the above information is correct. In these columns it has been pointed out, more than once, that there seem to be grounds for criticising the Government's armament expansion scheme from one point of view alone, namely, that the arrangements for increasing the Army are precipitate. The country has no need of an army of half a million men at home. Such a force can not have any logical *raison d'être* except the contingency of service abroad. But for service abroad, troops must be carried over the sea, and there is no discernible prospect that by the year 1904, when, according to the present programme, the Army will attain its full strength, a transport service capable of conveying even a moiety of such a force can be expected to be available. Instead of fixing the Army-expansion period at 8 years, the Government might extend it to 12 years without any inconvenience. But even if that were done, we can not see that any large measure of financial relief would be secured. The Army-expansion programme involves a total expenditure of 79 million *yen*, in round figures, of which $37\frac{1}{2}$ millions will have been paid out in the years 1896-7 and 1897-8, leaving only $41\frac{3}{4}$ millions to be paid between 1898-9 and 1903-4. The latter sum is divided thus, omitting fractions, for the 8-year period :—

1898-9	$13\frac{1}{4}$	million *yen*.
1899-0	$10\frac{1}{2}$	do do
1900-1	8	do do
1901-2	$6\frac{3}{4}$	do do
1902-3	$2\frac{1}{2}$	do do
1903-4	$\frac{3}{4}$	do do

Were the period extended to 12 years, the annual appropriations would stand thus :—

1898-9	$9\frac{1}{4}$	million *yen*.
1899-0	$7\frac{1}{4}$	do do
1900-1	$5\frac{1}{2}$	do do
1901-2	$4\frac{1}{2}$	do do
1902-3	$3\frac{3}{4}$	do do
1903-4	$3\frac{1}{4}$	do do
1904-5	3	do do
1905-6	$2\frac{3}{4}$	do do
1906-7	2	do do
1907-8	$\frac{1}{2}$	do do

Thus the relief in the approaching fiscal

year would be only 4 million *yen*, when the relief required is 15 millions. We suspect that the *Mainichi*, also, has only a fragmentary conception of the financial programme. Possibly the Cabinet itself has not yet mapped out anything final.

The first newspaper prosecution under the new Press Law has been inaugurated, the Public Procurator being the accuser, and the *Nichi Nichi Shimbun*, the *Tokyo Shimbun*, the *Chuo Shimbun* and the Tokyo News Agency, the defendants. The incriminated matter is a marching song (*Shinko-ka*) supplied by the News Agency and published by the above journals. The song is supposed to be sung by the Liberal Party in grand procession from the Office in Shiba to Uyeno Park, and the author is said to be Mr. Komuro—a somewhat vague designation. The song runs thus :—

Seuriyaku mubō musaku no kakushin wa
Tada kensei wo musaborite kuni no tame
Mata kuni no tame nasu-beki jutsu wo shiranu
Zaisei funran shi kokken hoka ni kutsujyokushi
Seushō-koku no kungyō wa kiye use
Rikken seiji no tamamono wa horobi
Seme-yo togame yo daijin wo
Shiken ifuku wo seuō shi
Kōron seigi wo fumi-yaburi
Kokuji wo ayamaru mono wa
Mina waga kokumin no kōtekizo
Fumpatsu seyo waga tomo yo
Atsumari kitare shonin yo
Yiyu no hata wa nabiku nari
Tenchi ni hibiku hataraki wa
Imi ni koso ari okururu na.

Ministers without political project or plan,
Grasping only at power and knowing naught
Of the duty they owe to their Country and their Prince;
The finances in disorder, the national prestige disgraced;
The achievements of the victor-country marred and effaced;
The gift of constitutional Government destroyed.
Attack, accuse the Ministers!
Assault, overthrow the Cabinet!
Glorying only in personal power and luxury,
Trampling under foot public opinion and right,
Blundering in every national affair—
They are all the public foes of our people.
Stir yourselves our partizans!
Assemble, come together one and all!
The flag of liberty waves;
Delay not! Now is the time
To do a deed that shall sound to the skies.

A pretty tall kind of ditty, it must be confessed. The foreign public will find it silly and hot-headed, but what the law will say remains to be seen.

The *Mainichi Shimbun*, while finding much cause for congratulation in the change that has taken place in the status of Christianity in Japan, is not at all satisfied with the attitude of the Japanese Government in relation to the western religion. Our contemporary, while holding neither Christian nor anti-Christian principles, contrasts the life and conduct of Christians with other Japanese, very greatly to the advantage of the former, and expresses the belief that the rapid and extensive diffusion of Christianity will be for the best interests of Japan. To this end it is suggested that the Christian religion should to some extent receive official approval; should in fact have some officially recognized status; and further that its ministers should be specially careful to resist all temptation to interfere in politics or in any question outside their proper sphere. The *Mainichi* in conclusion alludes to an opinion said to be held in certain quarters to the effect that the object of the Government in withholding the concessions referred to, is to hold them out to the Powers as an inducement to facilitate the progress of treaty revision. This hypothesis the Tokyo journal refuses to entertain, believing that the present attitude of the Government on the subject is calculated to work more harm than could possibly be counterbalanced by any benefit that might eventually accrue in the direction of treaty revision.

JAPAN'S MISSION IN THE FAR EAST.

The relationship, says the *Kokumin*, subsisting between our country and our neighbours, China and Korea, is of a peculiar nature. Historically it dates back more than a thousand years. Besides, we are almost of the same race as the Chinese and Koreans. We write almost the same characters as they do. We entertain nearly the same religious faiths with them. After the conquest by Jingo Kogu, Korea was for two hundred years one of our tributary states. In literature and the arts Korea was in advance of us, so that we borrowed of the Koreans many ideas relating to these subjects. As for the Chinese, they were our teachers for more than a hundred years (since the 1300th year of our era) in everything relating to law, literature, industry, and the arts. Although the institutions we introduced from these countries underwent, in the course of time, a complete process of Japanization, yet it will never do for us, says the *Kokumin*, to forget this historical fact, that it is to them that we are indebted for the introduction of the continental civilization to our country. The order has now been reversed. We who once were their disciples are now their teachers. In the sphere of modern sciences they are helpless children, and how can we, who are related to them in such a peculiarly close manner, afford to stand by and look on? The Americans were in no way related to us, and yet did they not take the trouble to bring us out of darkness into the light? Those foreigners who misunderstand our motives when we look after the interests of our neighbours, fall into their error simply because they are ignorant of this historical relationship subsisting between our country and our neighbours. This peculiar relationship puts us under a greater obligation than our European friends to secure for China and Korea their complete independence, and at the same time, it entitles us to more weight than our European friends in the disposal of matters relating to China and Korea. After thus making its position clear regarding Japan's responsibility in the Far East, the *Kokumin* concludes by saying that if we wish to fulfil the duty we owe to our neighbours we must in the first place have a sufficient military equipment to secure for our neighbours complete independence, and in the second place we must develop Japanese civilization to such a degree as will lead our neighbours to the full enjoyment of civilized life.

Notice to Citizens of the United States Applying for Passports for Travel Outside of the Treaty Limits.

Legation of the United States,

Tōkyō, October 1st, 1897.

The attention of citizens of the United States resident or travelling in Japan is called to the following revised regulations, to take effect on the 15th instant, respecting applications for passports for travel ontside of Treaty Limits.

ALFRED E. BUCK.

Envoy Extraordinary and Minister Plenipotentiary

of the United States of America.

Regulations.

Citizens of the United States desiring passports for travel outside of Treaty Limits, may make application for the same through this Legation or through the U. S. Consulates at the open ports, or, when provided with a letter of recommendation from this Legation or any of the U. S. Consulates, directly to the Local Anthorities at the open ports.

Applications to this Legation or the Consulates should be accompanied with evidence of citizenship, identical with that required for a United States citizen's passport.

Each passport is good for the whole of Japan for the period named therein, but the bearer must return to an open port before the expiration thereof unless otherwise anthorized by the Japanese Anthorities to remain in the interior.

Passports mnst be returned as soon as possible after expiration to the office from which they were obtained. In case of loss, notice of the same should at once be given. A new passport will not be issued while there is one still outstanding.

United States citizens in Japanese employ may obtain their passports for travel from the Japanese anthorities by application through the persons by whom they are employed, or through this Legation.

JAPAN.

A MESSAGE TO THE CHURCHES OF AMERICA FROM MISSIONARIES IN JAPAN.

[At a recent informal conference of about thirty Presbyterian and Reformed missionaries it was decided to send the following communication to the Church papers in America. The feeling that a statement of this nature has become necessary is shared by many other missionaries in these and sister denominations.]

During the past year there have appeared in leading religious periodicals statements and opinions from certain of our brethren who have retired from missionary work in Japan which are calculated not only to raise the hopes of the friends of Christian work in this country to a degree unwarranted by the facts, but also to prove a serious obstacle to the work itself. The Japanese Church is represented as having reached an advanced stage of development, its earliest converts having been "young men, patriots and scholars fit to lead their countrymen," its present membership coming largely from the "higher walks of life," and including "judges, editors, authors, orators," also men able to maintain "a high position in the Diet, and even in the Imperial Ministry." The Japanese are said "to lead in schools, in churches, in ecclesiatical bodies"; the Church, as a whole, is said "to resent the direction and guidance of the foreigner," and "self supporting, self-governing and self-propagating" individual churches are reckoned by "scores." In short, Christianity is represented as having been born under the most favorable auspices, passed through a golden youth with ever-growing spiritual, moral, intellectual, financial and numerical strength, and as having already attained to full maturity of Christian life and thought, and hence as being in a position in which, while "gratefully acknowledging the work done by missionaries in former years," it may now rightfully demand a "readjustment of mission forces"—whatever that may mean.

Further, it has been stated, in effect, that the intellectual tone of the nation is so high that an address suitable to an audience of Japanese would need to be simplified to come within the comprehension of an audience in America.

Regretting the issues forced upon us by the repeated appearance in the public press of these and similar opinions, we feel that a statement of the condition of mission and Church work from the *field* is imperative. Silence would only support and confirm what we know to be error.

It is true that two of the branches of the Christian Church in this country—tho only two—have been so organized as to possess each its own native councils or Church courts. In those that are *Episcopal* in government the missionaries are but cautiously calling their native brethren to such responsibility, and the prospect of essentially native convocations or conferences as well as of native bishops lies far in the future. In these not unimportant ecclesiastical bodies the Japanese neither "take the lead in school or church," nor do they "resent the direction and guidance of the foreigner."

Among the early converts of all the churches were bright young men, educated and for the most part supported in mission schools. As to their fitness to lead, it is significant that the form of government which offered the most unrestricted opportunity for the exercise of such ability, namely, the Congregational, has suffered most severely from their leadership. The history of the progress of Christianity in Japan has been marked by the wrecked faith and wandering steps of some of these enthusiastic and immature "leaders," and by their attempted guidance of the multitude into untried and dangerous paths. The youth and precocity of such early converts should have protected them from responsibility; but, on the contrary, the records of the organization of one of the first of our Presbyterian churches contain the names of two youths, eighteen and twenty years of age, as elders!

There is said to be a Protestant Church membership now of more than thirty thousand. It must be understood, however, that this number includes not only baptized children, but also adults who are reported as "traveling," or of "residence unknown," "many who are weak and sickly," and some who have fallen into a sleep resembling spiritual death, and also the self-righteous brother who sits at home declaiming against a "hireling ministry," disdaining instruction and denying to the ordinances of the Church any helpful influence. *Thus the numerical strength of the Church as an aggressive power must be reckoned far below the total usually quoted.*

It is true that Christianity counts among its influences some honored and honorable names; but it is also true, now as of old, that "not many mighty, not many noble are called." The Church obtains its adherents chiefly from the middle and higher-middle classes: but these are men and women of all occupations and of varying degrees of intellectual attainment. There are those who may claim to be scholars, there are many who have received only the ordinary elementary education, and there are not a few who can neither read nor write. A member of the Diet may occasionally be found who is also an active Christian, ready to preach a sermon when one is needed; but there are other Christians in political life who will quite as readily hold a political meeting on the Lord's Day; and there are editors and orators who eagerly grasp at every new form of Western liberal thought, which they pour out, crude and undigested, for the bewilderment of their less "advanced" brethren. Christian orators and editors have spoken and written against the keeping of the Sabbath, the value of prayer, the necessity for formulated religious beliefs, and quite recently the Christian idea of monogamous marriage has been lightly spoken of. Since the bishop was to be the husband of one wife, it follows by implication that in the early Christian Church plurality of wives was not unknown; and therefore too much strictness along this line toward the young Japanese Church is to be deprecated.

With regard to the assumed intellectual superiority of the Japanese people, we find the following in an address delivered at the last Interseminary Missionary Alliance Convention, as reported in the Union Seminary magazine of the Southern Presbyterian Church:

"I am often asked, 'Can you use in the United States the discourses prepared *for the Japanese?*' and my reply is, '*Yes, after simplifying them.*' Our congregations at home on Sundays are somewhat impatient of careful and adequate discussion; but among educated Asiatics one may venture pretty far and find a somewhat receptive hearing."

The common school is an institution of modern advanced Japan, and has been in the country but little more than a decade. Before its introduction the *samurai* (higher middle) class was known as the literary as well as military part of the nation. Below this rank there was virtually no education, while within it there were very many who could not be regarded as either educated or intellectual. God in his providence has done great things for Japan, but he has wrought no miracle here of spontaneous intellectual development. The Japanese and European languages are well enough known to serve as media for the revelation of this wonderful intellectual ability if it existed; but the world yet waits for the Japanese poet, philosopher, scholar or theologian who shall startle it into admiration either of his power of conception or strength of reasoning.

Christian ministers and evangelists are usually of the higher middle class, but with a moderate representation from among *heimin*, or ordinary men. In education they range from the fortunate graduate of an American college and theological seminary to him who can boast of but very ordinary attainments in native secular learning, plus four years' training, in a seminary in Japan. Whatever of mental stimulus he who studies abroad may be able to secure in the "less intellectual" atmosphere of the West, there is but little question that he comes back to his native land handicapped for his conflict with the powers of darkness. To quote from a Japanese who writes from personal experience of seminary life abroad, as well as from observation:

"Many a case do I know of my own countrymen who have adapted themselves to Occidental ways of life and thought during such trainings and come home as a stranger to readapt himself to his former surroundings with the utmost difficulty. Boiled rice and smashed beans do not now afford him all the nutriment his newly adapted system requires, and sittings upon hard straw mats cause *synovitis* and other troubles of his lower limbs. His throat suffers because native churches have no steam-heaters to take off chill from the air, and his head rings because the ventilation is poor. The least he needs is greatest in the eyes of his people. He loses flesh and with flesh spirit. Preaching becomes unbearable. To some other occupations he betakes himself, and others hardier than he take his place, struggle for existence is too much for him. Then his thought—how incompatible it, too, has become with that of his countrymen! He denounces Humeism and Theodore Parkerism; but Hume and Parker have no existence in the minds of the people to whom he is preaching. The Downfall of the Roman Empire and the persecutions of Bloody Mary sound as 'wind to a horse's ear,' as we term all incomprehensibilities. He proves biblical truths by the Bible; but the Bible is no more to these people than some sooty

parchments of idle antiquarians. His sermons fly over their heads and vanish into the air. He is disappointed with his hearers, and his hearers with him. Dissatisfaction, grumbling, resignation, separation."

From the above it will be seen that viewed at close range, even through native eyes, the Church in Japan is by no means so intellectual as it evidently appears to our sanguine brethren across the sea.

One other important test of the ability of the Church in Japan to undertake the great work of evangelizing the Japanese millions who are, as yet, worshipers of graven images, or whose lives are influenced by "the non-religiosity of Chinese moralists," to quote from a native writer, or who are utterly indifferent to their souls' welfare in "the life that now is or in that which is to come," is how far its faith and zeal may be counted on to bear the financial burdens inevitably connected with such work. Churches that are really self-supporting are very few. One denomination in its published reports claims thirty nine "so classed," meaning those that are not aided from the mission treasury; other denominations report but four or five; others

again not even so many as this. Reference may be made in this connection to statements frequently seen in American papers to the effect that Japanese Christians are about to engage in foreign mission work. It may serve to throw some light on this subject that a recent address from America to the Synod of the Presbyterian Church ("Church of Christ in Japan"), recommending it to consider and urge the early attainment of self-support in its churches, was met with a refusal to do anything special in the matter, at the same meeting in which the Synod decided to impose upon the churches a budget of three thousand yen for home and foreign missions. We would place no obstacle in the way of any worthy effort on the part of our Japanese brethren. On the contrary, we heartily commend the zeal for mission work manifested by them. But the fact remains that they are leaving the financial burdens of the established Church to be largely borne by Christians in the West, while thus devising liberal things for others. It is in faithfulness to their best interests as well as to the interests of truth that we call attention to this somewhat incongruous state of affairs. A healthier comprehension of duty cannot fail to be developing in its effect upon the individual Christian and the churches; but this can never be attained so long as they are encouraged to regard themselves as having a status, ecclesiastically and potentially, which as yet they have not.

The magnitude of the work of evangelizing Japan is seriously underrated by those who regard the Japanese Church as already sufficient for it; and we believe that we could not do this Church a greater unkindness, or prove more faithless to the cause of our Master, than by holding our peace while the theory of the Church's sufficiency, notwithstanding the tremendous odds of heathenism that are still, and must long continue to be, against it, is circulating and apparently gaining ground in America to the natural end of a diminishing missionary force and of the financial aid which accompanies it.

Emphasis should be laid also on the fact that the Christians of Japan are not yet old in the faith. The past few years have been years of especial trial to those interested in the propagation of a pure Gospel, and to the yet undeveloped thinkers along theological and other kindred lines among the better educated of the Christians. The various forms of "liberal Christianity" have been urged upon the attention of the latter by word, book, pamphlet and newspaper. Besides this, the disintegrating teachings of Plymouth Brethren have made no small inroads upon the membership of the churches, and disturbed and unsettled many where no actual defection resulted.

From the foregoing it will be seen that the Church in Japan is not sufficiently strong, numerically, financially, intellectually or spiritually, for the burdens which the unwisdom of certain of its friends would lay upon it; and we commend to the consideration of all lovers of our Lord who are interested in the advancement of his kingdom in this interesting country, the following resolutions passed by the International Missionary Union at Clifton Springs, N. Y., June 12th, 1895, and also that which obtained the approval of upward of one hundred missionaries who met in an interdenominational conference a few weeks since in Karuizawa.

"Since it has pleased God in the order of his providence to bring the Empire of Japan into such a position of prominence as she occupies to-day, this International Missionary Union deems it advisable to urge upon all the evangelical Churches the necessity of taking advantage of the present crisis in the history of missionary effort in Eastern Asia, and would beg especially to emphasize the following points:

"1. That no pains be spared in the development of an efficient native ministry.

"2. That the present staff of foreign missionaries be not only continued, but increased when necessary.

"3. That those who are sent out to Japan as missionaries should be persons of superior equipment, and that they should go with a determination to acquire the language and give their lives to the work.

"4. That increased attention be given to Christian educational work.

"*Resolved*, That we, as missionaries representing various mission boards working in Japan, in conference assembled at Karuizawa, in view of various reports that have gone forth concerning the need of more foreign workers in Japan, would express it as our opinion that not only has the time not come for the withdrawal of the missionaries already on the field, but we believe that there is still a need of many more foreign workers in this land."

IMPERIAL BIRTHDAY IN THE INTERIOR.

Telegrams received from various towns in the country agree in saying that the Imperial Birthday was celebrated with great joy and enthusiasm by both Japanese and Koreans. Even in far-off Chientao the Rising Sun was displayed by many a Korean household and a large number of Koreans attended a banquet held in celebration of the day. At Chonju in North Chonla province about 2,000 Japanese and Koreans assembled at a park and led by Mr. Yi, Governor of the Province, gave three lusty *banzai* for the Emperor. They afterwards partook of a lunch and enjoyed various entertainment given. One noteworthy fact was that there were present more than 600 Korean ladies, besides about 200 Japanese ladies. Great cordiality was noticeable in their relation and quite unreserved was the conversation carried on between them.

REWARDS OF THE GOOD.

We reported yesterday that twenty-six dutiful sons and daughters and faithful wives living in Seoul were given monetary grants on the 3rd inst. It is stated that the number of Koreans who are to be honoured in a similar way in various provinces are as follows:

Province.	Dutiful sons and daughters.	Faithful wives.
Kyongki	154	106
North Choongchong	84	41
South Choongchong	124	102
North Chonla	141	104
South Chonla	206	170
North Kyongsang	247	145
South Kyongsang	238	115
Whanghai	116	132
Kangwon	111	80
South Pyongan	84	144
North Pyongan	112	112
South Hamkyong	97	116
North Hamkyong	45	47

THE TOKYO WATERWORKS' ENGINEERS AND THEIR METHODS.

RUMOUR having been very busy of late with the Tokyo Waterworks and the extraordinary methods of inspection adopted by the engineers in charge, methods that threaten to bring Japanese technical experts into ridicule and to impede all transactions with manufacturing firms in Europe or America, we have made special inquiries into the matter, and find that the facts fully bear out the stories in circulation. Considering the recent disastrous experiences of the Tokyo Municipality in the matter of iron pipes, it is not unnatural that extra vigilance should be exercised by the inspectors in the immediate sequel of that affair. Still, it must be remembered that the fault lay primarily with the Japanese firm (*Chiutetsu Kaisha*) that contracted to supply pipes for the Waterworks. Their method was to cut off the numbers cast upon pipes that had successfully endured the various tests of quality, and to solder these numbers upon pipes that had failed to pass the tests. Deception by that device was easy, for so long as the numerals on pipes coming to the works tallied with the numerals recorded at the place of inspection, no ground for suspicion seemed to exist. In short, the system opened a way to fraud, though the inspection itself was sufficiently thorough. But it would now appear that in the extravagant access of zeal inspired by that fraud, the methods of inspection have become so severe as to be flagrantly unpractical and unjust. With our readers' permission we will enter somewhat into details. The pipes are carried by trams to the weighing scales, where they undergo their first ordeal. Should they be found short of the prescribed weight by even so much as one kilo, they are rejected. Having passed this test, the pipe is rolled on skids to the place of an official armed with callipers. These, by means of a lever about four feet long and an index, show the slightest difference in the thickness of the metal. Each pipe is callipered at eight different points of its surface. Its whole bore is then tested with templates, after which the inside diameter of the socket and outside diameter of the spigot are subjected to a similar trial. The limit of error is so small that even a pipe of 42 inches bore is rejected if it departs from the prescribed measurement by one-sixteenth of an inch. Imagine the accuracy of manufacture, the close calculations for shrinkage, required to satisfy such conditions, and remember that the sole function to be discharged by the pipe is to carry water underground. Let us suppose that a pipe has endured these ordeals successfully. It then passes into the hands of men provided with tools suitable for a watch-maker, and is hammered, gouged, and pricked to discover whether some minute hole or flaw has not been developed in the casting. Every hole as big as a pin's head is marked with red paint, and a hole neither larger nor deeper than a match-head suffices to secure the pipe's condemnation. Evidently it is impossible that ordinary operations of casting should produce perfection of the kind demanded by the Tokyo experts. The pipe is then subjected to hydraulic pressure, and beaten violently with heavy hammers while under pressure. To illustrate the severity of the inspecting officials, we may note the case of two pipes that had been rejected on account of flaws or cracks invisible even with the aid of a magnifying glass. The importer's agent asked to have one of these pipes tested again under pressure, and as no leak could be detected at the contract limit of 235 lbs., he desired to have the pressure increased. At 300 lbs. the pipe was beaten over the suspected part, but not a sign of leak or flaw showed. Yet the pipe was rejected, after all. Observing that, in actual practice, nothing is required except that two pipes should fit into each other, making a joint capable of resisting the pressure of a certain head of water, one imagines that, after the above tests, the ordeal should be over. Not so, however. The pipe is again picked and probed for flaws, and if any be found, it is, after all, rejected. To what extravagant lengths the system is carried will be understood when we say that pipes with similar numbers cast on them are not taken unless the seller agrees to a reduction of $2\frac{1}{12}$ per cent., and that pipes having the numbers cast upside down, or recessed instead of being in relief, suffer the same reduction. The pipes thus treated are from well known Belgian and Scotch makers, and every pipe before shipment has been inspected by an independent expert. But that fact evidently carries no weight in Japan. It need scarcely be observed that the staff of officials and workmen engaged in the Tokyo testing operations is immense; sufficient, in truth, to undertake the moulding and cast-

ing of the pipes, instead of their mere examination. Naturally the number of rejections has been immense. Each of the contracting firms has had to rent from the Government large tracts of land to store their so-called "defective" pipes. Acres of area are covered with the unhappy manufactures, fully one half of the pipes imported being consigned to these grave-yards. What expectation the City Fathers can entertain of seeing the Water-works finished, we cannot conceive, and how they can reconcile themselves to this huge, superfluous outlay, is equally enigmatical, for a moiety of the money spent on inspection, would produce, were it capitalized, interest more than sufficient to pay for renewing broken pipes throughout the whole existence of the Water-works. What with the difficulties that attend the manufacture of pipes in Japan, and the extravagantly rigid inspection and wholesale rejection of pipes procured from abroad, it looks as though many years must pass before the citizens of Tokyo will be able to enjoy the blessing of a proper water supply. Most certainly foreign manufacturers will not supply pipes to be rejected wholesale. In view of keen competition, neither of the two importing firms can have looked for more than a small profit under the most favourable circumstances, and the present system of inspection must subject them to heavy loss. We hear that the Tokyo Municipality is calling for tenders for 8,000 tons more pipes, but unless methods of testing and rejecting be adopted in something like accord with those practised in Europe and America, it is most improbable that any foreign firm will be rash enough to accept a contract involving certain loss. Japanese experts will become a laughing stock in the West, and the progress of the much needed Water-works will be indefinitely obstructed.

The Japan Times.

Tokyo, Saturday, Oct. 22nd, 1898.

FOREIGNERS AND THE REVISED TREATIES

Our doughty contemporary of Kobe concludes its comment on the article "Anti-foreignism in Japan" appearing in one of our city contemporaries, with these words:

"The facts must be faced, whether they are pleasant or not, and unfortunately there is too much evidence to show that the anti-foreign agitation of a few years back has not spent its force. Nevertheless, the situation must not be exaggerated. We firmly believe that it is a dying agitation, and that an increasing number of Japanese are year by year coming to believe that the interests of Japanese and foreigners in this country are in large part identical."

For all its anti-Japanese utterances, we have always believed in the conscientiousness of the *Chronicle*, except when it tries to be funny, and it is reassuring to find such an admission as the above in its columns at this moment, when each day is further shortening the time within which the revised treaties are to be put in operation. But to confess the truth we are still under considerable misgivings as to the journal's attitude as representing to a large degree the view of foreign residents in this country, in regard to the question last named.

We make no secret of the existence, in some measure, of an anti-foreign spirit in Japan. Nor are we in the least perturbed over it, for our conviction is that its presence in our country is so in a less degree than in any other. What is more, anti-foreignism, with us, is rather the result of narrow provincialism than of racial antipathy as in the West. With Westerners the disease is practically incurable; but with us it admits of a cure; because arising out of the fear of political and commercial exploitation, it loses its power over us, as the horizon of our observation widens. And that is precisely why anti-foreignism has become "a dying agitation" in this country.

With this fact in view, we really do not understand why foreigners should feel so apprehensive of the results of the operation of the revised treaties. They ought to know that the laws of European nations do not extend towards aliens any more protection in express terms, than those of Japan; and it will be no difficult matter for them, even to evade their own laws and stipulations against outsiders, on one pretext or another, should they be so inclined. In this respect therefore it will be unreasonable for foreigners to extort more from us in the shape of anything like documentary assurances.

Practically, however, it may be that foreigners' prejudice is stronger than their rationality, and their desire to obtain perpetuity of a thing temporalily granted

them, greater than their sense of equity. Indeed it has become a classic saying with them that the absolute removal of exteritoriality in Japan will be like allowing a child to play with edge tools. This is a direct insult to the intelligence of the Japanese people and the more sensitive of our compatriots have more than once given expression to this view. But the very fact that the country at large has listened to these alien vapourings with equanimity, would show that Japan as a nation is amicably disposed towards all foreigners, and what stronger proof of our good sense can the latter expect from us? To harbour the idea that their personal safety, rights and interests will be held in jeopardy on the morrow of the operation of the revised treaties, is thus fighting a bogey of their own creation, on the part of foreigners.

It is our earnest hope that our Kobe contemporary, now that it has uttered it may adhere to the opinion above expressed. After all, the good or the bad results of the revised treaties will depend upon our anti-foreignism and upon it only. If we are as a people more peculiarly endowed with malice and treachery than any other race, it will be a pleasure for us to make stipulations by the hundred and wriggle out of them the next moment; but then foreigner will find little satisfaction in such a proceeding. Our self-respect however forbids us suspecting foreigners of such an illusion; and we think it timely to say that to demand of us that we shall mortgage the future in their favour beyond the usages observed in civilized countries, would only result in re-kindling the dying embers of anti-foreignism in Japan.

THE FAR EAST:

International Department of The Kokumin Shimbun.

Tōkyō, Thursday, Sept. 1st, 1898.

THE EDITOR'S PLEA.

In undertaking the difficult task of opening an international forum in these columns, our object is on the one hand, to present to the foreign public a Japanese view of Japanese affairs and international relations, and, on the other, to communicate foreign views to the Japanese people, so as to contribute to a full understanding by all parties concerned of our national character and the relative position of our country. Ours is a living and growing nation that has been born again, betaking itself to a new line of development; and its future is a problem to ourselves no less than to outside observers. For us, indeed, the problem is a practical one to be solved by our own efforts and achievements. If we wish to attain the right solution, it is of highest importance that as free an interchange of views as possible should be made between foreigners and Japanese; for, whatever idea we may entertain as to what Japan ought to be, our aspirations and endeavours must be directed, above all things else, to qualifying ourselves thoroughly for taking a rank among the civilized States of the world—a statement which is already a hackneyed one, but whose significance seems not so fully and generally comprehended as might be imagined,

By consenting to the revision of treaties, Western countries have recognized in effect that Japan is entitled to acquire a perfect status in the community of nations. This is a very remarkable fact, exemplifying as it does that international sisterhood is not limited by racial considerations. Thus when the new treaties come into operation, Japan will stand, in the eyes of the law, on the same footing as the States of Europe and America. While however, rejoicing over the happy issue of the thirty year's struggle, we must not forget that the rights and privileges to be enjoyed by us are accompanied by weighty duties and responsibilities. Manifold are the requirements of a State admitted into the international community; but the broadest basis of the law of nations is recognized to be the possession of a common civilization. Our national development, then, must be further on the line of principles universally accepted in the civilized world. To make the most of international rivalry and antagonism is now become a sort of fashion; but mutual dependency and solidarity of nations is no less remarkable a feature of the modern time. We must see both sides of the shield and beware of being too quick to emphasize the dark side; for the untempered idea of international antagonism may tend to impede national progress by reviving the narrow exclusive spirit. Before regarding foreigners and foreign nations in the light of rivals confronting us, we must look at them as component parts of the organism to which we ourselves belong.

In saying all this, we do not mean that the individuality of our nation is to be entirely abandoned; nor are we dreaming a day-dream of the World-State and universal peace. On the contrary, it is our hope and belief that, by developing her peculiar characteristics, Japan will be able to contribute to the stock of the world's civilization. As to the rivalry and antagonism prevailing between nations, who knows but that they may enhance in the long run the progress of humankind as a whole, just as the competition of individuals is necessary for the evolution of the species? The idea of international solidarity ought not to prevent us from guarding and promoting our proper interest. As a condition of adequately developing our national

character and of effectively promoting our national interests, we have to be assimilated into the international organism. In order to act, we must be acted upon; and this process of interaction is calculated to be mirrored in our international department. If, through these columns, broad views and liberal ideas are imparted to the Japanese people, and, in turn, their aspirations are better appreciated by the foreign public, our efforts shall have been repayed to the full.

THE FAR EAST:

INTERNATIONAL DEPARTMENT OF THE KOKUMIN SHIMBUN.

Tōkyō, Sunday, Sept. 4th, 1898.

COUNT OKUMA ON FOREIGN RELATIONS.

Count Okuma has lately expressed to a foreign interviewer his opinion on the prospect of an alliance between Great Britain, the United States of America, and Japan. Quite naturally the Foreign Minister took care to insinuate that Japan is essentially a peaceful nation and that the Government desires to maintain friendly relations with all countries. At present we have no enemy to fight with. But, the count added, no one can be sure that our country will never be obliged to fight with one or more Powers. When we are encountered by an enemy or enemies, it may be necessary for us to seek an ally or allies. After making the above general statement, Count Okuma went on to say that our relation with the two Anglo-Saxon nations is especially an intimate one. In the first place, Great Britain showed a sympathy toward us at the time of the revolution of 1868 culminating in the establishment of the present régime and the opening of the country. Next, she consented to treaty revision before all other nations. In all this, we recognize the good will and particularly friendly disposition of the British nation. Besides, political institutions of England are most admired by our people. As to the United States of America, it is needless to say that the memory of Commodore Perry is entertained by us with a sense of profound gratitude. Our American neighbour, as the count calls the United States, has introduced the Japanese nation to the world at large, and the intercourse between the two peoples has been most extensive and cordial. A multitude of Japanese young men have been educated in America, and the majority of missionaries, who have made a remarkable contribution to the progress of our people, have come from the United States. Christianity, indeed, is a boon we have received at the hands of those missionaries. The American idea of liberty is what the Japanese nation highly esteems. The fact that the English language is most widely studied by our people also facilitates the growth of an intimate relation between Japan and the Anglo-Saxon nations. For these reasons, Count Okuma thinks an alliance between the three countries is a possibity.

PROSPECTUS

OF

THE KOKUMIN SHIMBUN'S NEW DEPARTURE.

Insertion of an International Department written in

ENGLISH AND ROMANIZED JAPANESE.

From September 1st.

ONE of the prominent features of the KOKUMIN SHIMBUN, since its establishment in 1890, has been the special stress laid upon foreign intelligence and the discussion of international relations. We have endeavoured to the best of our ability to propagate through the columns of the daily paper a knowledge of foreign affairs and their bearing upon this country, with the view to helping our people qualify themselves for taking a place in the community of nations. At the same time, it was thought desirable that every effort should be made to facilitate a mutual understanding between foreigners and Japanese, and the FAR EAST, a monthly magazine in English and other European languages, was started in 1896 as an exponent of Japanese thought and affairs and an organ for the interchange of views between Westerners and the Far Eastern people. How favourably these publications, especially the FAR EAST, have been received by the foreign public, may be gathered from the following notes and comments which are selected from among many others of similar tone:—

THE KOKUMIN SHIMBUN is a conspicuously well-balanced and liberal paper. Among its many excellent articles none, however, seems better conceived or sounder than this latest (article on the Home Minister's ~~circular instruction with reference to~~ the operation of the revised treaties)..... We venture to call that "plain speaking and excellent sense."—*Japan Mail.*

PERHAPS as striking a token as could be found of the activity and enterprise of the Japanese people is the English edition of the monthly review whose title becomes in this English form the "FAR EAST."—London *Daily News.*

Nous recevons une Revue mensuelle, intitulée: the "FAR EAST," et publiée à Tōkyō.....C'est donc là un remarquable essai de presse périodique entrepris par quelques-uns des plus éminents parmi les Japonais dont l'éducation a été faite selon les idées européennes.—*Journal des Debats.*

THE very high standard of literary excellence which the FAR EAST has attained has been familiar for a long time to the student of Japanese thought and affairs .....One can not fail to be struck with the polished language of its contributors and the cogency and force with which they express themselves in English, French or German, as the case may be. Such a magazine circulating amongst the intelligent classes of the country must be doing incalculable good, whilst to the foreigner it is of the

greatest assistance in allowing to appreciate the movement toward Western ideas.—*North China Daily News.*

THE FAR EAST was an excellently edited magazine and it served to give the foreign public a good insight into the tendency of Japanese thought.—*Japan Mail.*

THE great barrier to free intercourse between Japanese and foreigners is the language. The printing of a paper in English will do much to remove the barrier.... That always interesting periodical, the FAR EAST, contains numerous articles which will repay perusal.—*Japan Gazette.*

WHILE the KOKUMIN SHIMBUN widely circulates among the intelligent Japanese public, especially among those who are imbued with new ideas, the FAR EAST has been supported by the foreign community as sympathetically as could be desired. But as, in consequence of the approaching operation of the revised treaties, the intercourse between foreigners and Japanese becomes more and more extensive, and the expression of Japanese opinions is more and more frequently called for by current events, the monthly issues of the FAR EAST can not help proving inadequate for accomplishing the object at we had originally in view. We have, therefore, decided to incorporate the magazine, so to speak, into the KOKUMIN SHIMBUN, in which an international department will be inserted daily for the benefit of foreign readers. The following outline may give an idea of the contemplated new departure :—

(1) The international department will generally consist of one to two columns on the first page of the KOKUMIN SHIMBUN.

(2) English will be chiefly and generally employed, though writings in other European languages may be published at times.

(3) Short notes written in romanized Japanese, sometimes with translation in English, will be regularly inserted once or twice a week.

(4) Current events in and relating to Japan will be briefly commented upon day by day, while more weighty subjects will be treated at greater length from time to time.

(5) The international department will be largely open to correspondents, foreign communications being especially welcomed.

(6) The staff of the FAR EAST will be transferred to the KOKUMIN SHIMBUN and conduct its international department.

To furnish the readers with anything like thorough intelligence of daily events, is of course beyond the scope of our undertaking ; but in adding an international department to the KOKUMIN SHIMBUN, we will have the advantage of being enabled to take up every topic of interest at the right time, while a larger space than usual may be occasionally accorded for the deliberate discussion of more important problems. The introduction of romanized Japanese into a daily paper claims special attention because of its entire novelty. The new venture may possibly turn out to be a step towards the general adoption of Roman letters for writing our language—an innovation certainly desirable from various points of view but attended by very serious difficulties. At all events, we hope to encourage the use of Roman letters as a means of communicating thought between those Japanese who have some knowledge of a European language and those foreigners who understand spoken Japanese but are debarred from written Sino-Japanese. Any increase of the means of free and direct intercourse with foreign residents will be

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

Japan Daily Mail Oct 8. '87

(Concluded from yesterday).

Mr. Buckle, the well-known missionary, has been delivering addresses in various places in Japan giving an account of his labours in Formosa during the past 23 years. His audiences have been immensely interested in his vivid accounts of the dangers encountered and the difficulties overcome in the course of his long career. In commencing work among strangers Mr. Buckle practiced medicine, thus removing much of the native antipathy to foreigners. Teaching is carried on in the Chinese tongue. There are a large number of native pastors working with Mr. Buckle and another veteran missionary, Dr. MacKay. The combined missions show a membership of 1,300, divided into 40 churches, and employ 30 evangelists. Educational work has also been pushed ahead amid great drawbacks; and various benevolent organisations exist for helping and teaching the blind, the deaf and other afflicted members of the community. Speaking of the state of Formosa since it has fallen into Japanese hands, Mr. Buckle observed that great lawlessness has existed and still exists in many parts, so that it is, by no means safe for a missionary to travel. The order forbidding the natives to carry arms was, in Mr. Buckle's opinion, a mistaken order, since honest natives are now left unprotected from the ravages of the hordes of robbers infesting the island. Formosan Christians do not smoke opium, but Mr. Buckle thinks that in the case of natives that have been in the habit of taking it, they should leave it off by degrees, and that if the drug were heavily taxed, a gradual discontinuance of its use without involving injury to health would be the result.

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A writer in the *Seikyō Shimpō* (Greek Church) in an article entitled *Kuni Yiman* (National Pride) says that among Eastern countries in the matter of self-exaltation China leads the way, and Japan follows at no great distance. Even at the present day, there is a class of men who are never tired of speaking of Japan as *Shin-koku*, a country specially favored by the gods, as *Kunshi koku, Oinaru Nippon, Sekai no Bi-koku, Seigi-koku, Sekai no heiwa no ijisha*, "preserver of the peace of the world." This is the result of ignorance. Though of late years we have made rapid progress, it is not very long ago since we were an unenlightened people. As regards the war with China, how far we can congratulate ourselves is a question difficult to answer, since we went to war to establish the independence of Korea and that end has not been attained. On certain Japanese minds the war has had the effect of increasing their self-consciousness (自覺), and a spurious kind of patriotism, results which are by no means desirable.

The organ we are quoting expresses the opinion that Christianity has passed through three stages in this country. At first it was largely welcomed, then bitterly opposed and now it is treated with indifference, men's thoughts being absorbed by other things. The Christian ship appears to this writer to be at present stuck fast on a rock, unable to move forward or back.

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The *Kyōrin* (Shintō) continues to urge the importance of Shintoists' preparing for the changes incidental to the operation of the new treaties. The importance of deepening national feeling is acknowledged even by Christians, says this or an [illegible] is making

strenuous efforts to remove foreign elements from their creed. With a view to be ready for the altered situation, the Ecclesiastical Bureau (社寺局 *Shajikyoku*) attached to the Home Office, has commenced to compile a set of laws. The Buddhists are busy in the same direction. We Shintoists must not be behind. In competing with other religions, a defect in our organisation reveals itself. Shintoists consist of two separate bodies: *Shinkwan*, priests, whose special duty it is to keep up the worship of the nation's gods, and the *kyōkai*, the society of believers whose duty it is to teach Shintoism and make its power felt in the world. Our Shinkwan are not expected to preach. Their office is superior to that of the ordinary propagandist. But under the new rules to be promulgated by the Shajikyoku no such distinctions will be observed. The 200,000 priests in charge of temples or shrines and the 100,000 preachers and teachers of Shintō will come under the same rules. So that the superiority of rank which the sacredness of their calling has hitherto given to the conductors of public worship will no longer be retained. This and other changes, the *Kyōrin* says, demand careful consideration at the hands of all interested in the future of Shintō.

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In the opinion of a writer in the *Teikokubungaku*, the Protestants of Japan have of late, specially in thematter of education, shown a tendency to secularise their schools for the sake of increasing the number of their pupils. No such trimming is to be seen among the Roman Catholics or the Greek Christians, says the authority we quote. That a creed which in other countries has made history, has taken the lead in great movements, moulding men and institutions to its own shape, should in Japan be squaring its sails in order to catch every passing breeze, is a subject for deep regret. Pushed by the nationalists among their converts, troubled by the sight of an ever decreasing roll, the foreign managers of many schools have of late altered their courses and adopted the curriculum prescribed by the Mombushō for *Chūgakkō* (Middle Schools). Religion has been consigned to a subordinate place in order to obtain a better attendance at the school. The men who have made these changes can no longer say with St. Paul, "I am not ashamed of the gospel of Christ." It would have been far better, says the *Teikoku Bungaku*, had they stuck to their colours, and been content with a small number of superior lads with piety and strength of character.

* * *

In the pages of the *Rikugō Zasshi* Mr. Yokoi Tokiwo contributes a philosophical article on what has been called "Europeanism and Nipponism," of which we give the gist. The pro-foreign and anti-foreign cries are alike hysterical and yet there is no denying that the agitation for and against foreign influence of all kinds extends over a great part of Japan. It is not a little significant that two very well-known men should have recently presented themselves in the world's arena as champions of the two conflicting theories. In the columns of the *Jiji*, Mr. Fukuzawa advocates unqualified Europeanism. In the columns of the *Asahi Shimbun*, Mr. Sugiura Jūgō figures as a special pleader for Nipponism. There is nothing particularly new in what either writer has to say, but their articles are worthy of attention as indicative of the prominence in men's thoughts which the future policy of the nation is assuming.* Notwithstanding the fact that we were successful in the late war, that we have obtained treaty revision, and that we are regarded as possessed of great power among Eastern States, it must be evident to every discerning person that we cannot afford to put on an air of superiority. There is more pretended opposition than real in the two principles. There is no such thing as Europeanism that takes no account of nationality, and no such thing, except among very ignorant people, as Nipponism that refuses to acknowledge the need of foreign aid. Anti-foreign sentiment in not a few cases is caused by the fear that we may be no match for foreigners when brought into competition with them. The stage through which Japan is passing now resembles that through which Germany passed a hundred years ago. We are now in the midst of what the Germans call *Die Sturm und Drang epoche*. This will result in the evolution of a nationality of a new and lasting type. Mr. Fukuzawa has been a real benefactor of the nation,

* Mr. Fukuzawa's articles are summarised in the "Spirit of the Vernacular Press," (*Weekly Mail*, Aug. 1st). They are a reply to Mr. Sugiura's articles *Yōheki sharyū wo keikai su.* (Reproof of the Prevailing pro-foreign Bias). Mr. Sugiura simply reiterates the familiar arguments respecting the alleged superiority of Japanese to foreigners in filial pity, patriotism and the like, and expresses the conviction that the Japanese are in danger of losing these virtues by a slavish adoption of foreign ways.

but he belongs to the past rather than to the future, and his teaching has a strong leaning towards materialism. As for Mr. Sugiura, though the master of a polished style, and as such attracting considerable attention, he is lacking in power to perceive the spirit of the times, and his writing lends itself to the defence of conservatism. The study of the past should have as it object progress in the present and the future, as the saying has it, *furuki wo tazunete atarashiki wo shiru* (to learn something new by studying what is old). My advice to my fellow-countrymen is "Forget Nipponism and forget Europeanism and study truth as exhibited in nature and the actions of mankind." That is the surest way of increasing our energy as a nation.

* * *

A writer in the *Sekai no Nihon* furnishes an analysis of the views and principles of certain Protestant sects. Some of its comparisons are far fetched and evidently not founded on minute knowledge, but others are in the main correct. Three of the leading Protestant sects may be compared, observes the authority we quote, to three great political parties. The Nihon Kirisutoha (formerly called Itchi Kyōkai, Presbyterian), which corresponds to the Shimpō ō; the Kumiaiha (Congregational) to the Jiyū-ō, and the Methodist to the Kokumin Kyōkai. In government the Methodist is monarchical and the other two are representative. The remarks which follow we understand to refer to other Christian sects as well as those mentioned above. There are sects whose leading principle is union, others whose one object is to preserve intact traditional doctrines and beliefs. There are again those whose watchward is liberty, and a fourth class consists of professed eclectics. Classified according to their prevailing tendencies, Japanese Christians have been divided into 3 classes by the *Fukuin Shimpō* (1) There are those who are in favour of prompt rejection of foreign aid and the immediate assumption of power by the Japanese Churches (2) There is a set of moderate quiet-going Christians who are quite content with things as they are, who see no objection to receiving whatever foreign aid may be extended to them. (3) There is a

party in favour of gradual movement in the direction of independence. Among the leaders of the 1st class are Messrs. Oshikawa Masayoshi, Yebina Danjō, Iwamoto Zenji, Yokoi Tokiwo and Miyoshi Taizō; among the second Messrs. Honda Yōichi and Hiraiwa Kempo; and among the third, Messrs. Kosaki Hiromichi, Uyemura Masahisa and Ibuka Kajinosuke. Each party complains of want of funds. The *Sekai-no-Nihon* gives the following figures showing the number of Protestant Christians at the close of last year. The Nihon Kirisuto-ha, 14,584; the Kumiai Church, 12,699; the Methodists 7,350 and Episcopalians 6,896.

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No. 44 of Dr. Katō Hiroyuki's Hundred Short Essays, in discussing the significance of the term rational (合理的 *gōriteki*), touches on religion incidentally. He says that the word "rational" has borne different meanings in different ages and that at one time the will of God alone was supposed to be the standard of right. Hence to act in accordance with it was considered equivalent to acting in a rational manner. But the world no longer takes that narrow view of things. In China and Japan the character *ri* 理 is applied to the principles and laws that govern nature. It is unscientific to imagine that ethical and religious doctrines can be logically deduced from these laws. To apply the terms as 正 *Sei* (just) and 公 *Kō* (impartial) to such laws is quite out of place. These epithets only express our own opinions about the laws and are not to be considered as describing the inherent characteristics or qualities of the laws themselves. Nature pure and simple is indifferent alike to what we call virtue and vice, right and wrong.

Successive numbers of the *Taiyō*, we observe, contain articles on "Nipponism," as explained by the *Nippon Shugi* party, of which Mr. Takayama, the present editor, has become an ardent member.

* * *

The idea that Christianity is incompatible with patriotism seems to have obtained a deep hold on the Japanese mind, judging by the number of articles devoted to the discussion of this subject in the pages of Christian magazines. In the last number of the *Shinri*, the Rev. A. Wendt goes thoroughly into the subject, quoting Germany as an instance of a country that has retained its Christianity and its patriotism.

In the same magazine the Rev. R. Minami publishes an article entitled "Ideal School of Divinity," in which he says that many of the existing theological seminaries impart no breadth of view to their students. They are made acquainted with the teaching of one special sect, but are left in ignorance of the general history of Christian thought and speculation. It is not to be expected that men with such narrow views should make successful evangelists. It is well known that Christianity gained immense power by coming into contact with Greek philosophy, that she embodied much of its teaching, and that for hundreds of years she was immensely influenced by the progress of European science and learning. Japanese Christianity cannot afford to ignore its surroundings. It will do well to allow itself to be moulded by them. The influence of Buddhism, Confucianism, and Shintō in this country is very great. In many respects this influence can be utilised by Christianity. Science and philosophy, too, are progressing here as elsewhere and the intelligent Christian will do well to allow his views to be modified and corrected by these agencies. To shut oneself off from modern life and thought and rely on inspiration, miracles and dogma is not the way to win converts to Christianity. Even Protestant Christianity in Japan is assuming the Roman Catholic type in the matter of abstraction from the busy world in which it finds itself. Only men unacquainted with the history of thought in the outside world will be content with the reiteration of worn-out dogmas such as are drummed into the ears of theological students from month to month. I am in favour, continues Mr. Minami, of not requiring theological students to accept any special set of doctrines, but of allowing them to explore the whole area of theology and adopt such teaching as may commend itself to their minds. It is not desirable that separate institutions for teaching theology should exist. The plan adopted in Europe and America of imparting instruction in theology at the Universities is much preferable. Theological students in Japan would be immensely benefited by breathing the free air of a University. But if this cannot be effected here, then it is advisable that instead of the sectarian seminaries that now exist there should be established one great school of divinity where instruction in all branches of theology should be given, not by the advocates of any special set of doctrines, but by learned and enlightened men of all Protestant sects. There should be no distinction made between orthodox and heterodox teaching. The aim should be to place the students in possession of what has been thought and written on all sides, and they should be allowed to form their own conclusions and eventually to adopt what form of belief they please. There are those who will object to such an institution on the ground that it would too much resemble a theological exhibition, where a variety of articles are displayed in order to attract the fancy of visitors. But the same objection applies to other branches of education. What are the majority of existing schools and colleges but exhibitions of the thoughts of learned men. The idea of having a school whose design it is to perpetrate one narrow set of doctrines to the exclusion of wider teaching can never be defended. The Dōshisha is endeavouring to combine the teaching of divinity with secular teaching. If the scope of the institution could be widened, so as no longer to be controlled by the Kumiai churches exclusively, but be thoroughly representative in character, it would answer the purpose I have in view.

The Kobe Chronicle.

FRIDAY, JANUARY 5TH, 1900.

LAND TENURE IN JAPAN.

THE question of land tenure in Japan is one of such great importance, not only to foreigners but to Japanese, that no apology is necessary for returning again to the matter. In a recent article, dealing with the decision of the Yokohama Court that a number of foreigners, if organised into a company and registered as a juridical person, would be entitled to own land, we asked, "If the original vendor of the land or his heirs should ultimately

take action for recovery, on the ground that the transfer to foreigners was illegal, could the decision of the Yokohama Local Court be set up as a defence?" Now in looking over the various judgements in the MASCARENHAS case, we have come across an interesting passage which has a very close bearing on this question. MASCARENHAS, in his defence to the action, had said that though the lot was leased to him "in perpetuity," in reality he had bought the land and the buildings upon it for the sum of 900 *ku*. Whereupon the Judge of the Kobe Ku Saibansho remarked in his judgement that this was a claim to virtual ownership. "But," he continued, "the law expressly forbids foreigners the right of proprietorship in this country, and the argument of the defendant is inadmissible." Here we have, *mutatis mutandis*, exactly the judgement that might conceivably be delivered if the vendors of landed property, or the heirs of the vendors, were to bring action against a juridical person composed of foreigners for restoration of the land on the ground that the original transaction was illegal. Of course a registration decision of the Yokohama Chiho Saibansho ought to be regarded as of high authority, but presumably it ranks below a decision of the Court when constituted to hear a case, and until every Court up to the Court of Cassation has decided that what foreigners cannot do as individuals, they may nevertheless do when organised into companies, we do not think that much money will be invested on the authority of the doctrine as to the juridical person. But the really interesting part of these judgements is the light they throw on the fashion in which the Japanese Courts are likely to regard arrangements for superficies. As our readers are aware, it is claimed that under these arrangements a foreigner can, supposing the Japanese landholder is willing, obtain a superficies for any length of time, and the fact that a superficies has already been registered for 500 years proves that the view is correct. Now a superficiary may arrange with the real landowner to pay a fixed rent for all the years the superficies may last, or he may pay a certain sum down for the whole of the period, which, if it remained unchallenged, would practically be equivalent to purchase outright. But in any case the owner of the land would retain the title-deeds, and the land would be registered in his name. Here lies the danger. If a fixed rent is paid, the time will most probably come when the rent would be far below the rent paid on adjoining property, giving rise to dissatisfaction and leading to attempts to raise it. If, on the other hand, a lump sum is paid down, and the title-deeds remain in the hands of the landowner, it would only be natural for the heirs at a later date to ask by what right their ancestor disposed of the rents not only for his own time, but for that of his descendants to the thirty-seventh generation. That, perhaps, is a contingency the purchaser of a superficies may consider himself entitled to ignore, but it may also be that in his own lifetime the value of the surrounding property may increase, and what in such case is likely to be the decision of a Japanese Court if action is brought? It is here that the judgements in the MASCARENHAS case become instructive. "In the case of a perpetual lease," says the judgement of the Kobe Ku Saibansho, "as the proprietor can never give notice to quit to the tenant, it is reasonable that the rent should be subject to increase according to the proportion of rents paid by the neighbouring lots, since the expenses incumbent upon the proprietor have also increased." Clearly this would equally apply to a superficies for 500 years, which to all intents and purposes is a perpetual lease, while we have only to suppose an increase in the Land-tax such as must be made from time to time for the actual owner of the land to be given exactly the excuse that is needed to bring such an action, whether the superficies is one for which a lump sum has been paid or which is subject to rent. "In principle," said the Kobe Ku Saibansho, "it is better to consider the rent fixed by the perpetual lease as having been determined in conformity with the current prices at the time; the proprietors are not constrained to content themselves with a rent of ¥4 per annum, now that the value of land has gone up enormously, and it consequently rests with the tenant to pay to the proprietors a rent in proportion to those which the neighbouring lots produce." When the case went to the Chiho Saibansho on appeal, the Court confirmed this judgement, adding the curious remark, however, that if a perpetual lease "*does not forbid an ulterior increase or reduction of the rent*," as it were usual for leases to contain such a clause, "it is reasonable that the rent can be modified in order to keep it on a level with the current prices of the times; in fact, if it were not so, while the property was burdened with heavier expenses than the rent which it produces, it would be just as impossible to increase the rent as to expel the tenant, and, the equilibrium no longer existing, the proprietor would lose all profit from the letting of his lot." It will be seen that the principle in both these judgements is that the lessee must pay an increased rent because the charges on the land more than equalled the amount which the lessors derived from it. That would seem to be reasonable to a certain degree if we exclude the fact that originally a lump sum, representing its purchase-money at the time, was paid to enter upon the property, but even if the principle laid down by the Court be granted, it would not justify an increase of the rent to the level of those paid on the surrounding property. However, even this principle was abandoned when a new action was instituted a year later, with the object of doubling the rent because meanwhile the value of property had again gone up. When the case came before the Osaka Court of Appeal, that Court declared:—"The rise which the value of lots has undergone in the last few years,—a considerable rise,—is not disputed by the respondent, and logic sternly demands that the rent should undergo a proportional rise." This principle can evidently be applied as easily and with as much justice to a superficies as to a lease, and it is exactly such considerations that have led us to warn our readers of the dangers such contracts must involve. There may be circumstances where a superficies, with all the doubt attaching to it, would be better than a lease, and in that case it is clear the safer arrangement would be to pay a definite sum down in advance rather than a yearly fixed rent. But in view of the decisions in the MASCARENHAS and ST. JOHN BROWNE cases—the latter one that many readers will remember as on all fours with the former—a superficies, definite or indefinite, would appear to be a risky speculation for foreigners in Japan.

THE OPPOSITION TO THE RELIGIONS BILL.

A proclamation recently issued by the Chief Priest of the Eastern Hongwanji, Kyoto, who is strongly opposed to the Religions Bill introduced by the Government, to the priests under his jurisdiction, is of a conciliatory character, and it may be taken as a result of the compromise made with the sect of the Western Hongwanji which approved the main principles of the Bill. It is stated, however, that the opposition to the Bill

of the Buddhists in the provinces of Kaga, Noto, Etchu and Echizen who belong to the sect of the Eastern Hongwanji has reached an acute stage. The people in those provinces have agreed to provide ¥100,000 to establish a fund to oppose the measure and are agitating very strongly against it. At a meeting in opposition to the Bill held at Komatsu, Kaga province, last month, a police inspector in attendance cautioned a speaker to be careful not to refer to political matters. This caused a great disturbance, and the police inspector was forced to retire from the meeting. So serious was the excitement that further interference on the part of the police officials would have led to bloodshed, and matters were left as before.

In view of the high feeling among the people in these provinces, Marquis Yamagata, the Premier, asked the Chief Priest of the Eastern Hongwanji to take some measures to allay the excitement. Hence the proclamation is said to have been issued.

A general meeting of the believers in Buddhism throughout the Empire is to be held on the 21st inst. at Tokyo. It is expected that the attendance will exceed 3,000.

LORD CHARLES BERESFORD ON JAPAN.

As Lord Charles Beresford's article on Japan in the *Review of the Week*—from which we gave an extract yesterday—is throughout of an interesting character, we subjoin the remainder of it. It will be seen that Lord Charles takes a very optimistic view of the future:—

"The recent telegraphic reports of a possible Russian and Japanese collision upon the question of Korea are amply confirmed by news which has reached me from private sources. Japan has no desire for war, but she is determined to carry out her destiny in the Far East, and if any Power attempts to thwart her in her next move they must be prepared to face the consequences. Japan holds the balance of power in the Pacific, and can turn the scale at any time. It would be the height of folly for any British Government to ignore this, and to pursue any course of policy which would force Japan into the arms of France and Russia. On this point it is to be hoped that our Foreign Office is better advised than at the period of the China-Japan war. A leading authority in China informed one of Her Majesty's most important representatives in the Far East, that war between China and Japan was imminent, and that Japan would certainly win. The reply of the high diplomatic personage to whom this information was sent, was probably intended to be cutting. It read: 'I am much obliged for your most curious and interesting memorandum.' The Foreign Office was equally badly served at headquarters at that time. There is a story, which I believe to be authentic, that at the commencement of hostilities the Foreign Office applied to the Intelligence Department of the War Office for information as to the comparative strength of the two combatant Powers and the prospects of the struggle. The War Office reply stated: "If good discipline, modern arms and armaments, efficiency in equipments, transports, naval preparations, and all the auxiliaries of defence, combined with patriotism, counted for anything in modern warfare, there could only be one result." In spite of this, the Foreign Office policy seems to have been largely based upon a complete misapprehension as to the ultimate issue of the war. They relied upon the supposed potential resources of China, which, when put to the test, proved to be mere illusions

"It is very desirable to recall these mistakes in British policy at the present time, in the hope that they will not be repeated, should the future present possible openings for such errors.

"I do not believe that war is imminent between Russia and Japan for several reasons. Japan is not inclined for war at all, and she is anxious to complete her new ships building abroad. In China she is pursuing a silent but steady and effective policy of rehabilitating the present dynasty, and endeavouring to preserve the integrity of that Empire. In any scheme of reorganisation and reform in China, Japan would, I am convinced, from conversations I held with prominent Japanese statesmen, heartily join Great Britain or other Powers. War with Russia would disturb Japan's steady plodding work in China, and would risk destroying it altogether.

"Russia has similar reasons for not wishing to invite attack just at present. Her railway is not yet completed, and reinforcements for troops proceeding to the Far East have to pass through the Suez Canal. Then again, her squadron in Chinese waters is inferior to the Japanese Fleet, and could not be reinforced from the Baltic for many reasons. The most important of these is the lack of coaling facilities. Strict neutrality would compel us to close our coaling stations to both Powers during war, even if Japan (which she certainly would) did not issue a declaration that coal was contraband of war. Japan is well supplied with coal and coaling stations, but Russia would have great difficulty in this respect, as, although she has coal in Manchuria, it is not yet being worked.

"Against these reasons, which are likely to prevent war, there is the undoubted fact that Japan is suffering from a natural irritation at being robbed of the fruits of her victory in the Liao Tung Peninsula by Russia, and she will not put up with a similar check in her next move on Korea.

"Korea is the natural hinterland, if it can so be called, of the Japanese islands. It is the natural outlet for Japan's surplus population, and it is already commercially of great importance to her. The chief foreign trade of Korea is Japanese; Great Britain ranks second in value. Two interesting examples of Japan's great determination of purpose have lately been brought to my notice from a most reliable source, and both prove that Japanese diplomacy is more than a match for Russian, hitherto supposed to be the cleverest in the world.

"A very high Russian official recently demanded, and was promised by the Korean Government, three Russian concessions on the coast of Korea. These concessions were each to be fifteen miles long from point to point, without reckoning the sinuosities of the coast. Before the bargain was concluded the Japanese got news of what was intended, and in consequence, it is stated, of their pressure, what the Russians actually received was three concessions, each 750 feet by 350 feet, with all sorts of restrictions attached, such as that if the ports where these concessions were granted ever become free ports, then at six months' notice the Russian concessions are to be included in the area of the free ports.

"The second incident was at Masampho, which is the finest harbour in Korea. It was opened as a free port on May 1st last. On May 6th the Russian *Chargé d'Affaires* in Koron, the Russian Commander-in-Chief in China, and a Russian General suddenly put in an appearance and endeavoured to get a lease of the foreshore for a *purely private* commercial company in which they were interested, and which desired to erect coal sheds and wharves. The business could not be settled definitely for financial or other reasons, but was practically concluded when these gentlemen left.

"Meanwhile Japan became aware of the transaction, and the Japanese were alarmed and astonished at the strength of a 'private company' which could employ the Russian *Chargé d'Affaires*, the Russian Commander-in-Chief, and a General to transact its business negotiations, and when, on July 1st, the Russians came back to complete the purchase, they found to their disgust that a *purely private* Japanese subject had purchased the whole of the foreshore. To their naturally irritated protests the Japanese Government expressed their regret and sorrow, but pointed out that they could not interfere with the commercial enterprise of a Japanese subject, although, of course, they would have no objection if the Russians could persuade the Japanese owner to sell his rights!!

"This diplomatic use of commercial enterprise in Korea has (I was lately informed on credible authority) been carried still further, and during the present year some thousands of Japanese troops have entered Korea for the peaceful purpose of acting as coolies. Should circumstances require them to resume their military duties while in Korea, it will only be because some other nation has less peaceful intentions than Japan.

"While in the Far East last January, I found that Japan could, without any strain on her resources, put 120,000 trained and disciplined troops on the mainland in a few weeks. Her transport system, and every other detailed auxiliary necessary for fighting, are probably the best in the world. Nothing could have exceeded the perfection of what she did in the China-Japanese war, when fifty-one transports were placed on an unsurveyed coast without a single accident or mishap.

While in Japan I visited one of the Army reserve depôts and inspected the system of mobilisation and equipment. It is quite as good as anything I have seen elsewhere. Every reserve man's clothing, rifle, and full equipment are kept ready in a bundle, with his name and number ticketed on it, and everything is in the most perfect condition and thoroughly organised.

"One of the fallacies current about Japan is that she is in financial straits. This is not a fact. The Chinese indemnity, which amounted to £32,900,980 7s. 7d., was almost all allocated, it is true, to pay for warships and expenses incurred during or immediately after the war; but over £12,000,000 of the last payment is still in hand, plus £8,800,000 of the £10,000,000 loan raised a few months ago. Altogether Japan has a reserve of £21,600,000 in hand for warlike or other expenses.

"Compared with European countries which have conscription, Japan is very lightly taxed, and her revenue is very elastic, and capable of being increased with ease. Japan has faced greater difficulties than her supposed financial difficulties, and she will overcome these as well as she has done others in the past.

"Japan's next move will certainly be to secure Korea from passing into alien hands. She cannot lightly see a Western Power seated within striking distance of her northern coasts. The staple industry of Japan is silk, and Korea is a country eminently suitable for the production of the finest silk. For these and many other reasons Japan will not let Korea slip from her virile hands. In China she is anxious and willing to co-operate with us in a policy which will benefit the Chinese, and open up China to the commerce of all the world. The agreement which I have urged between Great Britain, the United States, Germany, and Japan is not, I believe, so far off as some have supposed.

"In conclusion, I cannot speak too highly of Japan, and I will refer the reader to my book, 'The Break-up of China,' for full information of Japan's startling progress in industrial matters. In the use of electricity she is far ahead of Great Britain, as I have shown in my book. This plucky and progressive race are the British of the East, and they deserve all our sympathy and respect. It is possible sometimes to meet European residents in Japan who dislike the Japanese. In such cases it will be generally found that these people forget that when in Japan they are foreigners in a strange country, and that they must conform, and not object, to the laws and customs of their hosts. It is foolish of Europeans in the East to expect to have everything arranged to please Western ideas as if they were living in their own country. Happily, there are not many of these cases of misunderstanding, and the general opinion of Britishers who know Japan and the Japanese is a favourable one. In no country is there better feeling towards the Japanese than in Great Britain and her colonies, where all of us are watching with interest and attention the intricate problems of the Far East, in which Japan's next move is such an important item in the game."

BUDDHIST HIGH PRIESTS IN CONFERENCE.

A conference of the moderators of various Buddhist sects was at last convened on Monday at the Home Department. The sects represented were the Shin, Sodo, Nichiren, Tendai, Shingon, and Rinzai. Marquis Saigo, Minister of Home Affairs, who attended the meeting in company with Mr. Komatsubara, Vice-Minister, Mr. Shiba, Director of the Temples and Shrines Bureau, and Secretary Mizuno, made a speech. The Minister in replying to the question previously put by the deputation of various Buddhist sects in connection with the policy of the Government towards Buddhism and other religions *vis-a-vis* the enforcement of the revised Treaties, said that, as provided in the Constitution, the Government would preserve to Japanese subjects their freedom of religious belief within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects. It was to be hoped that the moderators shall take pains to prevent their flocks from assuming any intolerant attitude toward the followers of other religions. Further, the Home Minister called the attention of the Buddhist representatives present to the importance of warning their followers against starting any rash movements by unwisely confounding politics with religion, with the end of pursuing their sacred calling in accordance with the Imperial Rescript issued in regard to the enforcement of the revised Treaties. Mr. Komatsubara also delivered an address of similar import, warning Buddhist clergy against engaging in political movements. Such a course, he said, would in the end bring disgrace to any sect. He concluded his speech by pointing out the necessity of keeping religion and politics entirely separate.

Will Japan Adopt Christianity?

Dec 1899

There may be no foundation for the report that the Mikado has already decided to make Christianity the established religion of his empire, giving it the place which Buddhism occupied under the Shogunate, and which the traditional Shintoism now, nominally, holds. There is no doubt, however, that the expediency of placing Japan among the Christian powers has been, for some time, the subject of earnest discussion in the native press, and that it has been seriously considered by eminent public men. It is worth while to consider whether such a religious revolution could be easily effected, and what type of Christianity is the most likely to be adopted.

According to the precedents furnished by the history of Far Eastern countries, it should not be difficult for the sovereign of Japan to make Christianity the State religion, especially as the innovation would, undoubtedly, be accompanied with entire toleration of other modes of faith. Religions propaganda has never been successful in the Far East, except when prosecuted from above downward, that is to say, with the approval of the rulers. The first attempt to introduce Buddhism from India into China, the attempt made in 219 B. C., miscarried because no impression could be made upon the reigning sovereign. In A. D. 61, however, the Emperor MING TI sent an embassy to India to investigate the religion of Buddha, or Fo, as he is called in China, and their favorable report caused Buddhist missionaries to be welcomed at the court of the Emperor. They made but few converts among the Mandarins and Literati, who were, and still are, Confucianists, or agnostics, but they, eventually, won over the sovereign himself, and the result was the adoption of the new faith by a large part of the people. It was in a similar way that Buddhism entered Japan. Some of the Buddhistic sacred writings, together with a goldeu image of Buddha, were sent to the Emperor KIM HEI in A. D. 552 from the ruler of one of the States into which the Korean peninsula was then divided. The new religion met at first with violent opposition from the upholders of the traditional Shinto cult, but it eventually secured toleration from the Emperor KIM HEI, was favored by his successors and, at last, as we have said, under the Tokugawa Shogunate, it became so preponderant that it proved impracticable to restore much vitality to Shintoism when, in our own day, an effort was made to revive that faith upon the Mikado's resumption of temporal authority.

The Catholic missionaries who essayed the conversion of China and Japan in the sixteenth and seventeenth centuries pursued the same far-sighted course which had been taken by their Buddhist predecessors. They undertook to permeate the social fabric, not from below, but from above. In the Middle Kingdom they began by securing the good will of powerful Mandarins, and, after thus securing important local spheres of influence, the Jesuits secured the right to erect a church within the Imperial Palace at Pekin and became the trusted friends and counsellors of several Manchu emperors. In 1692 they obtained from the Emperor KANG HI an edict of toleration by which the seal of official approval was set upon the remarkable progress which Christianity had made in China. This promising state of things was brought to an end by the rancorous dissensions between the Jesuits and the Dominicans, and by some injudicious acts on the part of a Papal

legate, which led the same Emperor KANG HI to believe that a foreign power was scheming to control his subjects.

Thenceforward the Court of Pekin showed itself hostile to the new faith, and the merciless persecutions began by which Christianity was almost extinguished in the Middle Kingdom. In Japan Christianity had been introduced by Catholic missionaries at about the same time, and it there ran a similar career, though in a shorter period. The conversion of many Daimios, or feudal princes, caused the new faith to be adopted by a large section of the population, and there was a time when Catholicism seemed likely to become the State religion of the country. But for the intolerance, prematurely exhibited by the propagandists toward Buddhism, which was still professed by a large majority of the people, it is probable that they might have avoided the religious warfare which resulted in the extirpation of Christianity. It must also, be acknowledged that the Dutch traders, who were, nominally, Protestants, spared no effort to prejudice the Japanese authorities against the Spanish, Portuguese and French Catholics.

No head of the relatively short-lived Chinese dynasty has ever possessed such tremendous influence over his subjects as is exercised in Japan by the present Mikado. The latter represents a family which, in name, at least, has ruled over the island empire from a time when the PHARAOHS still reigned in Egypt, for no feudal lord, however exalted in respect to temporal authority, has ever ventured to dispute the nominal supremacy of the Mikado. From the viewpoint of Shintoists, he is at once Pope and King; he is held in the same reverence with which Moslems would regard a Caliph who ruled over the whole of Islam by virtue of blood-descent from MOHAMMED. Nor should the fact be overlooked that the present Emperor of Japan, having resumed the temporal authority which for centuries was wielded by Mayors of the Palace, is a far mightier sovereign than was any of his ancestors who dwelt in seclusion at Kioto. If he chose, it would be much easier for him to make Christianity the State religion of Japan than it was for the Tokugawa Shoguns to give a like ascendancy to Buddhism.

As for the kind of Christianity that may be adopted in Japan, we may be sure of one thing, namely, that it will be of a Japanese pattern. It will not be the kind which cost the lives of hundreds of thousands of Japanese in the seventeenth century, the kind that inculcates obedience to a pontiff enthroned at Rome. Much less will it be that form of Christianity which declares the Czar of Russia to be the supreme head of the Church on earth. Neither will it be the Anglican form of worship, the subordinate relations of which to the English sovereign would never be brooked by the Mikado. If the Japanese profess Christianity they will do what they did with Buddhism thirteen hundred years ago; they will add native and congenial features to the imported creed. They will so transform it as to make it harmonize with their national peculiarities. Above all, they will avoid any tyrannical prohibition of divergencies from the creed formulated by the State, and they will offer the amplest toleration to those who shall adhere to Buddhism and the old Shinto faith. As for the Confucianists, or agnostics, who include almost all Japanese public men, they are, to a large extent, inclined to favor the adoption of Christianity for political reasons, believing such a step indispensable to the complete recognition of their country as an enlightened power.

VISCOUNT WATANABE ON CIVILIZATION.

Tokyo Times — Mch 27 4-

Viscount Watanabe, formerly Minister of Finance, whose political achievements have often been thrown into the shade by his philosophical disquisitions, discoursed on civilization at a meeting of journalists held in the Santei, Shiba, last Tuesday.

He began by stating that, though he had been invited to talk about his recent trip to Europe, he would rather make a psychological study of civilization than speak of the political and economical observations he had made in Europe, observations which would, he was afraid, seem a little stale.

He denounced the majority of the Japanese travellers to Europe for believing that Europe enjoyed a golden age of civilization inasmuch as commerce, armaments, and the pageantry of religion had been brought to perfection. He confessed to be ashamed of such superficial observers of Europe—observers who ignored the true cause of European civilization, which he claimed to have discovered.

One thing differentiated, he proceeded, the Occidental from the Oriental methods of civilization. While the Occidentals have attained a splendid development of their character and abilities by depending upon the power of individual free will, the Orientals have, thanks to the evil influence of Confucianism and pessimistic Buddhism, failed to achieve a similar development of character and abilities,—and that failure accounted for the present backward condition of Oriental civilization.

At its best Confucianism teaches the people to abide by the decrees of fate and providence, and this teaching has undermined the spirit of enterprise on the part of such as accepted it. Buddhist pessimism has taught even the politicians and men of business to long for retirement. Buddhism was not, at its beginning, a pessimistic religion, but had been inoculated with this unfortunate quality on account of the depressing conditions of Indian life.

Christianity had had a number of ascetic fathers in its early stages, but was later improved by the Greek scholars at the time of the Renaissance. It is foolish, the Viscount concluded, to hope for the introduction of Western civilization by means of a simple imitation of its outward structure. We must, he said, make it our principle of life to depend upon the power of free will and do away with the religious and philosophical impediments to our full intellectual and moral development.

JAPAN'S SPIRITUAL PROBLEM

DIFFICULTIES OF THE NEW ERA

TOKYO, Aug. 8.—The significance of the Emperor Mutsuhito's death will not be fully known for many a year. It is easy to look back over his reign and note the wonderful change which it has effected. It is easy to recall the fact that when he came to the throne there were no railways, no telegraphs or telephones, no school or postal system, no Constitution or Diet, no Diplomatic Corps, no Army or Navy worthy of the name, no newspapers, no electric lighting, no drains, no modern civilization. It is easy to mark Japan's determination to overtake the material civilization of the West and her adoption of one modern device after another. It is easy also to foresee her further progress along the lines on which the leading Powers of the Occident have still so long a lead. As one of the most influential newspapers in Tokyo put it only the other day:—"The conditions now existing in Japan, if compared with those of 50 years ago, show a transformation that is almost miraculous; but if they are compared with those prevailing in the most up-to-date nations in the West there is much that is surprisingly inferior in every detail of Japan's civilization.' One need not live long in the capital to perceive it. But neither need one live long here to become certain that step by step the material advance is continuing, and will continue until equality with the Occident is attained. This evolution of the past will continue into the future. But what of that other evolution which is accompanying the material transformation of Old into New Japan? What of the evolution of the spirit of the Japanese? If the writer is not mistaken, it is this which will form the problem of the new era of Taisho, a problem even more difficult and dangerous than that which was tackled so resolutely and successfully in the era of Meiji.

The Value of Traditions

It has been frequently pointed out that Japan's ultimate success or failure as a nation will be measured by her ability to retain the best of her old traditions unchanged beneath the innovations she has introduced from Europe and America. In other words, her moral qualities, typified at their highest by the code of the Bushi, must remain—the spirit of patriotism, of unity, of devotion to the Throne, the country, and the family. Hitherto Japan has been to the world the example *par excellence* of a disciplined nation. As such the Elder Statesmen were able to mould it in the new forms and to preserve it as such has long been the aim of the rulers of the country. With this idea the educational system was laid down—a system which, as Dr. Eliot, of Harvard, recently observed in the course of his short visit to Japan, endeavors to turn out pupils all alike, regardless of their individual capacities. With this idea the "religion" of Shintoism has been steadily fostered by the Government—the "religion" at the head of which stands the Emperor and the only vital inspiration of which is loyalty. With this idea the authorities have tacitly, if not openly, approved the act of the station-master who took his life because through some blunder the Emperor's train was delayed at his station. With this idea the picture of the Emperor

has been made the sacred possession of every school, and the loyalty of teachers who have rushed into burning class-rooms to rescue it and perished in the attempt has been dwelt upon with official approval. With this idea, finally, all the victories of war and peace have been solemnly attributed to the virtues of the Emperor and his ancestors.

And yet with all these efforts there has been constant recognition on the part of the more clear-sighted that something was slipping away from the foundations of Japanese character, and even the less clear-sighted have been reminded of the imminence of danger by Socialistic outbursts and periodical waves of lawlessness, especially among the student class. Years ago the danger was apparent at the time when Japan experienced her first enthusiasm for Western science; and it was deemed advisable to issue the famous Rescript on Education which insisted on the old national virtues of benevolence, righteousness, loyalty, and filial piety. For more than 20 years it has been read in all schools throughout the country on all important national holidays and committed to memory by most of the pupils. And yet all unbiassed observers must admit that the Rescript has failed to become what its authors intended it, a bulwark of national morality.

At the beginning of the present year there was a remarkable manifestation of the anxiety which prevails on this all-important question. Mr. Tokonami, Vice-Minister of Home Affairs, a man of open mind, returned from a tour in Europe and America deeply impressed by the power which religion wields in the Occident and equally impressed by the absence of any such spiritual factor in the life of Japan. He therefore sought for some remedy, and finally hit upon the idea of convoking a meeting of representatives of Christianity, Shintoism, and Buddhism with a view to their co-operation in the work of stimulating, the moral sense of the people. These representatives duly met and passed resolutions in harmony with the purpose of their meeting, appending thereto an assurance of their endeavor in behalf of the Imperial prestige; they resolved to appoint committees and dispersed. Since then we have heard nothing of the conference, and rumors have been afloat that the whole scheme has succumbed under the frown of the military authorities and the somewhat reactionary Education Department. But the significance of this novel attempt at a solution of what may be called the spiritual problem of Japan remains.

The Breach with the Past

In olden times the young Samurai began his moral and physical culture at the same time and at the hands of the same master. One man combined the parts of teacher of fencing and teacher of ethics, and to the moral discipline which the young Samurai underwent his parents also contributed their share. Thus he was taught to be brave and loyal to country, family, and friends. What his education lacked was mental training. Learning was left to the special classes of priests, scholars, and writers. With the Restoration the nation awoke with a shock to the power of knowledge the two-sworded warrior set himself down to learn the elements of military drill and the rudiments of commerce, gladly courting that which, a few years before, he would have considered to be the greatest of humiliations. But with the passing of the old culture there also vanished the old moral discipline. The Samurai began to learn his ethics from Spencer, not his fencing master; his mind was plunged into a whirlpool of thought which undermined his old ideas of knightly conduct. The only tenet which seemed to withstand the flood was that of loyalty, as the authorities were quick to perceive. And thus Emperor-worship assumed an importance in the national polity such as Buddhism had never obtained, for be it remembered that Buddhism in the old days was a topic for philosophers, priests, and scholars, the superstition of the aged and the ignorant, while Shintoism was merely synonymous with certain rites and ceremonies.

Modern Japan still seems to retain something of the discipline which characterized old Japan. In the Meiji Era the Emperor became its pivot. But even that pivot has now been removed. The new Emperor is of a very different stamp. He was educated in the learning of the West, he was taught to speak foreign languages; he went to school with other boys; he has been used to going about among the people without formality and his face is familiar to thousands; a great palace in the French style was built for him —though he has never occupied it— and his conjugal life has been modelled on the European standard. It is characteristic of the changed times that, whereas the only photograph obtainable of the late Emperor was one taken probably 20 years ago, photographs of the new Emperor are many and excellent; and an omen of future changes may perhaps be seen in the present ruler's first innovation in Court etiquette, for he has decided already to break through immemorial custom by driving in the same carriage with his Consort on his journeys to and from the Imperial Palace, to which he will soon remove. In brief the new Emperor does not constitute that link between modern and ancient Japan which was one of the secrets of his father's extraordinary hold upon the veneration of his people—a fact which is widely if tacitly recognized by the nation. It is doubtful whether, even if he wished to play the part of a demi-god, he could do so. Thus with the death of the Emperor Mutsuhito an era has passed away in fact as well as in name. It is no longer that of Meiji, or Enlightenment, but that of Taisho, or Righteousness.

The New Era

It is said that in choosing this appellation no special stress was laid on its meaning. And yet one might be tempted to believe that the Privy Council pondered well before they selected it. For to all appearances the battle in the coming era will be for moral righteousness ratber than material enlightenment. It is a Herculean task which awaits its statesmen, that of building a foundation for strong conviction and high ideals. To the foreign observer there is indeed something pathetic in the present strenuous search in Japan for a moral basis; one sees its sincerity in the very extravagance of some of the proposals solemnly put forth. There are those who seem to think it possible to build up a composite religion out of the best elements of all existing creeds as a man might undertake to build a house composed of the best marbles obtainable in the world; there are those who apparently hold it perfectly feasible to force this religion down the throats of the populace like a patent pill. The discipline of the nation is still wonderful, but it may be doubted whether any modern nation can be disciplined into a religion. And, moreover, from an economic standpoint it may be questioned whether, if Japan is to keep pace with the leading Powers of the world, she will not have to relax his discipline in order that more scope may be given to individual initiative.

Japan has surprised the world already by her material transfiguration. It may be that in the coming era she will surprise it by a spiritual transfiguration no less swift and complete. But that there is a bigger task before her than she ever yet attempted, and that she cannot shirk it, needs no demonstration. The era of Taisho demands greater statesmen than the era of Meiji, because their statesmanship must extend beyond the region of politics into unfamiliar fields. The problem will not be susceptible of solution by the methods of the Elder Statesmen; it will need new men trained in the new ideas.—*The Times.*

CHINA'S EMPEROR ANGRY.

HE WANTS TO KNOW WHY THE JAPANESE HAVEN'T BEEN WIPED OUT.

Summoning the Leading Officials Before Him—A Chinese Loan to Be Placed in London and Berlin—Remarkable Talk About the Conquest of China's Millions.

LONDON, Oct. 31.—A despatch to the Central News from Tientsin says: "The Pekin *Mercury* learns that the Emperor is intensely angry at the existing condition of things, and is determined to investigate affairs personally. Accordingly he is summoning the Viceroys, Governors, and other officials before him. It is asserted that he intends to learn why a small country like Japan cannot be exterminated."

Up to noon to-day the Chinese Legation here had received no confirmation of the reports that the Chinese army has been defeated at Chiu-lien-Cheng, or even that there has been any fighting.

A despatch to the Central News from Brussels says the Chinese representative there has purchased in Liege 20,000 cartridges and a million rifles.

BERLIN, Oct. 31.—It is reported here that a German syndicate will shortly place a Chinese gold loan in Berlin and London.

WASHINGTON, Oct. 31.—A private letter, written by a prominent Japanese official at Tokio, received at the legation to-day, says that although this is the season of typhoons in eastern waters, none has yet appeared; that the crops in the agricultural districts are abundant and the people prosperous, and that the war feeling is at fever heat.

Late mail advices at the legation show that the Japanese are considering what terms they shall make with China after the fall of Pekin. It is suggested that the Japanese army occupy the captured districts; that the Chinese being the worst governed people in the world will be the easiest to bring under a foreign yoke. "The Chinese under the mild and civilized rule of Japan would," it is said, "soon learn that they would fare better than under their old masters. That would assuredly be the case in respect of material prosperity, and an improvement in such an important matter would in itself satisfy them."

One of the native newspapers, *Jogaku Zasshi*, comes to the defence of the foreign missionaries in Japan, who have been criticised by some of the other journals. It is contended that the methods of propagandism employed by the missionaries are not in harmony with the manners and observances of Japan, so that

the money spent by missions is practically thrown away. *Jogaku Zasshi* combats this argument and says that the work of the foreign missionaries has not proved inefficient, but has only failed to come up to the ideal mission work expected of them by the people. The 650 foreign missionaries in Japan expend in one way or another 2,000,000 yen annually, which is a fruitful source of profit to the nation at large.

The Japan *Mail*, referring to the fear expressed in the United States that the war between China and Japan may lead to a scarcity of raw silk, says there need be no apprehension on this score, as the supply will be fully equal to the demand, if the new and improved machinery that is being acquired and erected be any guide to the probable output for the United States.

One of the Japanese newspapers prints an account of Lieut. Matsumura's narrative to the Emperor of the recent naval engagement. The article closes by saying that the Emperor was much pleased with the narrative, which was delivered in the most artless and straightforward manner, as if telling the story to a friend, rather than addressing his sovereign. "The Emperor," it says, "frequently smiled during the course of the story."

THE TORTURED JAPANESE.

JULIAN RALPH ON AMERICAN PROTECTION IN CHINA.

He Replies in an Interview to the Doubts Thrown by Secretary Gresham on the Story of Chinese Barbarities—How the Torture Was Inflicted After America Had Turned the Prisoners Over to the Chinese—Other Stories of Cruelty.

Mr. Julian Ralph, the correspondent of *Harper's Weekly*, whose letter from Shanghai regarding American helplessness in China stirred up a bee's nest around the ears of Secretary Gresham, has returned from China. He was seen at his home in Brooklyn yesterday by a reporter for THE SUN. Mr. Ralph had not read the comments of the Secretary of State, which were mainly a half-hearted denial of some parts of the story, and they were shown to him by the reporter. Secretary Gresham had said it was not true that the old Monocacy was the only ship connected with the United States navy that had been in Chinese waters for nine weeks from the breaking out of the war in August. At the beginning of the interview Mr. Ralph said:

"The statement in my story was absolutely true. The Monocacy was the only ship of the American navy in Shanghai waters between Aug. 1 and five weeks ago, when I wrote the story. It is true, too, that the Americans resident there have been compelled to rely for protection on the war ships of other countries.

"Shanghai is pretty nearly half English and half American. It is a little republic by itself. There is nothing like it anywhere else in the world. A little speck on the great egg shell of China, it is governed by the Americans and the English jointly, with subordinate help from one or two other countries. Side by side with the American settlement is a French settlement on a French concession, and these three make up the city of Shanghai. The Americans in that city, as I say, have no protection except such as they get from the foreigners, and I, as an American citizen, am ashamed to have to depend upon foreign countries for that protection which I am of right entitled to from my own country. I have no quarrel with Secretary Gresham, and I have not in my story made any pointed reference to him. I have made no charge against him. I simply felt humiliated, as all Americans in Shanghai felt, when our Government turned two Japanese over to death and torture."

Of the trust the United States had accepted in offering protection to the Japanese in China, Mr. Ralph said:

"The understanding of every Chinese official in Shanghai was that our Government would see that all Japanese in Chinese territory were safely conducted out of the country. The diplomatic people representing foreign Governments in Shanghai understood this to be the case, and that the Chinese desired to have nothing to do with the Japanese in their country during the war, and expected the American Consul and Consul-General to protect the Japanese in their passage out of the country, and to protect them in their departure from the city of Shanghai. This being the case, my point is that China would have been satisfied if our Consul-General had refused to give up the young men who were turned over to torture or any other Japanese citizen. The first mistake made in this particular incident was made by the French Consul and I have understood he admits it. He allowed the Japanese to be arrested in the French concession. [illegible] the arrest he told the young men that he had no means of trying them, and that he would have to surrender them to China. They asked to be surrendered to the American Consul-General, Mr. Jernigan, in the hope that he could secure their safety. Mr. Jernigan told them that he could promise them nothing but an asylum pending the decision of the United States Government. He did not know whether they were spies or not, but he did know how outrageously they were to be killed, if not tortured, once the Chinese got hold of them. He therefore allowed them to occupy one of the cells in the little prison attached to the consulate, and he told the Chinese that they were in his care. He set about a system of correspondence and inquiry calculated at least to delay their fate as long as possible. Mr. Jernigan is a thoroughbred American of the old school. He is a North Carolina Democrat and editor. He is little, wiry, nervous, and as courageous as a high bred bull. Without disliking the Chinese he knows their trickiness and he isn't afraid of them.

"He had two things to hope for, either that our Government would tell him to let the Japanese go, or that it would instruct him to put them on trial before some court or tribunal in European Shanghai, so that every atom of evidence, both for them and against them, might be produced and they might have a fair trial. It is probable that if his instructions had been simply to open the cell door and let them walk out China might have grabbed them immediately, yet there was the chance of escape, and anyhow nobody could have said that the Americans had turned them over to be tortured. If, on the other hand, our Government had insisted on a fair inuiry into the alleged misconduct, the Chinese would understand that we knew as much as they knew, and that we would be able to judge their methods afterward. As it was, Mr. Jernigan was delightfully stiff with China, and not only gave them no satisfaction or confidence, but took receipts for everything found on the Japanese.

"Now Mr. Gresham says he hasn't read my article, but he doesn't think I know all the facts in the case. As he could have got the article for ten cents, he had better have read it than quibble as he does. I did not write that article without taking the usual care to be right. I got my facts in the case from both sides, from high authorities, and I will wager that Mr. Gresham has on file in the State Department absolute proof of every important statement made. At any rate it is for Mr. Gresham to point out any mistakes that I have made, and not to throw doubt upon my word in such a case without giving proof to warrant it. As I said before, when I first heard of the decision in these cases I could not help feeling, as an American official expressed it, that our Government, while pretending to protect the Japanese citizen, had declared all Japanese in China to be spies, and that its protection meant the instant turning over of them to their enemies."

"Was it certain that these men were not spies?" Mr. Ralph was asked. He answered:

"As to whether they were spies or not, I will say that there was great reason to believe that they were. For ten years, and some Japanese say fifteen years, Japan has covered China with spies in preparation for this war. She had them everywhere. They were pilots on the rivers. They were coolies in ports and arsenals. They were in palaces. They fine-teeth-combed China dressed in pigtails and Chinese clothes. They knew more about that poor, helpless old country in a military way than any Chinaman or any ten million Chinamen that ever lived. They knew the roads, the rivers, the forts, the armies, the navy. There was nothing about which they were not informed. The Chinese ripped open the lining of the coat of one of these young Japanese and they found in it proof that he at least had been studying Manchuria. It was a map which showed the roads, the cities, the waterways, and other things in the province, even down to the sources of supplies and storehouses of grain and calculations as to the ability of each section to support an army.

"Either that student or the other had a curious lump of silver, like half an egg, which is a coin they have in China. The students had a story of how they came into possession of these things. I think they said they found the map in an old book which they had bought in a book store."

Mr. Ralph laughed at the story; but he went on seriously as follows: "These facts any one may twist as he likes, but I cannot see how they affect the question. My contention is that we either shouldn't have meddled in the broil or, having put our foot in it, we should not have allowed ourselves to be in the position to be charged with having turned these men over to their enemies for slaughter without first having made at least formal inquiry into the question of their guilt."

"The public wants to know whether or not these men were tortured as has been stated," said the reporter.

Mr. Ralph replied: "The truth as to whether the men were horribly tortured or not rests with God and the Chinese. Everybody believed the stories when I was in China. It was denied only by the Chinese and by one paper, which is subsidized in the interest of China. As to the Chinese, denial that the men were tortured goes for nothing, as they are double-bottomed, copper-fastened, nickel-plated liars from the word go. They boast of it. They assert that they have reduced lying to a fine art. They never believe each other, and they lie so much that distrust and suspicion are basic pivotal points of life and business in China. The Europeans in Nanki were told by Yamen runners, that [illegible] to say, th[illegible] attached to the Viceroyal court, that the Japanese were subjected to horrible torture. The missionaries and merchants in Nanki spread the news abroad by letter. It was said that the common people in Nanki treated Europeans as if there was a likelihood that they might meet the horrible fate of the Japs. For two or three days after the Japanese had been beheaded the Chinese officers in Shanghai denied even that they were dead. Now they only deny that they were tortured. For weeks before they were beheaded these officers gave their words that they would not be killed. The public can judge how much confidence to place in anything they say. They say in China that the great difference between a Chinaman and a 'foreign devil' is that the foreign devil won't lie: and nothing shocks a Chinaman so much as to catch a white man in a lie. He feels as if the earth had given way under him and he doesn't know anything."

"What was the manner of torture inflicted on these men?" asked the reporter.

"The story is," said Mr. Ralph, "that they first received 1,000 blows from the bamboo. This is a form of punishment very common. It is intended to induce a confession. It is so common that the Judges daily, sometimes, order it inflicted in their presence. The prisoner is brought before the magistrate on his knees, and the charge is made. Care is taken to have a magistrate from another province, and the prisoner makes his answer in a language which is not understood by the magistrate. It is interpreted by an official, accurately or inaccurately as he is bribed, and the Judge then throws down a little stick on which is painted the number of blows the man is to receive. This is done so that the poor devil will not know what he is to get beforehand. His head is then bent to the ground; his trousers are stripped down, and one of the officials lays on with the flat section of a bamboo pole. The pole is smooth and limber and hard. The official whacks him lustily, horribly, if many strokes are given. It is said that after the Japanese got the thousand strokes it is a miracle they did not die. As they did not, and as they still refused to confess, their finger nails were pulled out. This is done with a set of pincers. This ingenious bit of deviltry proving futile, the two Japanese underwent the process of kneeling on chains. This lacerates the kneecap and causes extreme agony. In their case the agony was increased by having men stand on a pole which was put across the inside of their knees.

"It is one of God's mercies, and one of the reasons why tortures are practised, that the Orientals are not as sensitive as we are to pain, else they would go stark mad. The chain torture proving unavailing, the Japanese were compelled to stand, and smaller chains were put around their wrists and boiling water was poured on them until the iron sunk to the bone. Further, it is said that this torture not succeeding in wringing from them a confession their tongues were pulled out and crushed, and then an unnamable torture was inflicted. To any one familiar with China it is evident from these details that the treatment of these prisoners was inspired by malignant deviltry. The Chinese have thousands of ways of getting around their beautifully reading laws. To illustrate what I mean, while they require a confession, to precede punishment, it is always secured. While the prisoner is being tortured they twist a moan or any sound he may make into a yes. Sometimes they get an attendant to say 'Yow' for him, which they immediately take to mean 'I want to be punished.' But to get back to the Japs, I believe that they were tortured, and so does every American and every Englishman that I know of in China. Mr Gresham makes a mosquito-like effort to belittle what I have written. I take from what is said at the State Department at Washington that I am supposed to have charged Mr. Gresham with notifying the Chinese of the prisoners' fate before either the Japanese or the American Consul knew of it. I said nothing of the kind, but I insist that the Chinese came cheering to the American Consulate at Shanghai and clamoring for the surrender of the prisoners on the ground that orders had come from Washington for their surrender. This at a time when Mr. Jernigan had received no such orders. I would not like to end an interview on the subject without saying that I carried with me a circular letter from Mr. Gresham, for which I am beholden to him. I do not know him; I never met him. But far from having any quarrel with him I am under obligations to him, though I did not use the letter. I am sorry to have seemed to be personal in what I reported from China, but I insist that the time has come that our Government learn something outside the boundaries of this country. If we are going to meddle in foreign affairs we have got to make our just pride and power apparent to the foreign peoples. It is said that not ma[illegible] years ago a Senator of the United States rose in his place and said: "Mr. President, a man has asked us to send a war ship to Corea. I never knew there was such a place as Corea until this morning. We are told that some Americans

were massacred there. What on earth do Americans want to be in Corea for when we have the boundless West to populate and till?"

"This sort of thing is what the Europeans tell about in Asia, and it is humiliating. The Americans tell a story about their country which is yet more humiliating. It is a story of how, with a few grim walls of floating oak-constantly in evidence before China, we built up a mighty trade in that country. It is a story of how a few cute Yankees, backed by American pluck and guns, established the biggest businesses and distanced all Europe in the China trade. It is a story of how, bit by bit, successive Administrations seemed to forget our successes and our conquests on that hostile soil, and how they gradually withdrew American ships and ceased to send them, and of how our great trades left us and followed British guns and German guns until to-day hundreds of merchants, clerks, and missionaries are living there in uncertain peace and precarious condition under the protection of any flag and every flag except our own.

"I knew all the facts of the Shanghai cases, and that is why I wrote the story; but I will tell you another story which I did not write about, because I was not on the ground. After we told the Chinese that American protection meant instant surrender to them of their enemies, one of our Consuls, then at Hankow, 600 miles up the Yangtse, was actually charged by the Chinese with aiding and abetting Japanese spies because he had helped innocent Japanese on board a steamer when he had been requested by the Chinese authorities to do that very thing with all Japanese that came to him. I got that story from high authority, and if it is true I think it is time the American Government should want to know how the Chinese dared to attack the character of a Yankee official who was doing his duty.

"I also got another story, showing how much China respects us since we told her that American protection was a howling farce. I will tell it because Mr. Gresham can easily find out whether or not it is true. It is a story to the effect that two Japanese were beheaded at Mingpo. The American Consul there, a Mr. Fowler, knew of their arrest, and asked the Chinese officials what were the charges against the prisoners. The Chinese told him it was none of his business, and they beheaded the Japs as spies. Now I am told, and I got it from a diplomat, that one of the Japanese was an old Buddhist priest. He had gone over to China to perfect himself in sanctity and in his religion. He consecrated himself in one of the large temples in Shanghai and studied devoutly and diligently, but leaving retirement and isolation he removed to Mingpo and took up a hermit-like abode on a little island near the city. No educated man needs to be told how gentle, how pacific, how purely intellectual is the life of such a priest, yet I have good ground for it that he was beheaded as a Japanese spy after the American Consul had been told that his fate was none of his business. If Mr. Gresham finds this is true perhaps he may think it time to send some guns and men over to that country, which is peppered with brave but helpless missionaries, and with honest and humiliated merchants."

Mr. Ralph spoke with great earnestness. The only object of his story was to call the attention of the Government at Washington and the people of the country to the humiliation that Americans in China are compelled to suffer and to the needs of prompt action in the matter of providing adequate American protection for American citizens.

ENGLAND AND RUSSIA.

THE COMING WAR.

The St. Petersburg *Grashdanin* publishes an article in which it asks whether Russia would not be acting wisely in renouncing the possession of Port Arthur and Talien-wan, for this renunciation would have the following effects; first to give her a free hand; secondly, to rid her of harbours where, in the event of a war with Great Britain, her ships would be caught like rats in a trap; and, thirdly, to spare her the cost of enormous defences. The journal is of opinion that Russia ought to occupy herself chiefly with affairs in Northern China, especially that part of China which borders on Russia's own possessions, and with the railway in Manchuria.

A WARNING SIGNAL.

"By keeping strong in that quarter Russia," continues the article, "will be a warning signal to the British even in the South of China. But in order to effect this she must free herself from the two posts just mentioned, the possession of which weakens her, constituting her 'heel of Achilles,' so to speak. It is true that the relinquishing of these possessions would seem to be a confession of blundering, but to repair it would be but a courageous and praiseworthy act. Russia could then proceed to develop her territory in the direction of Afghanistan, and prepare herself for the supreme combat which she must inevitably have sooner or later, with Great Britain, profiting at the same time by the latter having scattered her forces in all directions—an error by which she will have weakened herself in India.

THE POINTS OF ATTACK.

It is absolutely essential that Russia should fight this supreme battle on land and not on sea, encountering her adversary simultaneously in the north of China and at the gates of India." The *Grashdanin* rejects all notion of an eventual rapprochement with Britain, the inveterate enemy of Russia, with whom the latter could look for no advantage, and it advocates, on the contrary, an alliance with Germany, in which France might be induced to join.

The Japan Times.

TOKYO, WEDNESDAY, AUG. 2ND, 1899.

Government and Buddhism. The Minister of Home Affairs has taken a step which is as opportune at the present moment as it is decidedly uncomplimentary to Buddhists. The head priests of the different Buddhist sects throughout the country, who had been summoned to the capital a few days ago, were received in a body by Marquis Saigo at the Home Office on Monday morning, when, as elsewhere stated, they were told in substance that they should refrain from any act that might be at variance with that provision of the Constitution by which Japanese subjects are guaranteed freedom of worship. They were reminded of the recent Imperial Rescript on the operation of the new treaties, and instructed to see that no act inconsistant with the respect due to the Imperial command conveyed in that Rescript is committed by anyhody under their respective charge. Mr. Komatsubara, who also addressed a few words of admonition to the high priests, were even more outspoken than his chief. The Vice-Minister regretted to observe a tendency among Buddhists to mix themselves

THE SOCIAL EVIL.

It is now said that the effect of the new legislation and of the liberty thereby conferred on the inmates of brothels will be to break up the Yoshiwara(The Yoshiwara is the name given to that quarter of a city or town that is set apart for houses of prostitution.H.L.)The women are leaving in such numbers that an impossible situation is created for their employees.

The effect of this is likely to be painfully felt by a great many petty tradesmen who have hitherto plied business in that quarter of Tokyo.The newspapers speak of 30 restaurants,40 tailors ,100 money lenders and so on,and say that altogether about 4,000 persons will be thrown out of employment.

There are said to be signs of a riot,but the policemen are on their guard.We trust that the measures taken by the Authorities may not prove to have been too heroic.There is no possibility of going back now."

Japan Daily Mail.Nov 3d.

up with politics, in view of which fact he wished it to be distinctly understood that, in the event of any disorderly conduct on the part of Buddhists, the latter must be prepared for a sharp and summary dealing by the Government. He, therefore, felt it his duty to call the attention of the heads of the different sects to keep a strict supervision over their subordinates, so that there might be no necessity for the Government to have resource to such painful measures as had already been alluded to. It will be evident from the tone of their remarkable speeches, that the Minister and Vice-Minister of State felt it necessary for them to put down their feet decisively and once for all upon the various absurd projects which Buddhists of some denominations are contemplating, to have Buddhism placed under the special protection of the Government. Some of them are also reported to have under contemplation measures of a more doubtful character to resist the inroads of Christian missionaries. For our own part, we believe that the fears which at present disturb the peace of the mind of Buddhists are for the most part groundless, a fact which they will no doubt find out in due course of time. So we cannot believe that much as Buddhists are perturbed at the sight of the phantom which they have called forth out of nothing, their illusion will be dispelled, as soon as they discover the fact that the mixed residence of foreigners will not appreciably improve the position of Christianity in this country.

these columns, they believe that the opening of the country for mixed residence will be followed by a religious invasion on a gigantic scale Even men like Dr. Enryo Inouye, who might have been expected to know better, seem more or less to be a prey to the same sort of nightmare. But in point of fact, the much dreaded religious invasion has been steadily going on ever since the country was opened to foreign intercourse. The Government of the new era of *Meiji* has never placed any obstacle in the way of the preaching of the Gospel by foreign missionaries, who have not scrupled to locate themselves in all parts of the country under various pretexts of health, science, and education. The undermining of what little hold Buddhism has been able to establish over the hearts of this people has thus been steadily going on under the united influence of Christian propagandism and the teaching of materialistic science. Mixed residence, it is true, will not tend to diminish the force of these undermining influences, but it is doubtless a mistake to suppose, as the Buddhists seem to suppose, that it will be the opening of the gate for a fresh and overwhelming tide of hostile evangelization. Their notions about mixed residence are as absurd as the means they propose for their self-preservation is indicative of their lack of confidence and self-respect. Conscious of their inability to meet their dreaded enemy in an open and fair field of battle, their only idea is to seek protection behind the walls of official privileges. Official protection has been the curse of Buddhism in Japan almost from the first days of its introduction here twelve centuries ago. The Buddhists have only to thank their own reliance upon official protection in the past for all the corruptions and infirmities that make them so helpless before their new enemy. Evidently their only hope of salvation lies in their awaking from their fatal dream of state protection.

However, our immediate object in taking up the present subject is not so much to lecture the Buddhist priests upon their mistaken policy, as to point out the great mischief which some politicians are creating by their attempts to drag religious prejudices into the domain of politics. The above mentioned meeting of Buddhists at Kyoto possibly owed its initiative to the encouragement of a section of politicians connected with the ill-starred project of a new party. At all events, it is a fact that a very conspicuous part was taken at the meeting in question by Messrs. Sassa and Hayakawa of the National Unionist, and Mr. Okamoto of Korean notoriety. These politicians probably do not care a straw for Buddhism from religious point of view, but having discovered a state of excitement in Buddhistic circles, they mean to turn it to good account for the promotion of their political ends. We do not entertain the slightest fear that the agitation which these men, in conjunction with the deluded priests, are now striving to set in motion, will have any success. Any party or faction identifying itself with such a movement, is doomed to disgrace and failure, for the educated public in general is decidedly opposed to any idea of setting up any religion as a state institution. While entertaining no apprehensions that the movement will ever have any success, we cannot ignore the mischief that will certainly be created by the introduction of religious prejudices into the field of practical politics. Japan's history has hitherto been singularly free from those bloody and barbarous religious feuds which disgrace the annals of other nations. Not that we fear the repetition of such feuds in Japan; such things are not likely to be repeated even in the Western hotbeds of religious disputes. But short of such excesses, there will be plenty of room for mischief, if religious prejudices be once admitted into the sphere of practical politics. The scope of such mischief will widen in proportion as Christians increase in number and influence. The conduct of the promoters of the new party in espousing the political aims of Buddhist priests, deserves the condemnation it has evoked on the part of the intelligent section of the people.

The Japan Times.

TOKYO, SATURDAY, MAY 13TH, 1899.

RELIGION AND POLITICS.

THE recent meeting of Buddhists at Kyoto passed a resolution that a League be organized for securing the establishment of a state religion. In plain language, they mean to set up an organized agitation to get Buddhism recognized as the official religion of Japan. The Buddhist priests and their followers labour under a peculiar delusion, for, as repeatedly noticed in

THE RELIGIOUS SITUATION.

BUDDHISM.

Dr. Enryo Inouye is one of the most conspicuous figures among Buddhist reformers and his opinion on the situation of Buddhism in this country is worth quoting. Buddhism, Dr. Inouye is reported to have stated, is perhaps as much as two or three decades behind the times, when compared with the other moral factors of the country. Such a backward condition is specially significant, when we consider the remarkable advance made in the nation's politics, commerce, etc. One of the most important causes of this is the defective education of Buddhist priests. As a matter of fact Buddhism now fails to extend its influence beyond the uneducated class, and a wide gulf divides it from the middle and upper classes. The relative stagnancy of Buddhism is also to be explained by the fact that during the pre-Restoration period it met with excessive protection by the Government. Buddhist temples were endowed with land to support them, and were not required to provide their own maintenance. The case was somewhat different with the *Shin* sect, whose temples had to rely more upon private support. Consequently the priests of this sect are, comparatively speaking, more wide awake and more ready to adopt reform than those of the other sects. Another important factor that has operated to retard, relatively, the progress of the religion, was the *laissez faire* policy which the Meiji Government, in striking contrast to its attitude towards other matters, has adopted towards religion. Granted then that Buddhism is behindhand in its progress, the question is what reform measures should be adopted for its regeneration. The Doctor makes three suggestion, official, social, and ecclesiastic. The suggestion coming under the Government's purview is that the Authorities should fix the qualifications of chief priests of temples. The chief priest of an ordinary temple should be exclusively appointed from priests who have gone through the regular course of ordinary Middle Schools; that of a temple of a next higher grade from among those who have graduated the course of High Schools, and lastly the abbotship of a central temple of each sect should be eligible only to those priests who have gone through the regular University course. Of the three suggestions the Doctor seems to regard this one as the most important, and avers that, unless such interference is exercised, the improvement of the religion will be hopeless. Needless to say the Government must leave untouched all matters relating to doctrine but it must not adopt this non-interference attitude in regard to questions coming under religious polity. The same active interference which it exercises towards political, educational and other affairs, the Government must bring to bear on religious polity, for religion possesses a powerful influence on social progress, equally with other institutions. The second suggestion, of social character, is this. Parishioners and the general public must exercise rigid selection in the nomination of chief priests and must endeavour to have in their temples priests of modern culture and strict morals. In the third suggestion, the Doctor proposes that smaller temples should be amalgamated and their maintenance rendered easier. Another point to be considered is the relative merit of the hereditary and elective methods of nominating chief priets, the former being in vogue among *Shinshu* temples and the latter in other sects which enforce, as an article of faith, celibacy of the priesthood. However, this is a question of secondary importance and its satisfactory solution will be effected when the three suggestions mentioned above shall have been carried out. Dr. Inouye declares that if his suggestions be adopted and effectively carried out, Buddhism may be in position within two or three decades to attempt the conversion of the middle and higher classes. If the religion be left abandoned in the present state, nobody can tell when it will be able to attain that position. Thus far Dr. Inouye's We *Japan Times*) are inclined to think that, unless Buddhist reformers divest themselves of their fatal tendency to rely upon Government interference, they are not likely to make much progress in their work.

THE RELIGIOUS SITUATION.

CHRISTIANITY.

The present situation of Christianity in this country, a certain noted Christian reformist of Japan is reported to have stated, is decidedly inactive compared with the state of affairs a number of years ago. He offers several reasons to account for this changed condition, the following being a summary of his views. In the first place the critical disposition that has overtaken Japanese Christians, a tendency engendered by their scientific and religious investigations, has been followed by various consequences affecting in a greater or less degree the cause of Christian propaganda. Earlier converts, because of their ignorance, were passive in the matter of faith, and blindly believed almost anything taught by foreign missionaries. Embracing the faith as they did with all the ardour of pristine simplicity, they undertook with enthusiasm the work of persuading their fellow countrymen, and engaged in various social projects, as the elevation of women's position, charity affairs, etc., so that by about 1882 Christianity presented, superficially at least, a very flourishing aspect. That was the height of prosperity which the western religion has attained since its second advent into this country, after an interruption of about two centuries. Subsequently, as mentioned above, its position has been stationary even if no retrogression has set in. Not to speak of the influence which the recent remarkable progress of material sciences has imparted, here as elsewhere, to Christians, they began to perceive the existence of diverse sects in the religion, immense differences in several important respects separating one sect from the other, and also the fact that different nations have different sects of their own. Then followed the stage of doubt and of philosophic investigation. Christians who were formerly eager to convince others began to shut themselves up in their studies absorbed in the task of solving the doubts that arose in their minds. These were the influences which pervaded the Japanese Christian world about a decade ago and which are still in evidence. Naturally the work of propaganda which was previously all progress, stopped short and lost its former vigour. Another factor came into play to assist towards arresting the work of evangelization. When the Japanese Christians, as a result of their studies of the existing conditions of the philosophy of the religion and the different sects, began to declare that Japan must not adopt Christianity but must adapt it to the peculiar circumstances existing in this country, foreign mission boards, which had been supplying the greater part of the funds required for the propaganda, from their misconception of the real motives of those Christian reformists who advocated that idea, hesitated in contributing to the funds and even went to the length of discontinuing their pledged subscriptions. This did not fail to hamper the work of evangelization, seeing that the collection of funds sufficient for the purpose among the Japanese was, and still is, wellnigh impossible. However, the majority of the Japanese reformists have come out of the ordeal of doubt unscathed, and, what is more, with fresh inspiration, and they are prepared to renew their task of spreading the faith with redoubled vigour and according to a different programme from that previously adopted. Regarding Buddhists as their competitors, they will adopt a special line of policy. They will devote less attention than they did before to the task of individual evangelization and to the negative side of moral questions. They will devote their energy mainly towards bringing the State and Christianity more into touch and in explaining the inseparable connexion between Christianity and Occidental civilization in its manifold forms. Starting from that basis of operation, they will adopt different methods of explanation for different classes of people, employing the agents most acceptable to each. As to the financial side of the question, that remains still undecided. Anyway, though still suffering from continued inactivity, a gleam of hope is distinctly visible in the Christian world of Japan. What is to be

keenly regretted is the apparent indifference of Japanese politicians and businessmen in all matters affecting religion of whatever description. The point must be brought home to their minds how inseparably both national and individual greatness in the Occident are interwoven with the influence of Christianity.

BUDDHIST AGITATION.

It would appear that the question of state recognition for Buddhism formed one of the subjects taken up by the convention lately held in Kyoto by the sectarian delegates; but that its consideration having evoked a strong opposition of the Nishi Hongwan Temple, the convention closed without being able to come to any definite conclusion. The position taken by that great branch of the Shinshu sect in contrast to that advocated by the Higashi Hongwan Temple, another branch of the same sect, and by nearly all other sects, is truly significant. The Nishi Hongwan would not endorse the movement on the ground that it is irreconcileable with the letter and spirit of a clause in the Imperial Constitution warranting religious freedom to all His Majesty's subjects. The delegates of other sects, not being possessed with so enlightened a view on this matter, were extremely vexed with what they considered a silly scruple entertained on the part of the Nishi Hongwan Temple and would have arrived at their preconcerted conclusion had it not been for the consideration of an agitation fund, estimated at 30,000 *yen*. The estimate was made on the calculation that the Temple would contribute 7,000 *yen* toward this amount. Should, therefore, the latter persist in its original declaration the balance is to be met somewhere else. Then again the Temple's open opposition to the movement might frustrate its consummation, even if the Government would not object to it. Such being the situation, several influential priests of the Higashi Hongwan Temple are trying to reason the Nishi Temple into at least conniving at the agitation. A report, however, goes that the latter will stand firm by its sound contention. If they do so, a rupture between it and other sects will be unavoidable.

The Japan Times.

TOKYO, SUNDAY, JULY 9TH, 1899.

A BELATED MOVEMENT.

NEVER before has the cause of anti-foreign spirit been espoused and advocated in a more lively and outspoken manner than through the columns of the *San-gan* (三眼-three eyes), a newly started monthly periodical devoted to the defence of Buddhism, Shintoism and Confusianism against their common enemy Christianity. The editor is Mr. Noguchi, who, if we are not misinformed, drank deep in his early years at the fountain of the exclusive and narrow-minded literature bequeathed by the old Mito school of thinkers. Be that as it may, there is no doubt that he represents in his writings in the *San-gan* that type of unreasonable and incorrigible antagonism to new ideas, which was in such apparent ascendency shortly before the fall of the Tokugawa régime, and of which Fujita and other scholars of Mito were the originators. Now-a-days it is seldom, if ever, that we come across men of this type in society. Rudely swept aside by the irresistable tide of progress and enlightenment, these discarded relics of bygone days have so completely concealed themselves from public view that their very existence has long since been forgotten by the community. Their unexpected and unwelcome emergence to the surface at this juncture, furnishes a striking illustration of the old truth that errors die hard. What has induced Mr. Noguchi and his fellow antediluvians to quit their resting places, is the extravagant fuss that has been made in educational and religious circles in connection with the opening of the country for mixed residence. Roused by the absurd noise made about the supposed danger of a foreign religious invasion on a large scale, Mr. Noguchi and his fellow thinkers not unnaturally conceived that here was a unique opportunity for them to reassert the claims of the antiquated ways of thought so dear to them. Only two numbers of their monthly organ have thus far appeared, but those two issues suffice to establish the character of the compaign they intend to undertake. Their object is to unite together Buddhists, Shintoists, and Confucianists against their common foe Christianity, so that the latter may be completely banished out of the country. We are told that the doctrines of Christianity are incompatible with the Imperial polity of Japan; that Christianity is destructive of loyalty to the throne and love of the country; that it is an instrument employed by the greedy Powers of the Occident for purposes of territorial aggrandizemeut, and that, therefore, a Japanese who believes in such an evil creed is a traitor to his Emperor and betrayer of his country. Buddhism and Confucianism, though not indigenous, have so completely assimilated themselves with the original national creed upon which the power and permanence of the Imperial House depend, that their existence and propagation, says the *San-gan*, are not in any way at variance with the interests of the country. But as to Christianity, it is declared to be essentially and from the very nature of things incompatible with the national conception of the origin and nature of the Imperial House. The spread of Christianity is, therefore, to be dreaded above all other things as the greatest danger to the stability and power of the Japanese nationality. It is hardly necessary to read between lines to perceive that the first and principal object of the writers in the *San-gan* is to stir up prejudice and ill-blood against the religion which they regard with the deepest aversion and more especially against its Japanese converts. To further this end, they fil up their magazine with the grossest libels of Japanese Christians, one of the most prominent of the innocent victims being a Minister of State who is held up to ridicule and hatred for no other reason than that he married a foreign lady and according to Christian rites. On the other hand, any body who has shown spite against the "evil religion" is a patriot and worthy of all admiration. A foolish old conservative, for example, is praised for having plotted to blow up the Russian Cathedral at Surugadai. We might multiply instances of such pernicious writings to any amount, but we have reproduced enough to show what sort of literature is presented in over forty closely printed pages of the *San-gan*. Now the question is, would it be safe to

permit the continued publication of such a periodical? There is no gainsaying the fact that the writings contained in it are inflamatory in the highest degree. We do not for a moment believe that a journal of this sort will commend itself even to the Buddhists, Shintoists, and Confucianists, to whom it is principally addressed, and it is probable that, if left to itself, it will soon die for want of support. But at the same time it must not be forgotten that, while it continues to live, the journal in question will go on spreading broadcast seeds of mischief which nobody can be sure will not bear fruit at an unexpected moment. Men like Nishino, Tsuda, or Koyama, are found in every community and in every age, and no one can say what may not be the consequence, when once the incendiary writings like those contained in the *San-gan* gets into the hands of a man of that type and begin to heat his diseased brain. We, therefore, believe that the authorities at the Home Office will do well to suppress the dangerous journal before it has had time to work mischief.

THE JAPANESE PRESS.

THE RELIGIOUS PROPAGANDISM ORDINANCE.

The *Nichi Nichi* declares that the provisions of the Home Office's Ordinance concerning religious propagandism are merely intended to be complementary to the regulations for enabling religionists or propaganda to exercise their right of religious freedom guaranteed both by the Imperial Constitution and by Treaties, and expresses itself highly satisfied with the liberal spirit breathing through the Ordinance. Our contemporary cannot but be reminded of a unique position Japan enjoys in the matter of religion, for unencumbered by any state religion, the nation can allow the work of evangelization to be carried on to its fullest extent. As for the apprehension entertained in certain quarters that such excessive liberalism might betray religious workers into encroaching upon the laws of the realm, the *Nichi Nichi* replies that the right of belief will be allowed absolute freedom so long as it remains a matter of conscientious scruple, but that once it appears in outward action, it will come within the purview of law and will not be allowed to overstep the bounds marked for it. Anybody, for instance, may profess, merely as a matter of faith, Mohammedanism or Mormonism, but when he tries to translate his belief into acts and adopts polygamy, he becomes amenable to law. It is entirely satisfactory, continues the journal, that the authorities have left the existing regulations for Shintoism and Buddhism intact, inasmuch as it sees no necessity for hastily revising the administrative regulations towards the two religions. Though the fact of the newly imported religions being disseminated in the country is officially acknowledged, it would not be possible to place them under similar regulations with Shintoism and Buddhism which stand in special relation to the nation historically and otherwise.

While expressing entire satisfaction with the liberal and all-comprehensive principle pervading the Ordinance in question, the *Mainichi* would advise religionists of diverse sects to entirely get rid of all sentiments of jealousy and suspicion at this juncture and to confine themselves to realizing under the guarantee of law, the benefit of religious propagation.

The *Kokumin*, in the "Tokyo Intelligence" column written by its editor, while fully crediting the Ordinance for a fair spirit breathing through it, would ask the administrative officials to discern well the motives of the framers in drafting such magnanimous regulations, and deal with all matters coming under the Ordinance with promptitude and simplicity.

The Japan Times.

TOKYO, SUNDAY, FEB. 18TH, 1900.

The Religious Bill. The Religious Bill was thrown out by the Peers at their Saturday's sitting by 121 votes against 100. The prevailing idea of those who voted against the Bill, appears to have been that, in view of the importance of the matter as well as of the imperfections of the draft before them, it would be advisable to keep the question open for twelve months more—a view in which many members must have been confirmed by the singularly unsatisfactory explanations offered by the Government Delegate, Mr. Shiba, on some vital points. It is highly regrettable that the task of explaining the Bill was not entrusted to a more capable official, for had the measure been made perfectly clear to the House, some of the wavering members would undoubtedly have been gained over to vote for it. As it was, the Government Delegate's incompetency was skillfully turned to advantage by Viscount Soga, Viscount Tani, and other opponents of the Bill, who easily succeeded in producing among the Peers a sense of hopeless confusion in connection with the whole scheme. The question that at once suggests itself is, how will this affect the future of the agitation for the recognition of a special status for Buddhism? There can be no doubt that the Buddhists have gained a considerable advantage by the postponement of the final settlement of the question They will of course push their cause with redoubled energy and do all they can to rouse, on the one hand the prejudices of their ignorant followers, and on the other to enlist the sympathy of party politicians. It is, therefore, certain that the defeat of the Bill in the present session will considerably increase the difficulties in the way of future legislation on the matter. We cannot, however, believe that the Buddhists will ever succeed in obtaining any special recognition for their religion, for public opinion is too strongly against them and there is no likelihood of their cause being taken up by either of the leading parties.

CEMBER 20, 1899. Evening Post

JAPAN'S BUDDHIST SCHOOLS

REAWAKENED ZEAL OF THE PRIESTS IN PUBLIC EDUCATION.

An Aggressive Movement Against Christianity Foreshadowed—The Militant Hongwanji Sect, Whose Head Is a Member of the Reigning Family, Has Imperial Support

KYOTO, Japan, Oct. 24.—In the *Transcript* of Sept. 23, page 23, under "Religious Interests," I find several items about Japan. I do not know your sources of information, and I may be stepping on some friend's toes, but I fear they are somewhat inexact. First, I quote from your paper: "It is stated that there are fifty sects of Buddhism in Japan alone, and that they have now reached their furthest limits, and Buddhism is destined to disappear from the face of the earth." I think the estimate of sects is fairly correct, perhaps a little liberal, but I doubt the evidence of disappearance. Since I came to Kyoto to take up again the work of teaching English in the Government

college—a work which I began more than thirteen years ago—I have learned something of the activity in Buddhist circles and I think I see abundant evidence of renewed vitality. The strongest sub-sects are paying much attention to the education of the people. In the Eastern Hongwanji temple (Monto sect) here there is a large school which is not restricted to candidates for the priesthood, nor is its curriculum confined to religious instruction; it is fairly well equipped in the departments of modern science and of European languages. There are other Buddhist schools here (as well as all over the Empire) which are giving assistance to the common people in general education on a scale of fees much more liberal than that of the Government schools and colleges.

The head of the Hongwanji is a relative of the reigning family, and his plans, whether ecclesiastical or educational, have the support of the imperial household. As an evidence of the strength of this sect, the following quotation from Chamberlain and Mason's "Handbook for Travellers," may not be amiss: "Shinran Shonin (1173-1262) was the founder of the powerful Ikko sect of Buddhists, also called Shinsu or Monto, whose splendid temples, known by the name of Hongwanji or Monzeki, are among the chief sights of the greater Japanese cities. Hongwanji means 'the Monastery of the Rent Vow,' in allusion to the vow made by Amida that he would not accept Buddhahood unless salvation were made attainable for all who should sincerely desire to be born into his kingdom and signify their desire by invoking his name ten times. It is upon a passage in a Buddhist scripture where this vow is recorded that the peculiar doctrine of the sect is based, its central idea being that man is to be saved by faith in the merciful power of Amida, and not by works or vain repetition of prayers." For this reason, and also because its priests are permitted to marry, this sect has sometimes been called the Protestantism of Japan. In the year 1602 political reasons caused a split in the sect, which since that time has been divided into a western and an eastern branch—Nishi Hongwanji and Higashi Hongwanji—each branch owning a temple in every considerable city. Shinran Shonin was descended from the imperial family. The abbots of the sect, therefore, bear the title of Monzeki, or Imperial Offspring, while the walls enclosing its temples are allowed the sujikabe, or suji-bei—striped plaster ornamentation, otherwise reserved for buildings inhabited by imperial princes. During the present reign, Shinran Shonin has been honored by the bestowal of the posthumous title of Hensbin Taishi, that is, "The Great Teacher who sees the Truth." While the State religion of Japan is supposed to be Shinto, a Chinese word, meaning the "Way of the Gods," which professes not to concern itself with moral teaching, the sum of its theory of human duty being: "Follow your natural impulses and obey the Mikado's decrees." It will readily be seen that with the imperial favor shown the Hongwanji sect of Buddhism, and the broadness of its creed, the Christian missionaries have in it a foe to be feared, if it devotes itself and its ample revenue to the elevation of the masses, and it seems to be doing this in the establishing of schools for all classes, hospitals and kindred institutions of a charitable nature.

Another evidence of militantism is that the Buddhist priests are paying more attention to the study of their religion than ever before. It was not long since that a priest who could read Sanscrit was almost unheard of, and the canonical books were sealed as much to the clergy as to the laiety. Education has never been a marked attainment of the Buddhist priesthood in Japan, to be sure; no more here than in China, and the service has been considered somewhat as a refuge rather than a holy calling; but there is a difference to-day. Laymen who have opportunities of study which are superior to those of most of the lower clergy, are encouraged by the high-priests and Buddhist prelates to devote a part of their time to research in church lore and to the Sanscrit language, and then to impart their knowledge to the priests. I have already met several scholars who tell me that they are prosecuting their study of Sanscrit mainly for the benefit of the Buddhist clergy, and knowing that I, too, am devoting my spare time to that language, they appeal to me for advice and assistance. When I ask them if their object is controversial, directed against the Christian religion, they evade a direct answer, but it is perfectly patent that, directly or indirectly, that is the main purpose of their studies. Rather than subscribe to the statement that "Buddhism is destined to disappear from the face of the earth" (and, of course, I take it that that means speedily), I am strongly inclined to say that I think we shall soon see an aggressive movement by Buddhists, led by the Japanese, against Christianity. It is quite possible that, but for the restraining hand of the Government, this movement would already have commenced, and that its beginning would have been marked by more stringent legislation against the evangelistic work of the Christian missionaries, for something of this kind has been done in the diet. The growth of Christianity in Japan is lamentably slow, and the consensus of opinion of missionaries is that the best they can claim for their forty years of faithful labors is far less than they had hoped for; the very best of it is seen, perhaps, in the improved position of women. That alone is a success of Christian civilization sufficient to compensate for all that has been spent.

Again I quote: "Classes to learn English are being formed all over Japan. This will be a great help to the missionaries in their work. It is thought that it will result in diminished interest in the study of Chinese literature." All who know me will testify to my full sympathy with the Christian missionaries, and to the fact that in my sphere of influence I have done all I could to support them, and if I differ from some of the statements made in that quotation, it is because I do not wish from the bottom of my heart that they might be true in their fullest extent. It is true that much attention is being paid to the study of English; but so it is in a measure with regard to other European languages, and I fancy that if an exact statement could be prepared it would show that the percentage for English is not materially greater than it has been for years. I do not really see how this study of English is going to help the missionaries greatly, for it is beyond a question that the best of their work is done among the people who do not understand English, and who do not care particularly to do so. A missionary is reckoned of little good in proselyting until he is able to speak in Japanese, to conduct his Bible classes and to preach in that language. The Japanese are as bad as the Scotch in their antipathy for a read sermon, and will listen more patiently to an extemporaneous address that is bristling with grammatical, syntactical and rhetorical faults than to a carefully prepared, well-thought-out, written sermon. But the good work is done in the vernacular. Nor do I see how the study of English is likely to diminish the interest in Chinese language and literature, I wish it might, for I am a firm believer in the advantage to accrue to the Japanese student from giving up the study of those complex, illogical, inconsequential Chinese ideographs and adopting for all text books the Roman letters. It must be remembered that the study of those Chinese characters is pursued so vigorously here in Japan, not so much that Chinese literature per se may be read, as that Japanese books themselves, ancient and modern, printed in those same ideographs (although with different

TOKYO, FRIDAY, JAN. 20TH, 1899

JAPAN'S PROGRESS.

II.

WE can not do more than briefly allude to some of the more conspicuous aspects of the progress made by Japan during the last decade in directions other than purely materialistic. Let us first review the educational history of the period. The most significant fact in this department of our national life during the past ten years, has been the remodelling of the educational system upon a national basis. One of the most important features of this reform was the substitution of foreign by Japanese text-books. Under the new system instruction in all subjects and in all the stages of education from the common schools up to the Universities—with the exception of a few chairs occupied by foreign professors in the latter institutions—is given by Japanese text-books and lectures in the Japanese language. As a result of this important reform, a strong impetus has been given to the acclimatization of the Western science and philosophy in the new habitat of the Japanese tongue, —a process the consummation of which will produce far reaching and momentous effects upon the life and progress of the people. The addition which has already been effected during the past decade to our literature in all branches of knowledge, is such that it is now possible for a young man to equip himself for any profesional career without the necessity of first learning a foreign tongue. In short, modern knowledge has been brought within easy reach of any person who has learned how to read, which we scarcely need say is a very important gain to the cause of progress. The nationalization of education, or rather the general movement in which it took its rise, has not been unattended by injurious results in some respects,—as we have repeatedly pointed out in these columns. But these evils are incidental and temporary in nature, and will certainly be remedied in course of time. While we are occupied with educational affairs, we may mention that the last ten years have witnessed a large addition, far larger than in any previous period, to our stock of highly accomplished jurists, lawyers, doctors, and scientists, who, if not equal to the best in Europe and America, are generally superior to those we had in former times. In these and other respects, the record of our educational efforts during the last decade has been at least as remarkable as in any ten years since the Restoration. We entirely fail to detect any sign of slackened pace in this important sphere of national life.

We find at least equally satisfactory signs of progress, if we turn to that important index of the degree of civilization attained by a nation, namely, the Press. No intelligent observer can fail to be struck by the marvellous advance the Press has made during the past ten years, in its material condition, in its intellectual and moral tone, and above all in the power wielded by it, politically as well as social-

y. Ten years ago none of the leading dailies in the capital could boast of a circulation of 10,000 copies a day. But now there are some claiming double or treble that number, whereas the leading journal at Osaka, the *Asashi*, is reported to issue more than 100,00 copies. A great improvement has taken place in the *personnel* of the Press, the members of which now include men who have been or may at any moment become Ministers and Vice-Ministers of State. It has also to be noticed that the tone of the Press has undergone a wonderful change for the better in regard to the foreign affairs of the Empire in general, as may have been observed by any body who has perused the daily reproduction of their views in these columns. To say that the Press has come to be recognized as a power which no Cabinet can disregard without endangering its existence, is simply to state a fact which is known to every student of Japanese politics in recent years. We do not hesitate to say that the progress of Japanese journalism has been decidedly more remarkable during the last ten years than in any previous period. The advance of the Press has been inseparably connected with the political development of the people, which is our next and last topic in the present series of articles.

The most prominent feature of contemporary Japanese history during the last decade has been the growth of the popular movement. It had been steadily gaining ground since 1887-8, but, it had to struggle under great disadvantages until 1890, when it was furnished with a potent organ to assert its claims in the shape of the Imperial Diet. Since then, its growth in power has been so rapid and remarkable, that the basis of the clan system of government has been thoroughly shaken and the introduction of government by party in its stead has been brought within measurable distance. We are now in the midst of transition from the old to the new order of things in our political life, and the process necessarily involves dislocation and confusion in some parts of the body politic. To argue retrogression or even slackened pace from these temporary dislocations and confusions, would be to ignore the growth of a mighty force without which the progress of the country would be but partial and unsound, and the augmentation of whose power indicates a corresponding advance in intelligence and civilization on the part of the people. The great significance of the vast strides made by the popular movement during the last ten years, is that the political development of the Japanese people formerly partial, is rapidly becoming many-sided and hence more healthy and stable. Nobody would be so bold as to hint that our political progress has lately been less rapid than in former years.

We have thus far endeavoured to point out only a few of the more conspicuous points in the recent progress of Japan. Our survey has been but hasty and brief. To do anything like justice to such a subject is outside the scope of newspaper articles. We, however, believe that all candid readers will admit after the foregoing statements that, taking all things into consideration, the progress of Japan in the path of civilization has been at least as satisfactory during the past decade as in previous periods. We further believe that, in proportion as the transition from the old to the new order of things, not only in political but in every other department of our life, becomes more complete, the rate of our advance will be still more accelerated.

operation.

Rec. July 30 '99

THE JAPANESE STUDENT AND THE FOREIGN MISSIONARY.

(Contributed by a Missionary.)

There can be no question that the chief friends that the foreign missionary makes in Japan are among the students. The reasons for this are easy to find; because not only are many of the Missionaries engaged in educational work, but those who are not, are equally anxious to come into contact with the Japanese; and the students consequently find the missionary of all foreigners most easy of access. Thus the foundations of a friendship are easily laid. The student is earnest in his desire for instruction and information and all that tends to self improvement: the missionary on his side learns much from the student about the Japanese, their habits and thoughts, and appreciates the intelligence and earnest interest with which the student listens while he sets forth the claims of Christianity. It is not strange that under these circumstances many students are impressed, and seek for membership in the Church to which the missionaries belong. Then comes the formation of various young men's Societies—all excellent in their way and intended to keep alive their zeal and the sense of their Christian fellowship. The missionary may be pardoned if, for a time, he becomes full of hope for the cause of Christianity in the country, for surely there is nothing more inspiriting than thus to gain the adherence of the rising generation. But we are bound to follow up the career of these Christian students, and ask how far the hopes placed in them by the missionary are realized. If the students had remained true to their faith, then, in all the public offices in Japan, in the houses of business, among the teachers in her schools, in the army and navy, and in the professions of law and politics we should expect now to find a no inconsiderable number of men standing out conspicuously as Christians, on intimate terms with the missionaries, and active members of their respective Churches. But we are well aware that there is a notable absence of such men. And how is this to be accounted for? Shall we say that, after all, these promising Christian students had never really been in earnest, that they had only been trifling with the missionaries and gaining from them, under the guise of enquirers, a knowledge of English and other indirect benefits? No, we have a better opinion of the young men of Japan than to allow such to be the case. We give them credit for their early sincerity of purpose. We believe their attachment, in their student days, to their Christian instructors was real.

Where they seem to us to fail, and to fail culpably, is in their refusal to look the future fairly in the face before committing themselves by a solemn engagement to the life of a Christian. For they cannot be ignorant that they will shortly pass out of their schools into spheres of work and society, where not only the Christian religion but even intercourse with foreigners is difficult to maintain; and few of them it would seem have any fixed intention of standing by their Christianity and their missionary friends if doing so brings them into conflict with their surroundings and militates against their worldly prospects. It is very much as if a man, who purposed to go to Klondyke to make his fortune, fondly believed that, because the railway carried him the first part of the way, it would take him to the end of his journey and, as soon as the railway failed him, and the arduous toils of the march confronted him, said '*shikata ga nai*' and turned back. We should not have much opinion either of the common sense or of the resolution of such a man. Nor can we acquit the student of a like weakness who turns his back on Christianity as soon as he encounters, not the unexpected, but the obvious difficulties that must meet him on his onward career in life. Yet if Christian students had nerved themselves to shew more perseverance in the face of hindrances they would now be making their power felt and be gaining an honourable influence. That ephemeral Christian zeal that withers up under the form of popular disfavour can never be deserving of respect.

As for the missionary, he can only work on in faith and make friends with new

students as he made friends with those in the past But he too should learn wisdom by experience and the experience of his predecessors, and should do his utmost, before finally accepting any student as a Christian, to impress on him the life-long nature of the obligations he enters into, and bring him to realize that, unless he is prepared to maintain his religion at all hazards, he had better not court failure and reproach by enlisting in the ranks of the Christian army.

, 1899.

JAPAN IS WELL PLEASED.

AMERICAN MINISTER'S NOTE ON THE NEW TREATY.

Colonel Buck's Appeal to Americans to Regard Japanese Laws and Customs—Japanese Military Opinion Against the Use of Cavalry in the Philippines.

KOBE, Japan, Aug. 3.—Col. Alfred E. Buck, the United States Minister at the capital of Japan, has been commended by the foreign communities in Japan as being the only Minister who deemed it fitting to announce to his countrymen here that the new treaty with Japan went into operation on July 17, and the notification which he published meets with the hearty commendations of the Japanese press. Minister Buck, in his notification to the United States citizens in Japan, said:

"The Rescript of his Imperial Majesty the Emperor, as also the several Notifications by his Excellency the Minister President of State, and their Excellencies the heads of Departments of the Government, already published, enjoining, as they do, upon all Japanese subjects their duties in respect to foreigners, have been read with much satisfaction by me, as they will be by all United States citizens, not only in Japan, but in America as well. In like spirit attention is called to the duty which, I trust, will be the pleasure of all citizens of the United States, under no circumstances to give any cause of complaint either to government officials or other Japanese subjects. In their relations with the people of this country they should at all times, by their demeanor and, by their every act, show such sentiments of regard for those with whom they will necessarily be associated and for all laws, regulations, and customs, as will demonstrate that reciprocal friendship reasonably expected of them in response to the kind, considerate and just treatment enjoined on all Japanese subjects by his Imperial Majesty and by the high officials of the government.

"The United States was the first of all the Powers to enter into a treaty of peace, amity and commerce with Japan. From that time the bonds of friendship uniting the two countries have become stronger and stronger with passing years, and it is the duty of all citizens of the United States in this country to see to it that nothing on their part is done to cause reflection upon the people of their nationality."

The *Tokyo Asahi*, one of the most widely read papers in Japan, says: "The American Minister's notification emphatically demonstrates what consideration is entertained towards Japan by our great Republican neighbor." The *Asahi* is particularly pleased that the Minister advises his countrymen not only to observe the laws and regulations of the country, but also the customs. This is the spirit in which every paper comments upon the Minister's notification. The Emperor, the Prime Minister, the Ministers of Education, Communications and War, the Chief Buddhist Prelates, have all issued notifications urging the duty of treating foreigners with the utmost consideration and courtesy. But in face of the numerous ordinances and notifications that have been piled up around him, which would seem to require him to be constantly applying to the authorities for permits, the average foreigner cannot but feel some alarm and uneasiness. Every newspaper knows how strenuously the foreign communities of Japan fought against the abolition of Consular jurisdiction and subjection to Japanese rules, and it is futile to deny that the change is not welcomed by the great majority. But they have bowed to the will of their respective governments, and they are certainly doing all in their power to preserve harmony.

Whatever unpleasantness has so far occurred has been due to petty officials whose zeal to exercise control over the foreigner outruns their discretion. A Japanese policeman to-day arrested two Chinese passengers on the Pacific Mail Company's steamer China. Captain Seabury strenuously protested, denying the right of the police to arrest passengers on an American ship without a warrant visé by the American Consul. Consul Lyon backed up the protest by a personal demand for the release of the men, and an order was telephoned by the high Japanese authorities of the city for the immediate release of the men.

One other incident should be mentioned. It is no less comical than it was annoying. A little English girl of seven was riding with her mother through the streets of Osaka when a pompous policeman came up and stopped the vehicle. His modesty had been shocked by seeing the little girl in a short sleeved frock. While he was explaining it to be against the regulations for any person to appear in the streets inadequately clothed, the usual street crowd gathered, among whom were noticed three or four children without a stitch of clothing to cover their nakedness, and many adults far from adequately clothed. To any one familiar with Japan, especially in the summer when it is a very common sight to see men walking in the streets or sitting in the shops wearing only a fundoshi (loin cloth) and women with the upper part of their bodies exposed, the absurdity of the incident will be apparent. Of course the officer was admonished by his chief when complaint was made. The responsible officials are anxious that everything shall work smoothly, and have certainly done much that will contribute to that end.

A day or two ago telegraphic news was published here that the United States War Department intends sending to the Philippines eight troops of cavalry organized as a regiment of rough riders. It is a decision which does not commend itself to Japanese army officers who have had experience in warfare in Formosa similar to what the American troops are engaging in at the Philippines. A Japanese officer, whose name is not disclosed, furnishes one of the papers with the following comment on the resolve:

"Japan's experience in Formosa was, that during the whole course of the somewhat protracted campaign, cavalry was only once used with advantage, and that was in the battle of Shoka, when a battalion was employed to chase the routed enemy. The Japanese army learned in that campaign that to send out horsemen in a country like Formosa was simply to furnish targets for the enemy's marksmen. In the Philippines the roads are in a much worse condition than those in Formosa, and it is pitiable to think of the fate that awaits the American cavalry when in the neighborhood of the Filipino sharpshooters. When the horses get buried neck-deep in quagmires, and the men are hampered by brambles and shrubs, the insurgents will rise from their ambush and slaughter the Americans wholesale as the Japanese cavalry were served by the Formosan rebels at Saukakuyo. The United States War Office has decided upon a line of operations which seems destined to fall."

NOTIFICATION RELATING TO RELIGIOUS PROPAGANDISTS.

The Department of Home Affairs has issued the following Notification:—

NOTIFICATION No. 41.

ART. I.—Persons who propose to engage in religious propagandism are required to furnish to the chief official of the district in which they have their domicile, or in which, if not domiciled, they reside, the particulars indicated below together with their personal record (*rirekisho*).

1. The name of their creed.
2. The method of propagandism.

Persons engaged in religious propagandism prior to the operation of this Notification, must comply with the provisions of the preceding Article within two months from the date of operation.

ART. II.—Persons who propose to erect a house for religious uses, a church, a lecture-hall or a preaching place, must apply for the permission of the chief official of the district in which they reside, accompanying this application with the following details:—

1. The reasons why such edifices are required.
2. The time when the building will be completed.
3. Their names, their residences, the area of the site and all important details relating to building, together with a map.
4. The name of the creed.
5. The proposed method of management and maintenance.
6. If it is proposed to place there a local propagandist (*jantō fukyō shi*), his qualification and the method of selecting him.

If the house, church, lecture-hall or preaching-place is not built within the time referred to in the second of the above clauses, the permission obtained shall cease to be valid.

In the case of a house, church, lecture-hall, or preaching-place used in connexion with religion prior to the operation of this Notification, the founder, or, in the event of there being no founder or of some other obstacle, the manager, shall, within two months from the date of the operation of this Notification, convey to the chief official of the district the information specified in the first of the above clauses, and shall be considered to have received permission from the time of conveying such information.

ART. III.—The founder mentioned in the preceding article, or, in the event of there being no founder, or of some other obstacle, the manager, shall forward to the chief official of the district the personal record of the manager and of the local propagandists, and the same course must be pursued should there be any change of manager or of local propagandist.

ART. IV.—In the event of any change occurring in the facts enumerated in ART. I., the person engaged in religious propagandism must report the change to the chief official of the district within two weeks.

ART V.—Should it be desired to make any change in the points enumerated in ART. II., the founder, or, in the event of there being no founder, or of some other obstacle, the manager, must apply again for the permission of the chief local official, accompanying his application with a statement of reasons. In case he has changed his residence, the permission must be sought from the chief official of the district to which he has moved.

When a house used for religious purposes, or a lecture-hall or a preaching-place is abolished, or its site changed, the fact must be reported within two weeks to the chief official of the district.

Art. V.—Propagandists of Shinto or Buddhism, and all matters relating to the erection, transfer or abolition of their temples and of Buddhist preaching-places, shall be regulated by the rules hitherto in force.

MISSIONARY METHODS.

To the Editor of the "Japan Mail"

Sir,—In reference to the accusations of the *Asahi*, permit me, as one who had for nearly six years special opportunities of observing missionary methods and work, to give you some of my impressions on this question. It seems a pleasure on the part of anti-missionary journals to insinuate that the majority of converts gained through instruction in English are insincere. I have not, however, found this usually the case. I readily grant that many attend English classes without the slightest intention of becoming Christians, but I think many can be found to support me when I state that such rarely take the step of becoming baptized. They have got what they came for—cheap, too,—and they are well satisfied. In the majority of such cases any previous antagonism to Christianity passes away. It has been my privilege to know intimately many students who have become earnest Christians through attending English classes, and thus associating with missionaries, whose morals, as a body, are beyond reproach. The strong desire on the part of many in this country to acquire a practical knowledge of English has done much to remove racial prejudice and cause a friendly interchange of ideas and opinions. As it is extremely difficult for a missionary to find a method of introducing himself to the youth of Japan, why should he not avail himself of the opportunity thus offered by their readiness to learn English? The *Asahi* would probably be the first to denounce missionaries should the latter decline unconditionally to oblige the numerous applications they almost daily receive from seekers of English. Moreover, the use of English classes for proselytizing is often over-estimated. It is not regarded as the principal method of work, and at many stations no such classes exist. A little practice in "looking before you leap" would be beneficial to the *Asahi* and similar superficial critics.

Yours truly,
OUTSIDER.
July 21st, 1899.

HOW TO CONVERT CHINA.

Chinese conservatism is the crux of the era. It seems impervious to all influences and blind to all object lessons. Yet, unless it can be softened, unless the big empire can be quickened into some vitality of self-defence, Western Powers will find themselves confronted by a problem which they can scarcely hope to solve peacefully. The *Asahi* suggests a course. It lays down as axiomatic that China will never open her ears to foreign teaching. Conviction of her own superiority and of all other nations' inferiority has become an instinct with her, and to attempt to move her from without would be quite futile. The only way to approach her is through the months of her own sages, Confucius and Mencius, whose philosophy is her gospel. Her conversion might be effected, of course, if some colossal figure, some publicist, statesman, philosopher, and soldier greater than either Confucius or Mencius, appeared upon the scene, tore the Analects to pieces, and set up another system in their stead. But, failing that almost miraculous deliverance, the only plan is to prove that among the doctrines of Confucius and Mencius themselves are to be found principles approbatory of Occidental learning and statecraft. Our contemporary is persuaded that the thing could be done. It does not enter into particulars, but is content with quoting one saying of Confucius that the empire is not the property of one man. The doctrine embodied in that dictum, says the *Asahi*, might easily be elaborated into a commendation of parliamentary government and even of republicanism. What is wanted, then, is an interpreter. Rather late in the day, is it not, to apply such a remedy?

A NEW ASSOCIATION.

A new association called the *Seikyo* Club has been organized in Tokyo. It starts with a membership of over 500, and among its promoters are Mr. Kato Kumaichiro, a well-known advocate of Buddhism, Mr. Hayakawa Rinsuke, a member of the Diet, Mr. Okamoto Kansuke, an eminent Chinese scholar, and others who belong, without exception, to the conservative class. The association, as its name denotes, combines political and religious purposes, but its manifesto is marked by the usual vagueness. The document speaks of an evil custom which is beginning to sway the people, high and low, and to render them incapable of distinguishing between right and wrong. It declares that men are ceasing to have any fixed principles, and that they are sick with the fever of love for gold, so that the lofty disposition of the Japanese is becoming debased. Men that have been abroad are led away by a propensity to mould everything on foreign models. On the other hand, narrow-minded conservatives are for abolishing everything foreign. But now that Japan has ceased to be distinguished from Occidental States, she must be doubly circumspect in her conduct. The relation between religion and the State must be clearly defined. A creed adapted to the national polity must be determined. In pursuit of those objects the Association proposes to enlist the cöoperation of eminent religionists, educationists, and politicians. We confess that it is not easy to discover just what aims are contemplated. But we shall scarcely be doing the association an injustice if we say that its purpose is to oppose the egoistic and plutocratic elements of Occidental civilization.

LEGISLATION TOUCHING THE MISSIONARIES.

We translate, elsewhere, a Notification of great interest to the Missionaries. It may be assumed to embody the Government's decision with regard to the control of Christian propagandism in this country. The provisions of the Notification amount, it will be seen, to nothing more than a system of registration. Religious propagandists are required to furnish certain simple information to the authorities, and must hereafter obtain official permission for the erection of any edifices destined for religious uses. Edifices existing prior to the operation of the Notification, will be legalized by the mere fact of reporting the reasons for their erection. It is evident that the purpose of the Notification is to establish official touch with Christian propagandism to the extent of ensuring the preservation of law and order. There can no longer be any just complaints that whereas the priests of Shinto and Buddhism are subjected to a measure of official control, the Christians are left to their own devices.

"SHINTO" WORSHIPPERS AND TREATY REVISION.

The principal office of the *Shinto* creed in Tokyo, namely, the *Jingukyō-in* of Yurakucho, has resolved to organise a festival on the 4th of August in celebration of Treaty Revision, and it has been decided that at the Shrines of Ise also a similar step will be taken at a suitable time. Mr. Fujioka, the chief prelate of *Shinto*, has issued the following Injunction:—

On the 30th June His Majesty issued an Imperial Rescript and on the 4th of August the Revision of the Treaties is to become an accomplished fact. The nation owes the latter result to the virtues of the Sovereign, and can not but rejoice profoundly. Japan now becomes the equal of European and American States, and has entered an era of increased prestige for the country and augmented prosperity for the people. Such facts constitute an achievement of unprecedented excellence; an achievement unique in the events of a thousand years. Shall we not celebrate it in a fitting manner? Therefore let the followers of our faith organize, for the 4th of August, in reverential response to the Imperial purpose, a festival of thanksgiving for this great consummation, and let us pray that our relations with our foreign friends may grow constantly more intimate and that our country may enjoy increased tranquillity. The Head Office also shall choose a suitable time, and make arrangements for a celebration to spread abroad a knowledge of the event among the disciples of our creed.

THE PEACE CONFERENCE.

IT appears to us that the Peace Conference adopts the surest method of converting its proceedings into a fiasco when, instead of devising means to put an end to war, it devotes its energies to mitigating the pains of fighting. England has proved, by actual experience in the field, that the small swiftly flying bullet of the modern rifle does not suffice to stop the rush of a desperate foe. Therefore her experts have invented the Dum-Dum projectile. It is a mere question of saving the lives of her own soldiers by sacrificing those of her enemy. How is the cause of humanity promoted by ruling that a man must kill his foe in such a manner as to expose himself to danger, instead of killing him before he can get to close quarters? If this principle be admitted, why should it not be extended to submarine mines and submerged torpedo-boats which are designed to blow a ship and all her crew to fragments, before they have an opportunity of doing any mischief? Why, indeed, should we not go back to bows and arrows, which allowed opponents to get very close to each other, and greatly reduced the chances of fatal wounds. Prize fighting was not stopped by making pugilists wear gloves, nor will war be stopped by reducing the efficiency of belligerent weapons. Quite the contrary indeed. Nothing helps to preserve the peace so much now-a-days as the magnificence of modern fighting machines. Nations shrink from putting into operation forces of such enormous destructive potency. One obvious result of abolishing the Dum-dum bullet would be that Arabs, Afridis, and other semi-civilized peoples, finding less cause to fear the fire of white battalions, would be proportionately readier to draw the sword. Truly that would conduce to the cause of peace, would it not? Great Britain, supported by her friend and kinsman, America, submitted to the Conference a really practical projeet for reducing the chances of war. She proposed a permanent tribunal of arbitration. But the German Sovereign could not consent to subserve his divine right of judgment to the decisions of any human tribunal. His Representative and the other European Delegates meet the British proposal by saying:—"We decline to take any step towards diminishing the number of questions decided by the arbitrament of the sword, but we are

shocked to think that you English should use a weapon which stops your enemies before they can consummate their intention of splitting your skull. You really must be less practical in your manner of fighting. If you deprive your foes of all hope of slaughtering you, they will lose their fancy for fighting, and then where shall we be?" We are glad to think that England and America snap their fingers in the face of such persiflage. When they fight they mean business. They are ready to settle all differences without fighting, but if that can not be, then they mean to adopt the only wise alternative, namely, to make themselves such formidable foes that all nations will shrink from assailing them.

THE MISSIONARIES AND TREATY REVISION.

WE venture to congratulate the missionaries heartily on their action in holding a meeting at Karuizawa to commemorate the achievement of Treaty Revision. The remarks made by Dr. DE FOREST, as leader of the meeting, were very happy. He was quite justified in referring to the different part the missionaries might have acted, and to the effect that would certainly have been produced had they thrown their weight into the anti-revision scale. It was in 1882 that the missionaries began to move publicly in this matter, and the credit of the initiative belongs to the Rev. C. S. EBY, whose brochure, the Eastern Pioneer of Western Progress, as well as the active steps he took to promote liberal views, helped materially to unite his fellow-workers. But Mr. EBY'S zeal would have availed little had not the Missionaries been already animated by a thoroughly friendly feeling toward Japan. We are able to bear strong testimony in the matter, for we can say that during thirty years of association, more or less intimate, with missionaries of all sects, we have met only two men who were frankly opposed to Japan's aspirations. Since the manifesto signed by nearly the whole of their number fourteen years ago, the missionaries have uniformly lent their aid to the consummation of this country's hopes, and we commend the fact to the notice of Japanese conservatives who maintain that Christianity in an obstacle to the growth of patriotism and to the strength of loyalty. The missionaries wield large influence in Europe and America. When a foreign-settlement community wants to make its voice heard, it has to convene a general meeting, or elect a committee to correspond with some association in England or elsewhere. But the representatives of each sect of Christianity have constant access to an organization which, if it chooses to move, can effectually influence public opinion. There can be no manner of doubt that had the Missionaries enlisted the aid of the home societies in opposition to Treaty Revision, Japan's difficulties would have been enormously augmented. Not only did they refrain from any such action, but they lent all their assistance to promote Japan's cause, and the fact stand permanently to their credit.

CHRISTIANITY ON ITS DEFENCE.

"Christianity brought to bay" is the title of an article in the *Mainichi Shimbun*, a journal conspicuously favourable to the foreign faith. Of course, the great question with Japanese conservatives is whether the doctrines of Christianity can be reconciled with the national polity of the empire. The problem connects itself in most minds with the theory of the Sovereign's divine origin. That is the stand-point of the publicists who have interpreted the Emperor's educational Rescript in a manner calculated to produce anti-foreign feeling in the primary schools. There are European monarchs also who openly proclaim their divine right, and would probably regard the propagandism of the Buddhist or Shinto creed in their realms as directly antagonistic to their title. We must observe, therefore, that in this matter our houses are of glass. Another point presents itself, however—the point which induces the *Mainichi* to speak of Christianity's being brought to bay. It is the uninterrupted continuity of the Imperial line. Hitherto controversialists have shrunk from bringing that matter to the bar of open argument. But Mr. Otsuki Joden has now thrown off all reticence, and boldly stated the issue. This is the son of the celebrated Otsuki Nankei of Sendai, a noted Confucianist of early *Meiji* days. Mr. Otsuki's contention with regard to Christianity is that it insists on the precept of monogamy, and that the continuity of the Imperial line could never have been preserved in the past, nor could be preserved in the future, were such a precept enforced. A Chinese proverb says that to shatter the golden bowl—*i.e.* to violate the state polity—is to be a national traitor. Mr. Otsuki virtually applies that title to the professors and propagandists of Christianity in Japan, and the *Mainichi* says that the Christians have now to defend themselves. Is the *Mainichi* really uncertain about the nature of the Christian's answer?

MONTHLY SUMMARY OF JAPANESE CURRENT LITERATURE.

The *Rikugō Zasshi*, in No. 220, gives the results of a minute examination of the fiction of recent years, and comes to the conclusion reached by other writers on the subject, namely, that the moral effect of the modern Japanese novel is certainly bad. In 1896, says the *Rikugō*, there appeared in the *Mezamashi Zasshi* alone notices of 62 novels. Most of them were love stories to a certain extent, but 33 of them were pronouncedly so. In some cases the lovers did not succeed in coming together. Out of 12 novels which appeared within a short time of each other only in 2 cases did the story end with the marriage of the lovers; in the others illicit union was the consummation of the bliss of the heroes and the heroines. In most of Bakin's romances the story is made to culminate in marriage, but at the present time this ending is considered too commonplace. As to those who did not realise their desires, all kinds of dreadful endings are assigned to them, such as madness, suicide, or sudden oblivion as to the past. In Bakin's novels only the lowest classes are represented as committing acts of violence on innocent maidens, but in the modern novel men bearing the names of gentlemen are depicted as decoying well-bred girls to country inns and there drugging them prior to violation. The love story in Japan, then, as written by modern novelists, is contaminating, and the sooner this is recognised by society generally the better for morals. Coming to plots in which love plays a subordinate part, we find, says the *Rikugō*, out of 29 stories examined, that in only 5 cases does the principal personage set before him or her a worthy object. In the others some kind of crime figures as the chief end to be attained. There is not, concludes the *Rikugō*, considered from a moral standpoint, a single redeeming quality of modern fiction. It must be condemned *in toto* as a disgrace to the nation, and as calculated to totally efface the barriers which separate virtue and vice.

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A short time ago the Kokumin Eigakkai, which publishes a useful fortnightly called the *Eiji Shimbun*, celebrated the 11th anniversary of its establishment. On that occasion Dr. Wadagaki, of the Imperial University, delivered a very racy speech, which appeared in the *Eiji Shimbun* a few weeks later. We have only space for the more serious parts of the address. Nothing is more manifest in Japan to-day, says Dr. Wadagaki, than the influence of England and her institutions on our leading men. But just as in translation there are two schools, the literal and the non-literal, so in politics and commerce there are men who have sought to transfer English methods and institutions *en masse* to this country, and others who have preferred to alter them somewhat in order to make them better adapted to our national peculiarities. Among what may be called the literal translators Count Okuma is very prominent. Marquis Ito leads the free translation party and he is backed by Messrs. Hoshi, Suematsu, Ozaki, and Inukai. In other ways English models have been followed, and Mr. Shimada Saburō may be said to be our John Bright and Mr. Yaguchi our Cobden. . . , , Coming to business, we have much to learn from the English. It is reported that some German not long ago spoke of us as *akindo*; there must have been something wrong about the reporting. It is more likely that he called us *kinder*, which means "children" in German. Compared with the English, who are the great business people of the West, we are but children. From time immemorial the English have always asked how cheap can a thing be made? But the Japanese trader always asks the opposite question, How high can I put the price? English trade may be described as an article that is slight and long. Japanese trade as one that is short and thick. With England it is small profits and long custom. Our greediness for immediate gain prevents ultimate success. Some people are making a great fuss about the danger there is of mixed residence leading to the death of what they call *yamato-damashii*. My opinion is that the *yamato-damashii* which is too weak to survive competition with foreigners had better die. The only national spirit which I desire to see perpetuated is one which is ever ready to strengthen itself by learning from foreigners all that they have to teach. It is because I think that we have very much to learn from the English that I hold in high esteem such societies as the Kokumin Eigakkai.

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In the *Taiyō* (No 11), under the title of *Kekkyoku Mondai*, Mr. Shimada Saburō discusses the various forces at work in the world which unite and divide nations, and comes to the conclusion that race prejudice is the most deep-seated of all antipathies and is not overcome by identity of religion. But even in the case of nations springing from the same ancestors, like the English and the Americans, the interests of the one people so often clash with those of the other that there is no guarantee that there will be permanent peace between them. There is no sign, says Mr. Shimada, of any diminution of the antipathy felt by Western nations against Orientals. The triple alliance over the Liaotung Peninsula affair was mainly based on race prejudice. The different treatment accorded to the Filipinos and the Cubans by the American Government has the same source. Coming to the subject of China, Mr. Shimada predicts that the Chinese are far too numerous and far too consolidated a race of people to lose their identity, notwithstanding the fact that a number of Europeans settles in their midst and exercises a certain amount

of control over their affairs. They are a diligent, clever and persevering people, who have few vices that are likely to handicap them in their industrial and commercial contest with other nations. They can live side by side with Westerns without being assimilated to them in any way. No nation on the face of the earth has shown greater persistency in retaining intact every one of its distinctive characteristics. The Manchus, with all their power, have failed to alter any one of the ancient customs of the people, if the method of dressing the hair be excepted. In identity of race, customs and religion we have, says Mr. Shimada, a bond which all the influences of the West will prove powerless to break. China will hold together, come what will.

Dr. Katō Hiroyuki has published a work entitled *Dōtoku to Hōritsu to teishoku suru baiai ari ya?* "Are there occasions when Law and Morality conflict with each other?" In this treatise Dr. Katō elaborates his well-known views on the superiority of experience to intuition as a guide to the moralist and the legislator. His answer to the above question is in the affirmative as far as the past is concerned, and he quotes many cases from Japanese history in which law and morality were directly opposed to each other—practices like the vendetta, for instance, being condemned by law but approved by the moral sense of the nation. Dr. Katō, it may be observed, refuses to admit that even from a moral standpoint the vendetta was ever justifiable in any country claiming to be civilised. He condemns in the strongest language most of the Chūshingura literature, as based on perverted views of the facts which led to the episode of which so much has been made, and endeavours to show that the heroism of Oishi and his fellow-samurai was by no means of a high type. The conclusion Dr. Katō reaches is that in a highly civilised country there is no real conflict between law and morality. There is an absoluteness about the one that does not characterise the other, but they progress hand in hand and work in their separate spheres without hindrance to each other.

SYNOD OF THE CHURCH OF CHRIST IN JAPAN.

The Synod met at 9 a.m., on July 6th, in Shiba Church, Tokyo, and continued its sessions for five days in succession. The number of delegates representing the several presbyteries throughout the country was between thirty-five and forty. The delegates, with a single exception, were all Japanese. Three or four missionaries were present as advisory members, and a number of others as spectators. The latter were invited to sit as corresponding members.

In the absence of the retiring Moderator, the opening sermon was preached by the Rev. M. Uemura, editor of the *Fukuin Shimpo*. Mr. Uemura's discourse was based upon several texts chosen from different parts of the Acts of the Apostles, and dealt in a practical way with different phases of the spiritual evolution which the Apostles underwent after the ascension of Christ. At first their ideas were narrow and selfish, not extending beyond the limits of Judaism, and were well expressed in the question which they put to their risen Lord:—"Lord, wilt thou at this time restore again the Kingdom to Israel?" But as the Holy Spirit came upon them with power from on high these crude notions were broadened and spiritualized until the faith of the Apostles embraced the whole world and they came to realize the they had a mission to all mankind. The purely nationalistic spirit with which they started out gradually gave place to the broad and loving spirit of the Master Himself. The sermon was from first to last deeply spiritual in tone and made a profound impression upon the audience.

At the close of the sermon the election of officers took place, resulting in the choice of the Rev. Mr. Yamamoto, pastor of the Shiloh Church in Yokohama, as Moderator, and of the Rev. Mr. Wada, pastor of the Shiba Church, as clerk. The committee of arrangements then reported, recommending that the forenoons be devoted to the transaction of business and that the afternoons be given to meetings for conference and prayer. This report was accepted and adopted. Among the important resolutions passed by the Synod were the following:

1. A resolution defining the meaning of the term *Co-operation*. At the meeting of the Synod two years ago in Nagoya the presbyteries were directed to appoint committees to inquire into the state of co-operation between the Church and the Mission within the bounds of the presbyteries, and to report upon the same to the Synod at its next meeting. The reports were accordingly prepared and presented before the Synod at the Meeting just closed. They with one accord called attention to the fact that there has been of late years almost no such thing as genuine co-operation between the Japanese Church, as represented by its presbyteries, and the Missions working within the bounds of the presbyteries. In view of these reports the Synod passed a resolution expressing what it as a body understood true co-operation to imply and to involve, and appointed a committee to confer with the missions upon the subject and, if possible, to secure co-operation of the character indicated in the resolution. Co-operation, as defined by the Synod, would involve the appointment in every presbytery of a committee consisting of an equal number of Japanese and missionaries to which all matters pertaining to evangelistic work should be submitted for decision. The discussion called forth by this resolution was animated throughout by the best of feeling toward the Missionaries, and by a strong desire for a more real and sympathetic co-operation, in order to effect the advancement of the cause of Christ in this country.

2. On Self-Support:—Upon this subject three separate resolutions came before the Synod. The first proposed to make all organized Churches self-supporting, the implication being that organizations which are unable to support themselves shall cease to be recognized by the Synod as Churches. After a spirited discussion this motion was laid upon the table in view of approaching consultation with the missions concerning co-operation. The advocates of self-support, however, were not content to leave the matter in this shape. They therefore brought up the question in a slightly different form. This second motion proposed that all Churches which did not become self-supporting within one year should be disbanded. After a full discussion this resolution was lost. At a later session the subject was brought before the Synod a third time in the form of a resolution proposing that the members of Synod agitate on the matter of self-support with a view to putting all churches on an independent basis within the next two years. This resolution was finally adopted. Self-support may be said to have been the keynote of this meeting of Synod as evangelistic work was that of the meeting two years ago.

3. A resolution enjoining upon the Churches a stricter observance of the Sabbath:—This resolution was passed in view of the fact that many Japanese Christians, owing to the materialistic tendencies of the times, the mad rush for wealth, &c., have ceased to keep the Lord's day, as a day sacred to rest and to spiritual improvement. The action of the Synod laid down no specific rules on the subject, but simply emphasized the importance of keeping the day as a means

of grace. This resolution, together with other resolutions relating to temperance, marriage, and divorce, etc., was ordered to be printed and distributed freely among the churches.

4. Among other resolutions on the general subject of evangelistic work, the Synod passed a resolution directing its Board of Home Missions to give increased attention to work in Formosa. There are already more than ten thousand Japanese in Formosa, among whom are many Christians belonging to the Church of Christ in Japan. A Church has already been organized in Taihoku and a preaching station established in Tainan. It was the desire of the Synod that this work among the Japanese on the island should be prosecuted with greater vigour, and that as soon as possible a helping hand should be extended to Formosans themselves.

The Committee on the State of Religion reported seventy organized churches in connection with the Synod, with an aggregate membership of 11,324; and the number of adult baptisms during the past year 774; Sunday School pupils 5,891.

The business sessions, as well as the meetings for conference and prayer, were attended by a large number of spectators who took a lively interest in all the proceedings. The feeling of interest among these on-lookers was at times very noticeable. This was especially true during the discussion on self-support, when some persons in the back of the house rose to their feet and even paced the floor back and forth.

The afternoon meetings were well sustained. The subject on the first afternoon was, "How to promote a truer faith and a higher tone of spiritual life in ourselves and in the Churches." On the second afternoon questions of practical import, such as preaching, pastoral work, etc., engaged the attention of the meeting. On the third day the programme was altered so as to provide for a business session in the afternoon and to postpone the meeting for conference till evening. In the evening of that day two lectures were delivered on theological and ethical themes.

The forenoon of the last day, July 10th, was set apart for the observance of the Lord's Supper, followed by a consecration meeting. The sermon preceding the Holy Communion was preached by the Rev. Mr. Hattori, pastor of the Church in Yamaguchi. His theme was "The Christian Minister an Example to his Flock." In all matters of Church work the pastor should be an example of patience, self-sacrifice, and zeal. Especially in the promoting of self-support a Minister should never ask the question, "How much salary am I to have?" but accept the situation whether the amount offered be 30 *yen*, or 3 *yen*. At the Consecration Meeting, which followed, the hour was all too short for the many who were eager to speak a word, or offer prayer.

A business meeting on Saturday afternoon brought to a close the session of the Synod, which then adjourned to meet again in Tokyo on the second Thursday of July, 1898. A truly Christ-like spirit of unity and brotherly love pervaded all the meetings, and one could not rise from them without feeling that the Church of Christ is already a power in Japan, and that she is to play an important part in the future of this country, as she has done in the history of western lands in the past.

BILL RELATING TO THE LAW OF RELIGIONS.

LAW OF RELIGIONS.

CHAPTER I. 10/99

GENERAL PROVISIONS.

Art. I.—No association or foundation having for its object the public propagation of religion or the performance of religious services, can become a juridical person unless in accordance with this Law.

Art. II.—The term *kyōkwai* (church) used in this Law shall be held to mean a juridical person, either association or foundation, which, not being a *tera* (Buddhist temple), has for its object the public propagation of religion or the performance of religious services.

Art. III.—The term *tera* (Buddhist temple) used in this Law shall be held to mean a foundation—being a juridical person—which possesses a *jiin* (temple) and has for its object the propagation of religious doctrines and the performance of religious rites.

The *jiin* is an edifice where a principal idol of Buddhism is installed, religious doctrines are preached, and religious rites are performed and priests reside.

Art. IV.—No association or foundation exercising a general control over the associations or foundations provided for in the two preceding Articles can become a *kyōkwai* or *tera*.

Art. V.—The term *kyōha* or *shūha* (sect) used in this Law shall be held to mean a religious body which, having for its object the public propagation of religion or the performance of religious services, exercises general control over the *kyōkwai* or *tera* in accordance with the provisions of the *kyōki* or *shūsei* (sectary regulations).

No religious body subordinated to any *kyōha* or *shūha* can itself become a *kyōha* or *shūha*.

Art. VI.—No association or foundation which maintains a religious body or bodies, other than *kyōha*, *shūha*, *kyōkwai* or *tera*, can become a juridical person.

Art. VII.—A *kyōha*, *shūha*, *kyōkwai* or *tera* may add to its objects prescribed in this Law the undertaking of any enterprise for the public benefit in accordance with the sectary regulations or the *Kyōkwai* or *tera* regulations.

Art. VIII.—When a public meeting is to be held in connection with religious matters, excepting such cases as are permitted by usage, the promoters thereof shall report to the Administrative Authorities the object, place, date and hour of the meeting, not later than twenty-four hours previous to the opening of such meeting. This rule shall not apply to public meetings held by the religious bodies which have obtained the approval or permission of the authorities concerned.

In case a religious body shall hold public meetings in connection with religious matters at a fixed place and at regular periods, the report thereof shall be made not later than twenty-four hours previous to the opening of the first meeting; but no further report shall be required for the succeeding meetings, unless any change is made in the particulars previously reported.

Art. IX.—When any action taken in connection with the propagation of religion, the performance of religious services or any other religious matters, shall be deemed detrimental to the public peace or order, or injurious to public morals, or contrary to the duties of subjects, the authorities concerned may order such action to be modified or retracted, or may prohibit it.

Art. X.—No person who has been deprived of public rights or whose public rights have been suspended can become a manager of any religious body; nor can he hold any public meeting in connection with religious matters.

Art. XI.—No land or building used for purposes of worship by a *kyōha*, *shūha*, *kyōkwai* or *tera* can be attached.

Art. XII.—No tax shall be levied upon the following property:

1. Buildings and premises used for the purpose of propagating religion or performing religious services by a *kyōha*, *shūha*, or *kyōkwai*, and buildings established within such premises for the residence of teachers of religion.

2. *Jiin* and *Butsudō* belonging to a *tera*, and the premises thereof.

Regarding the exemption from the land tax in virtue of the preceding clause, the provisions appertaining to the land for public schools in Art. III of the Land Tax regulations apply correspondingly.

No registration tax shall be levied for registering the land and buildings mentioned in the first clause hereof.

Art. XIII.—Regulations regarding control of the premises, the restrictions as to the use of the land and buildings therein, as well as the description and limits of the property to be exempted from taxation as provided for in the preceding Article shall be determined by Order.

Art. XIV.—*Kyōha*, *shūha*, *kyōkwai*, *tera* and other religious bodies shall be subject to the supervision of the authorities concerned.

The Authorities concerned collect reports on their affairs, examine their condition, and otherwise issue such Orders or take such measures as are deemed necessary for exercising proper supervision.

Art. XV.—When a *kyōha*, *shūha*, *kyōkwai* or *tera* shall be deemed to have acted in contravention of Law or Order or to have undertaken an enterprise with an object other than its proper object, or to have violated any of the conditions under which the approval or permission has been given, or when it is deemed necessary for public interests, the authorities concerned may revoke the approval or permission already given.

CHAPTER II.

"KYŌKWAI" AND "TERA."

Art. XVI.—Persons desiring to establish a *kyōkwai* or *tera* shall prepare the *kyōkwai* regulations or *tera* regulations, and obtain the permission of the Authorities concerned.

Art. XVII.—Alteration of the *kyōkwai* regulations or *tera* regulations, shall be subject to the approval of the Authorities concerned.

Art. XVIII.—There shall be a resident priest in a *tera*.

A vice-resident priest may be appointed in a *tera* according to the provisions of the *tera* regulations.

The vice-resident priest shall act for the resident priest in case a vacancy occurs in the latter post or the resident priest is unable to discharge his functions or the interests of the *tera* conflict with those of the resident priest.

Art. XIX.—There shall be a certain number of councillors in a *tera*, unless the permission of the Authorities concerned has been obtained to the contrary in cases where there are exceptional circumstances.

All matters regarding the number, term, qualifications, method of selection, powers and dutjee, and dismissal of the councillors, shall be determined by the *shūsei* or *tera* regulations.

Art. XX.—If a resident priest act without the consent of the councillors in cases where such consent is required according to the provisions of Orders, such action shall not be regarded as that of the *tera*.

Art. XXI.—Regarding the control and disposal of the property belonging to a *tera*, the approval of the Authorities concerned shall be obtained in accordance with the requirement of Orders.

In such case, any action taken without the required approval shall not be regarded as that of the *tera*.

Art. XXII.—The *Kyōkwai* regulations or *tera* regulations shall have the same effect as the articles of association provided for in Art. XXXVII of the Civil Code or the act of endowment of Art. XXXIX of the same Code.

Art. XXXIII.—The provisions relating to directors of a juridical person in the Civil Code and the Law for the Enforcement of the Civil Code, shall be applied correspondingly to the resident priests and the vice-resident priests acting on behalf of the resident priests, unless otherwise specially provided for in this Law.

Art. XXIV.—The functions to be performed by a Court of Law in accordance with Articles 40, 56, and 57 of the Civil Code, shall be exercised by the Authorities concerned either on the application of the persons interested or in virtue of the official function of the said Authorities.

Art. XXV.—In case a *jiin* is not built within the prescribed period after obtaining the permission for the establishment of a *tera*, or in case a *jiin* is not rebuilt within five years after its destruction, such *tera* shall be deemed as dissolved.

Art. XXVI.—When the charter of a *kyōha* or *shūha* shall have been terminated, the *kyōkwai* or *tera* which belonged to such *kyōha* or *shuha* shall apply within three months, for approval of the consequent alterations in the *kyōkwai* regulations or *tera* regulations.

The *kyōkwai* or *tera* which shall not apply for approval as provided for in the preceding clause, or which has not obtained such approval shall be deemed as dissolved.

Art. XXVII.—The method of dealing with the treasures belonging to a *tera* which had been dissolved, shall be determined by Imperial Ordinance.

Chapter III.

"kyōha" and "shūha."

Art. XXVIII.—A religious body desiring to become a *kyōha* or *shūha* shall frame a *kyōki* or *shūsei* and obtain therefor the approval of the Authorities concerned.

Art. XXIX.—The *kyōha* or *shūha* shall appoint a representative who is to be approved by the Authorities concerned.

Art. XXX.—When disputes arise in connection with the matters regulated by a *kyōki* or *shūsei* but which have reference to the matters determined by Imperial Ordinance, they shall be adjudged by the Religious Council.

Such disputes as are to be adjudged by the Religious Council in accordance with the preceding clause, shall not be amenable to the jurisdiction of Civil Courts.

In cases where the matters to be tried and adjudged by the Religious Council form wholly or in part the cause of judgment in a law suit, the Court of Law concerned shall defer the hearing of such suit until the judgment of the Religious Council shall have been rendered.

The organization, powers and procedure of the Religious Council shall be determined by Imperial Ordinance.

Art.—XXXI. The judgments of the Religious Council shall be executed in accordance with the process of execution, of administrative measures.

Art. XXXII.—The provisions of Art. XVII hereof shall apply correspondingly to *kyoki* and *shusei*.

Chapter IV.

"kyoshi" (Teachers of religion).

Art. XXXIII.—The term *kyoshi* used in this Law shall be held to mean those who are engaged in the public propagation of religion or the performance of religious services.

Art. XXXIV.—No person who has been deprived of public rights or whose public rights have been suspended can become a *kyoshi*.

Art. XXXV.—The provisions of Art. 360 of the Criminal Code, the provisions concerning testimony of persons referred to in No. 2 of the first clause of Art. 125 of the Code of Criminal Procedure, and in No. 2 of the first clause of Art. 298 of the Code of Civil Procedure, shall apply correspondingly to *kyoshi*.

Art. XXXVI.—The Authorities concerned may suspend or stop a *kyoshi* whose conduct is deemed detrimental to public peace or order.

Art. XXXVII.—No *kyoshi* can give public expression to his opinions on political affairs or engage in any movement of a political character.

Art. XXXVIII.—Matters relating to the qualifications and selection of *kyoshi* belonging to a *kyoha, shuha, kyokwai* or *tera*, shall be determined by Imperial Ordinance.

Art. XXXIX.—The provisions of Nos. 5 and 6 of Art. 570 of the Code of Civil Procedure shall apply correspondingly to *kyoshi* belonging to a *kyosha, shuha, kyokwai* or *tera*.

Chapter V.

penal provisions.

Art. XL.—When Art. VIII. hereof is infringed, the promoter shall be liable to a fine not exceeding 20 *yen*.

Any person, who even though he shall render the report provided for in Art. VIII. hereof, shall not state true facts therein, shall be liable to a fine not exceeding 30 *yen*.

Art. XLI.—Any person who shall infringe the Order or prohibition referred to in Art. IX hereof shall be liable to a minor confinement for a period not exceeding two years or to a fine not exceeding 300 *yen*.

Art. XLII.—Any person who shall become a manager of any religious body or hold a public meeting in contravention of Art. X hereof, or who shall exercise the functions of a *kyoshi* in contravention of Art. XXXIV hereof, shall be liable to a major confinement for a period not exceeding one year with an additional fine not exceeding 10 *yen*.

Any person who knowing the fact, shall appoint to be a *kyoshi* any person who has been deprived of public rights or whose public rights have been suspended, shall be liable to the same penalties as those provided for in the preceding clause.

Art. XLIII.—When no report is rendered in contravention of an order of the Authorities concerned given under Art. XIV. hereof, the manager of the religious body concerned shall be liable to a fine not exceeding 20 *yen*.

Any person who even though he shall render the report referred to in the preceding clause, shall not state true facts therein, shall be liable to a fine not exceeding 30 *yen*.

Any person who shall obstruct, in any way, the examination of the Authorities concerned to be made under Art. XIV hereof, shall be liable to the same penalty as that provided for in the preceding clause. In cases, however, where due provisions are made in the Criminal Code, those provisions shall be applied.

Art. XLIV.—Any person who shall adopt fraudulent or seductive means in the propagation of religion or the performance of religious services, or who shall exercise the functions of a *kyoshi* in disregard of the order by which he has been suspended or stopped under Art. XXXVI hereof, shall be punished by a minor confinement for a period not exceeding one year or liable to a fine not exceeding 200 *yen*.

Any person who shall knowing the fact, appoint to be a *kyoshi* a person who has been deprived of public rights or whose public rights have been suspended as provided for in Art. XXXVI hereof, shall be liable to the same penalties as those provided in the preceding clause.

Art. XLV.—Any person who shall infringe Art. XXXVII shall be punished by a minor confinement for a period not exceeding one month or liable to a fine not exceeding 30 *yen*.

Art. XLVI.—Any person who shall slander or defame a *kyoha, shuha, kyokwai* or *tera* by public speeches or by circulation of documents or pictures, or by performance of plays or by creation of figures, shall be punished by a major confinements for a period not exceeding one year with an additional fine not exceeding 50 *yen*.

supplementary provisions

Art.—XLVII. The Instructions of the Home Department, No. 33 B. and No. 3 E. of the 14th year of *Meiji* and

No. 1 E. of the 15th year of *Meiji*, and the Notification of the *Dajokwan*, No. 19 of the 17th year of *Meiji*, as well as the other rules and regulations heretofore in force, which are inconsistent with the provisions of this Law, shall cease to be binding in so far as they relate to the religious bodies belonging to *Shinto* and Buddhism, to associations or foundations maintaining such bodies or *jiin*, and to the other buildings used for religious purposes. The said Instructions, Ordinances, rules and regulations shall, however, continue in force for a period not exceeding one year after this Law comes into operation, in respect of such religious bodies as have not obtained the approval or permission in accordance with the present Law.

Art. XLVIII.—Rules regarding the disposal of property belonging to a *jiin*, *shi-u* (*Shinto* temples) or *butsudo* (Buddhist temples or edifices) which have existed prior to the coming into operation of this Law, but have not become a *kyokwai* or *tera* according to this Law, shall be determined by Imperial Ordinance.

Art. XLIX.—Regarding the *tera* in Okinawa-Ken, the existing rules shall remain in force until the Regulation therefor shall be promulgated by Imperial Ordinance.

Art. L.—The provisions of Art. XXVIII of the Law for the Enforcement of the Civil Code shall cease to be binding by virtue of this Law, in so far as they concern *jiin*, *shi-u* and *butsudo*.

Art. LI.—The provisions relating to *tera* in the existing laws or ordinances shall, after the lapse of one year from the coming into operation of this Law, apply exclusively to those which shall have obtained permission according to this Law.

The provisions relating to priests or religious teachers in the existing Laws and ordinances shall, after the lapse of one year from the coming into operation of this Law, apply exclusively to teachers of religion mentioned in this Law.

Art. LII.—Associations or foundations having for their object the propagation of religion or the performance of religious services, which have become juridical persons under the Civil Code or the Law for the Enforcement of the Civil Code shall, within one year from the coming into operation of this Law, shall frame *kyoki*, *shusei*, or *kyokwai* regulations according to this Law, and apply for the approval or permission of the Authorities concerned.

Those which shall not apply for the approval or permission provided for in the preceding clause, shall be deemed to have been dissolved.

Art. LIII.—This Law shall take effect from the 1st day of the 7th month of the 33rd year of *Meiji*.

BILL FOR AMENDING THE CONSCRIPTION LAW.

The Law of Conscription is amended as follows:—

The following clause is added to Art. XXIII:—

"In case a teacher of religion belonging to a *kioha*, *shuha*, or *tera*, who, being a graduate of a Middle School established by the Government, Fu or Ken, or any other school whose standard is recognized by the Minister of Education as equal or superior to that of any of the above mentioned schools, shall become liable to military service in one of those branches of arms where he may be called upon to engage in active fighting his enlistment may, upon his application, be deferred. Any person who shall cease to be a teacher of religion before attaining the age of 32 years shall be enlisted without the process of drawing lots. Any person who shall still be serving as a teacher of religion after attaining the age of 32 years, shall be enrolled in the *kokuminhei* (National Militia)."

After the words: "persons who have returned from abroad" in Art. XXV, the following words are added: "and those who, falling under the third clause of the same Article, shall cease to be teachers of religions before attaining the age of 32 years."

SUPPLEMENTARY PROVISION.

This Law shall take effect from the 1st day of the 7th month of the 33rd year of *Meiji*.

The Japan Times.

TOKYO, SUNDAY, DEC. 10TH, 1899.

The Law of Religions. Yesterday morning the Government submitted to the House of Peers the much talked of Bill relating to the Law of Religions, a translation of which is published elsewhere. The Bill is accompanied by another one relating to Amendments of the Law of Conscription, the object of the amending being to extend the exemption from military service to the teachers of religions as defined in the Law of Religions. This privilege, however, refers only to those branches of the military service which involve an active share in the fighting; and it is to be inferred that the privilege does not cover such a service, for example, as the medical corps. As to the proposed Law of Religions, we reserve our comments for a future occasion, having had no time yet to study the document sufficiently well.

The Japan Daily Mail.

YOKOHAMA, WEDNESDAY, Feb. 2, 1898.

EDUCATION & RELIGION IN JAPAN.

SOME views recently expressed by Marquis ITO on the subject of religion and national education were translated into the columns of the *Japan Times*, and being there read by foreign missionaries, seem to have inspired a feeling of uneasiness. Marquis ITO insisted on the necessity of excluding religion from the sphere of national education, but the dictum appears to have been interpreted in the sense that his Excellency is altogether opposed to any connexion between religion and education, whether the latter be national or private. We can well appreciate and sympathise with the disquiet that any such declaration emanating from the Prime Minister must cause in the minds of missionaries, but, on the other hand, we can not refrain from regretting the want of accuracy displayed by men who read into official utterances a significance which their language does not warrant. National education is one thing; private education, another, and a radically different, thing. Everybody, we presume, is agreed now-a-days that it is a moral outrage to employ public funds in promoting any particular form of creed. No distinction is made between tax-payers: all have to contribute equally whatever be their religious belief, and it follows that money thus contributed must not be applied for the purpose of inculcating a religion which some of the tax-payers certainly do not profess. Private education stands in another category. If the law grants liberty of conscience, it necessarily grants also the privilege of organizing schools where parents can have their children educated on religious lines, if they be so minded. We can be perfectly sure that Marquis ITO recognises that principle. In fact, private education in Japan is entirely beyond the range of official scrutiny, and we fail to see why any doubts should have been suggested by the Marquis' statement.

There is, however, one point to which the missionaries might advantageously direct public attention. It is that private schools in Japan receive no official recognition. There are several admirable schools organized and conducted by Christians, where the students get far bet-

ter education than that obtainable at the Middle, Upper Middle, or Upper Schools, yet the graduates of the Christian institutions are wholly ignored by officialdom. To have passed through one of the public schools confers certain valuable rights and immunities, but to have passed through a Christian school counts for nothing. Consider the case of a school like that of the Morning Star, for example. It has a staff of some fourteen foreign professors, all men of the very highest attainments, who would hold leading rank in the best educational circles in any European nation. It turns out every year a number of graduates admirably instructed; lads with a sound working knowledge of English, French and Japanese, in many cases of German also; thoroughly grounded in mathematics, physics, literature, history and so forth; lads, in short, who have enjoyed educational advantages far superior to those offered by the best public schools in the empire. Yet, so far as official recognition is concerned, the graduates of the School of the Morning Star might as well have received no education. The graduation certificate of a public school confers on its holder qualifications which are not admitted at all in the case of the graduate of a private school. There is, of course, a reason for this discrimination. The curriculum of the public schools is authoritatively fixed, and the standard attained by a graduate being consequently known, there can be no doubt about the value of his certificate; whereas the curriculum of a private school is arbitrarily determined by the faculty, and the State having no voice in the matter, not unnaturally hesitates to acknowledge the result. But that is plainly a difficulty of a very partial character. The private schools would be perfectly willing to receive official inspection, and to submit their curricula for official approval, guaranteeing to maintain them at a standard at least as high as the curricula of the public schools. The effect of the present system is to impose a terribly severe handicap on private educational enterprise. As a general rule, Japanese youths can not afford to go to a private school since to have graduated there confers no title to the appointments which are in most cases the aim of education. Japan does herself great injury by this want of liberality. Education is of prime importance to her in her new career, but her resources are so slender that, in the great majority of cases, she can not afford to employ foreign teachers of foreign languages, and her youths have to be content to learn English, French, German and other Western languages from Japanese teachers. There are many Japanese who can claim to be well versed in a foreign tongue, but if all that are competent to teach it were collected, we doubt whether the whole empire could muster a score, and of these not one is engaged at the schools, for the emoluments otherwise procurable by men of good linguistic accomplishments are many times larger than the honoraria of teachers. It results that in nine hundred and ninety-nine cases out of every thousand, the Japanese student of a Western language has to derive his whole instruction from a man whose knowledge of the subject is almost grotesquely deficient and whose pronunciation is a burlesque. The idea of employing Englishmen to teach French, German and Italian in English schools would be deemed irrational enough, but such a device were brilliantly reasonable compared with the expedients resorted to in Japan. It is not for lack of appreciating this cruel drawback that the Japanese submit to it. Paucity of resources stands in the way. A Japanese so-called "teacher" of English or French can be engaged for 25 or 30 *yen* a month; an Englishman or a Frenchman costs 150. We do not intend to cast any manner of reproach in the teeth of the Japanese when we note these facts. The inference we seek to emphasize is simply that every possible encouragement ought to be given to foreigners who come to Japan for educational purposes, after the manner of the missionaries: foreigners who, partly because of their own devotion to a cause which renders them indifferent to gain, and partly because of the aid given by fellow-enthusiasts in Europe and America, are able to devote their services to education without making any demands of more than a merely nominal character on Japanese purses. Nothing should be spared to encourage these men. They are simply invaluable in Japan, and when, instead of hastening to recognise their labours, the Japanese Authorities ignore them completely, and treat the splendid schools organised and conducted by them as institutions unworthy of even official classification, they display a want of discernment which seems to us very inconsistent with their usual character. We do not know whether the missionaries have

ever taken up this subject earnestly and industriously. If they have, the public has never heard of the effort. We should at least have expected a monster petition signed by every missionary in Japan.

The Japan Times.

Tokyo, Wednesday, Oct. 19th, 1898.

THE HIGHER EDUCATIONAL COUNCIL.

The Education Authorities have acted with exceeding caution or even timidity in the matter of national education *vis-a-vis* foreigners, a measure whereof has been discussed and thrown out by the Higher Educational Council. We say with caution and even timidity, in that the Authorities have proved themselves not possessing definite opinions of their own on subjects of such grave moment. They have merely formulated a series of questions bearing on the subject and have placed a measure before the Higher Educational Council, solely with the view of sounding its opinion. To speak the truth, the Department ought to have put the questions before the Council after it had elaborated a fixed opinion of its own, and after the measure had undergone serious discussion by the Cabinet. The measure, from its very nature, does not merely come within the purview of the Department of Education, but oversteps the jurisdiction of the Departments of Home and Foreign Affairs as well. Consequently the opinion of the Education Department alone is insufficient to pass a final verdict on it.

Nor is the resolution of the Council binding upon the Department of Education. The former is merely a consultative body, a referendum, to the other, and the Minister of Education is not bound to conform to an opinion formulated by the Council. Considered in this light the Council's resolution on the question of foreigners *vis-a-vis* national education, for all the prolonged and excited debate conducted over the measure, cannot be regarded as possessing any great weight. And it was a resolution not particularly calculated to be commended to the public approval. The Council's resolution was based on a fundamental educational principle that national education must be conducted and controlled by a state. It was a mere outcome of this idea, and did not seem to have taken into consideration to any particular extent the particular side of the question, without which any idea or hypothesis, however excellent, cannot be of much value

Those who have assumed an attitude of opposition to the question of extending to foreigners permission to establish school, where ordinary education is imparted to Japanese children, base their argument on the assumption that Japanese children taught at foreign schools and under foreign direction, are prone to acquire Western ideas and customs. What particular form this Westernization would take and why it is objectionable, we are left to conjecture for ourselves. We can only gather from the scanty report we have before us on this particular portion of the Council's proceedings, that the negative thinkers apprehend that the children might be led astray from becoming loyal and patriotic subjects of the Japanese Empire. Even this explanation is palpably insufficient and leaves much to be desired. Is such a fear entertained on religious grounds? Then Japan must taboo Christianity and other foreign religions as she did once before, and must expunge the religious freedom clause from the Constitution. Is it because foreigners coming from diverse countries and brought up under different political and social systems, are liable, when permitted to take charge of Japanese children, to impart to pupils political and social notions inimical to Japanese institutions, social and domestic? This argument, it advanced a step further would amount to condemning the free mingling of foreigners among Japanese and hence the operation of the revised Treaties. It might be even strained into prohibiting Japanese under certain ages from going abroad, whatever the purposes be.

Altogether, therefore, we fail to endorse the resolution arrived at by the Higher Educational Council, unless we are enlightened with a more cogent and comprehensive explanation.

Granted that it is theoretically wrong to allow foreigners to establish common schools for the education of Japanese children. But what practical injuries have attended the practice, even when, as has been the case thus far, foreign educational institutions have been

left uncontrolled and uninterfered with? The evils exist only in the minds of chauvinists and others who are too prone to view any question from the narrow exclusive standpoint prevailing in this country for so many centuries. This is only a reflection of what is called "tojin-konjo" (insular bias).

Place all those foreign institutions, as indeed will have to be done after July next, under as strict an official control as Government and private institutions are subjected to, and throw to the winds all those pessimistic apprehensions. This would be a far more statesmanlike way of dealing with this question.

As Mr. Ebara, M.P., justly remarks, it is impossible to prohibit educational undertakings by foreigners unless the religious propaganda be equally forbidden, for the two are inseparably connected in foreign schools.

We do not argue against the Council's resolution merely from a negative standpoint alone; we make this plea also from the consideration of a positive benefit accruing from allowing foreigners to establish schools. According to the researches prosecuted by Mr. Izawa, one of the exclusionists, the number of educational institutions established and conducted by foreigners throughout the country comprises 168 primary schools with 11,158 students, 66 middle schools with 4,583 students, 19 theological schools with 276 students, and 866 miscellaneous schools with 31,246 students.

Altogether then, no less than 47,263 students are receiving education at foreign establishments. But of these the item of primary schools demands special attraction, they being mostly charity institutions where children of poorer parents are taught free of charge. The number of children of school going age but who are prevented from attending schools on account of poverty, is alarmingly large. According to official researches representing educational affairs as existing at the end of 1896, of 7,187,059 children who attained the age, only 4,615,342 were on the school list. Of the remainder of school age aggregating to 2,571,217 the poverty of parents stood in the way of the schooling for 1,034,953, weak constitution of 131,333 and other causes of 539,896. In the face of such an alarming number of non-attendants, is it possible to raise a clamour for excluding foreigners from taking charge of the education of poorer people's children? Rather than expending energy in such an ill-advised direction, the exclusionists should do their best to encourage a better diffusion of education in general and the establishment of charity schools in particular where those unfortunate children might be educated as to qualify them to conduct themselves loyal and law-abiding subjects of the Emperor. Do those exclusionists really believe that it is better to leave the education of poorer folk's children neglected, rather than have them taken charge of by foreigners? We would urge those thinkers to take a more liberal and practical view of the question.

REGULATIONS FOR THE ADMISSION OF STUDENTS TO THE GOVERNMENT HIGH SCHOOLS.

(TRANSLATED FOR THE "JAPAN MAIL.")

The new regulations regarding the admission of students to the Government High Schools (Koto Gakko), as published in the *Official Gazette* of May 7-9, are as follows:—

1. Those who are still students in a Chu Gakko, or a school recognized by the Department of Education as of a grade equal to or above that of a Chu Gakko established by the Government (or by a *Fu* or *Ken*, in accordance with Regulation No. 34, Art. 2, Section 3, in the thirty-second year of Meiji), may not apply for admission. This however does not apply to post graduate students.

2. Those who apply for the preliminary examination shall send in a written application by the thirty-first of this month (May). Those who are not required to pass the preliminary examination shall send their application to the Koto Gakko which they desire to enter before the fifth of June. The application shall state which Department the student desires to enter and give his history as a student. It shall also be accompanied with his photograph; and, in the case of a graduate of a Chu Gakko or a school recognized by the Department of Education as of a grade equal to or above that of a Chu Gakko (as described above), with a certificate from the Principal of such school.

The form of application is as follows:—

To the President of ——— Koto Gakko:

I desire to enter the Preparatory Department of your school; and beg leave herewith to state which Department I wish to enter, and to forward my history, photograph, a certificate from the ——— School (This is confined to those who are graduates of a Chu Gakko, or a school recognized by the Department of Education as of a grade equal to or above that of a Chu Gakko, as described above), and also the fee for the competitive entrance examination.

3. Place of examination.

The application for the entrance examination may be sent to any Koto Gakko; but it shall state which particular school the applicant desires to enter. He need not however go to that school in order to be examined.

4. Kinds of examination.

Preliminary examination. This examination is required of those applicants who are not graduate of a Chu Gakko or a school recognized by the Department of Education as of a grade equal to or above that of a Chu Gakko (as described above).

Competitive examination. This examination shall be required when the number of applicants who are graduates of the Chu Gakko or of schools recognized by the Department of Education as of a grade equal to or above that of a Chu Gakko (as described above), and who have passed the preliminary examination, exceeds the number determined upon for entrance to the several Koto Gakko.

5. Subjects for examination and extent required.

The preliminary examination shall include all the subjects prescribed for the Chu Gakko. The other examination shall include Japanese and Chinese, a foreign language, history, mathematics, physics and chemistry; and in all these to the extent required in the Chu Gakko, as laid down by the Department of Education in Regulations Nos. 14 and 7 and issued respectively nineteenth and the twenty-seventh year of Meiji. The foreign language for all the Koto Gakko shall be English. In the case of those, however, who wish to enter the French Law or Literature Department in the Tokyo Koto Gakko, it may be French; and in the case of those who wish to enter the German Law or Literature Department, or the Department of Medicine, it may be German.

6. Examination fees.

The examination fee shall be sent in with the application. Those however who apply for the preliminary examination need not pay the fee for the competitive examination until after passing the preliminary examination. The fees are as follows:—For the preliminary examination, *yen* 5; for the competitive examination *yen* 3, for the Tokyo Koto Gakko, and *yen* 2 for the other Koto Gakko.

7. Time of the examinations.

The preliminary examination will be held from June third; the competitive examination from July third.

Other particulars may be obtained by writing to a Koto Gakko prior to the day for examination.

The numbers of students that will be admitted this year to the entering classes of the several Koto Gakko, according to Departments, are as follows:—Tokyo, *a.* 160, *b.* 105, *c.* 70; Sendai, *a.* 80, *b.* 61, *c.* 35; Kyoto, *a.* 70, *b.* 70, *c.* 35; Kanazawa, *a.* 85, *b.* 85, *c.* 35; Kumamoto, *a.* 110, *b.* 70, *c.* 35; Okayama, *a.* 70, *b.* 70, *c.* 35; Yamaguchi, *a.* 75, *b.* 70, *c.* 35.

The Japan Times.

TOKYO, FRIDAY, AUG. 4TH, 1899.

Private School Regulations. The Private School Regulations have at last been promulgated. The Regulations, as may be seen from a translation published in another column, are shorn of those objectionable provisions which called forth such unfavourable criticism when the draft was discussed by the Higher Educational Council. Under the present Regulations, any person, whether Japanese or foreign, is free to establish a school of any description. The ordinary teachers have to be acquainted with the Japanese language, but this restriction is not applicable to those engaged in teaching foreign languages or some special branches of knowledge, and to instructors in a school established for the education of foreign pupils.

* * *

So far as the above mentioned Regulations, are concerned, it will be observed that there is nothing likely to invite any unfavourable criticism. But it will be otherwise with the Instruction which the Minister of Education has issued to local authorities simultaneously with the promulgation of the Regulations in question. In that Instruction, the local authorities are told not to permit the teaching of religion in any school, Governmental, communal, or private, of which the curriculum is modelled according to official regulations. In other words, religion is to be excluded from all schools which find a recognized place in the claim of national education, from the primary school up to the University. It will be seen that the Department of Education is resolved on the maintenance of the principle of secular education in its extreme logical form. There will doubtless be an inclination among missionary circles to characterize this traditionary policy of the *Mombusho* as illiberal and narrow-minded. And we ourselves are disposed to believe that there will be no harm in allowing religious teachings in schools of lower grades. But the modelling of a country's system of education being strictly its own internal affair, it will not be proper for foreign missionaries to indulge in any unseemly criticism of the policy pursued by the Department of Education, a policy which, we are sure, is not actuated by any anti-foreign spirit. Without attempting to thrust themselves into the domain of education controlled by the *Mombusho*, the missionaries and those working with them will find ample field for exertion in purely Christian schools which they are at liberty to establish in any numbers.

PRIVATE SCHOOL REGULATIONS.

Private School Regulations were issued by Thursday's *Official Gazette* in the form of Imperial Ordinance No. 359, the text running as follows:—

"We, with the advice of the Privy Council, give Our sanction to the present Ordinance relating to Private School Regulations and order it to be promulgated.

[His Majesty's Sign Manual.]

[Privy Seal.]

2nd August, 1899.

[Countersigned.]

Count SUKENORI KABAYAMA,
Minister of Education.

IMPERIAL ORDINANCE No. 359.

Private School Regulations.

"ART. I.—Excepting in cases for which special provisions exist, private schools shall be under the control of the Local Governors.

"ART. II.—Any person desiring to establish a private school shall obtain the permission of the Local Office concerned.

Matters relating to the discontinuance of a private school or change of its founder shall be reported to the Local Office concerned.

"ART. III.—For a private school a Director or a person who manages school affairs on its behalf shall be appointed, subject to the sanction of the Local Office concerned.

Provisions in the present Regulations relating to the Director shall be applicable to a person who, on behalf of the school, manages its business.

"ART. IV.—Any person coming under any of the undermentioned clauses is disabled from becoming a Director or teacher of a private school:—

"1. When convicted of felony, excepting cases of political crime where offenders have been rehabilitated to the enjoyment of their civil rights.

"2. When convicted of a misdemeanor with servitude.

"3. When not rehabilitated after having been found in bankruptcy or liquidation, or when the obligation of redeeming debts has not yet been fulfilled after having been declared insolvent.

"4. When two years have not yet elapsed after disciplinary dismissal, or when the disciplinary dismissal has not yet been removed.

"5. Within two years after the cancelling of the teacher's license.

"6. When character and conduct are deemed vicious.

"ART. V.—A teacher of a private school, excepting those who possess license adequate for a school, shall be under obligation to furnish a testimony certifying that he possesses competent scholarship on the subject he undertakes to teach, and also on the national language, and shall obtain, in case of teachers of common schools or institutions of similar standing or deaf and dumb schools, the recognition of the Local Governors, and that of the Educational Minister in case of teachers of other schools. However teachers exclusively engaged in teaching foreign languages or special topics or arts, or teachers engaged in schools established exclusively for the benefit of foreigners need not furnish a testimony proving

their adequate knowledge of the national language.

The official recognition mentioned in the foregoing provisions shall be good only while the recipients remain in service at the respective schools.

"Art. VI.—In case the testimony mentioned in the preceding Article is deemed inadequate, the Local Office may, with the consent of the party concerned, subject him or her to examination.

"Art. VII.—In case a Director or teacher of a private school is judged unequal to his task the Local Office concerned may nullify the recognition it has issued.

"Art. VIII.—Excepting private common schools used as substitutes for public institutions of the kind, no private school may admit a child of school age who has not yet undergone the obligation of schooling. However, the foregoing provision shall not apply to cases where children with the permission of the chief of a *shi, cho,* or *son* in accordance with Arts. XXI. and XXII of the Common School Regulations are admitted.

"Art. IX.—In case the accommodation, method of teaching, and so forth of a private school are deemed prejudicial to the interests of education, the Local Office concerned may order alterations in the same.

"Art. X.—A private school may be closed by the Local Office concerned when it comes under any of the undermentioned cases:—

"1. When provisions of the law have been violated.

"2. When they threaten to be a danger to public order and morals.

"3. When the prescribed course of teaching is not undertaken for more than six months.

"4. When the order of the Local Office concerned in accordance with Art. IX. has been violated.

"Art. XI.—In case the Local Office judges that the work of a school institution is being carried on, it shall communicate with parties concerned to that effect and shall cause them to submit to the present Regulations.

"Art. XII.—Concerning the measures dealt with in accordance with Art. X. the parties concerned may send in complaints according to the provisions of the Law of Grievances.

"Art. XIII.—In case the step mentioned in Clause 1 of Art. II., is not taken, even after the intimation specified in Art. XI. has been received, or in case the provision of Clause 2. Art. II. is violated, or where the private school closed by order in accordance with Art. X. is continued, a fine not less than 5 *yen* and not more than 100 *yen* shall be imposed.

"Art. XIV.—Those who act as Directors or teachers of private schools without obtaining the official recognition mentioned in Arts. III. and V., or after the recognition has been nullified in accordance with Art. VII., shall be liable to a fine not exceeding 30 *yen*.

Those who have employed them cognizant of the above fact shall be amenable to the same punishment.

"Art. XV.—Those who have violated Art. VIII. shall be subjected to a fine not exceeding 20 *yen*.

"Art. XVI.—The provisions of the present Regulations shall apply to private kindergartens.

"Art. XVII.—The Minister of Education may issue rules necessary for operating the present Regulations.

APPENDIX.

"Art. XVIII.—The present Regulations shall go in force from 4th August, 1899.

"Art. XIX.—For existing private schools whose establishment is not yet officially recognized, the recognition shall be obtained within three months from the date of enforcing the present Regulations.

"Art. XX.—Those persons who are acting as Directors or teachers of private schools at the time of the operation of the present Regulations, and who wish to continue in their present posts at the respective schools, must send report to that effect, excepting those who posses licenses, to the Local Offices concerned within three months from the date of the enforcement of the present Regulations. In this case it is not required to obtain the recognition mentioned in Arts. III and IV."

EDUCATION MINISTER'S INSTRUCTION.

Simultaneously with the promulgation of the Private School Regulations published elsewhere, the Minister of Education has issued the following instruction.

"It being essential from the standpoint of educational policy to make the work of general education entirely separate from religion, in Government and communal institutions and in others whose curriculum is determined by law, it shall not be allowed, even at extra hours, to give religious teaching or to perform religious ceremonies."

CORRESPONDENCE.

PRIVATE SCHOOL REGULATIONS.

TO THE EDITOR OF THE "JAPAN TIMES."

SIR,—In your Editorial of 4th inst. on the above topic you close by saying that missionaries and others are "at liberty to establish purely Christian schools in any numbers." Aside from Theological Seminaries will you be good enough to explain what sort of schools it is now permitted them to establish?

The Minister's Instruction prohibiting religion necessarily closes at once all Christian Kindergartens and Shogakko, does it not? Does it not also cut off all classes of Koto shogakko grades? Does it still leave open to Christian instruction in the higher grades of education provided they vary somewhat from the public school course of study? These are most practical questions waiting for speedy reply and I trust you will give them your early and careful attention.

Perhaps I ought to stop here, but my evil genuis impels me to ask one more question. You have decided that "it will not be proper" for missionaries to criticise these rules or to call them naughty names like "illiberal" or "narrow-minded;" and after such a decision, of course no well bred missionary will dare to do so improper and unseemly a thing, but I trust you will pardon a question only.

The effect of this Instruction from the Minister of Education is certainly to close at once some half a hundred Christian schools and how many others I cannot say; it forces pupils from those either to choose non-religious schools or to go uneducated; it forces teachers of these closed schools to change thir employment; it abridges the religious liberty of the forty-five millions of Japanese people in the matter of educating their children:—All this by the single stroke of the pen of one Minister in a modest little Instruction! Is this constitutional, is it lawful? Is it satisfactory to the Japanese people? Can so tremendous a change be legally inaugurated without the consent of the Parliament? Can one single Minister make any change whatever without consulting the Kokkwai so long as he labels his changes as Rules or Instructions? I had been under the impression that the Kokkwai had some duties and rights.

Kindly enlighten

Yours respectfully,

"RELIGIOUS LIBERTY."

The Japan Daily Mail.

YOKOHAMA, WEDNESDAY, SEPTEMBER 13 1899.

THE CHRISTIAN SCHOOLS.

It is certainly a difficult question to determine what course the Christian schools in Japan should adopt under existing circumstances. There is an impression, strongly supported by the *Jiji Shimpo*, that the original purpose of the conservative section in the Educational Department was to drive the Christians altogether from the field of education, but that, finding public opinion radically opposed to any such course, the policy has been modified, so far, at any rate, as concerns the privilege of conscription. Probably that is an extreme view of the Department's policy. It seems more reasonable and consistent with the facts of which the public has cognisance to assume that the Educational Authorities never contemplated anything more than the complete differentiation of secular and religious teaching, without regard to distinctions of creeds. In our opinion they have prosecuted their purpose in an injudicious manner, and the result of their action will be more disastrous to Japan's reputation abroad than anything that has happened during the *Meiji* era. But we are not prepared to assume that they have been influenced by hostility against the Christian faith in particular. We can assure them, however, that if we know anything at all about public opinion in Europe and America, their conduct will be interpreted in that sense. Most certainly people will say that one of Japan's first acts after her admission to the comity of nations was to revert, in a new form, to the anti-Christian legislation of pre-*Meiji* days. It will be of no use for the Educational authorities or their apologists to repudiate any such intention. It will be of no avail for them to plead that this legislation is not anti-Christian, but simply anti-religious in the general sense of excluding religious teaching from the curricula of all officially recognised schools. The answer of plain, every-day folks will be that no religion except Christianity is concerned. There are no Buddhist schools for secular education in Japan; no *Shinto* schools. There are Christian schools only. Consequently, when the Minister of Education issues an Ordinance declaring that official recognition must be denied to any school where religious instruction is given or religious exercises are carried on, whether in or out of school hours, the veto must be assumed to be directed against the only religion that suffers by it, namely, Christianity. Japan could not possibly have taken a step more fatal to her good repute abroad. The only apology that can be offered—and it is an excellent apology to those looking closely at the matter—is that Japanese public opinion has unhesitatingly ranged itself against this unfortunate legislation. We can not recall any previous official act that elicited such unanimity of condemnation. The restrictive policy can not survive this consensus of denunciation: that is certain.

But in the meanwhile, what are the schools to do? The *Jiji* would like to see them close their doors and wait quietly for the dawn of a more enlightened day. That course doubtless commended itself to many, if not the great majority, of the Christians themselves when they first considered the problem. But it must be remembered that they are not forbidden to teach their creed in schools. They are only told that, if they do teach it, the schools will be placed at an enormous disadvantage as compared with other educational institutions. Parents will still be found who so highly value the religious element in the training of their children that they will be unwilling to forego it even at such a cost. For the sake of such parents the foreign and Japanese Christians may deem it their duty to maintain some schools at any rate. But the larger aspect of the problem is that which relates to education as an aid to Christian propagandism and the inculcation of Christian ethics. Must that part of the work be abandoned for an indefinite time? Our Tokyo contemporary suggests, or, perhaps, echoes a suggestion which is finding favour among Christians, that the schools should be re-organized so as to separate the religious and the purely secular branches. The school itself, according to this plan, would be an institution conforming in every respect to the requirements of the Educational Department, but attached to it there would be a section where religious instruction would be given and religious exercises performed for the benefit of those willing to attend. This plan is based on the undeniable fact that the Minister of Education has no right to interfere with the voluntary acts of the students. He may say that if they are required to receive religious instruction or required to take part in religious exercises at any time during their attendance, official recognition will be withheld from the school, but he has no power to say that they shall not receive such instruction or take part in such exercises of their own free will after they have completed their day's work at the school. As to this device, we fully agree with the *Jiji's* view that the atmosphere of Christianity would more or less pervade a school having such a branch attached to it. But we apprehend that some of those who support the Christian missions may be unwilling to subscribe for the support of schools organized according to the above suggestion.

As we write, however, intelligence comes that the Educational Authorities themselves favour the method here referred to. They now affirm that their sentiments towards Christianity are of the most liberal kind; that they have no

desire whatever to exclude it from the sphere of education, and that their sole object is to keep the declared curricula of the officially recognised chain of schools on a purely secular basis. Provided that the regular course of instruction given at a school satisfies the prescribed standards, and provided that the students are not required to attend religious classes or religious exercises, there will be no difficulty in obtaining official recognition for the school. Such is the view now taken by the *Mombusho*. It may be, therefore, that these difficulties will largely disappear in practice.

HIGHER EDUCATIONAL COUNCIL

In continuation of our preceding article in which we gave a summary of arguments both pro and con, in connection with the first item of the ninth project—Whether or not the establishment by foreigners of private Grammar Schools, Ordinary Middle Schools, and those of similar kind for Japanese subjects should be officially sanctioned—we may state that, on the same day, no decision relative to the item was arrived at by the Council owing to the Chairman's inability to exercise control over the debaters who indulged in a most undignified scene of tumult, amidst which the Council was obliged to adjourn. The next day however the subject was decided in favour of those who took the negative side. It was not that the session was adjourned that day, as we erroneously noticed, but was prolonged for another three days.

It appears to us that from the beginning, some members of the Council were evidently averse to taking up the item for discussion. Dr. Toyama, ex-Minister of Education, for instance, proposed its withdrawal, and Mr. Izawa, member of the House of Peers, though disapproving his proposal, observed that no decision was necessary to be arrived at on the question, as it sufficed on the part of the Council to show the Educational Department that such and such arguments were indulged in by it as regards the matter, and whether the Department would act upon such a decision was quite another question.

Viewed from our own standpoint, it was ill-advised for the debaters to confine themselves within such a narrow sphere of Nationalism in conducting their arguments; for the exposition of truth always requires the free scope of insight or observation. Those who entertain any anxiety lest the untrammelled spread of Christian principles might affect our loyalty and patriotism, not only exhibit their ignorance of the aims of that religion but also wilfully or insensibly shut their eyes to our wonderful power of adaptability as a nation, which has hitherto, and will ever continue to enable us, in the course of civilization, to achieve in a few years what would have taken European countries a century to accomplish. Moreover, universal history furnishes us with instances of a country's falling into decline, or collapse, chiefly on account of its pertinacious adherence to a narrow Nationalism. It is a pity that in our country old prejudices prevent men,—men who are cowardly enough to yield to such prejudices—giving unfettered expression to their elevated principles. Now, seeing that the choice of acting upon such a decision as may be arrived at by the Council as Mr. Izawa said, is left entirely to the discretion of the Educational Department, the arguments of the so-called eminent educationalists merely in the light of the narrow Nationalism of the pre-Restoration days, and which at present is liable to steer the course of our educational system, fall very far short of our appreciation.

Times Oct. 19. '98

THE JAPANESE PRESS AND THE EDUCATIONAL PROGRAMME.

Not one of the metropolitan journals, not so much as one, approves the policy pursued by the Educational Authorities towards private schools. Some writers recognise, indeed, that there are symptoms of the dawn of better days, since the Authorities have had the grace to withdraw the objectionable restrictions from the body of the Regulations, and to relegate them to a Ministerial Instruction. But the practical result is the same. One would suppose that it should be the Government's first object to increase the educational facilities available by the nation, but the effect of these restrictions is virtually to destroy private schools.

There is a great deal more in the same line, but we need not quote it. The plain fact is that in this matter the journalists of the country seem to be more liberal than the Government, a rare experience in Japan. It is perhaps reasonable to hope that, in the face of such unanimity on the part of the press, the time is not far distant when the Educational Department will see its way to adopt a policy more worthy of Japan's modern progress.

PRESENTATION OF THE PETITION FOR RELIGIOUS LIBERTY IN PRIVATE SCHOOLS.

On the 16th of August, the representatives of six Christian Schools—Aoyama Gakuin, Azabu Eiwa Gakko, Doshisha, Rikkyo Chu-Gakko, Meiji Gakuin, and Nagoya Eiwa Gakko—met in Tokyo to consider what course to pursue, in view of the Instruction issued by the Department of Education, excluding the teaching of religion and the holding of religious services from all private schools recognized by the Department.

At that meeting a statement of opinion was adopted which has been already published. In addition to the adoption of this statement, a committee was appointed to seek, by such measures as seemed proper, relief from the restrictions of the Instruction; and in particular to request an interview with the Minister of Education. To this request Count Kabayama cordially acceded. In fact he has granted to the committee three interviews. The thanks of the committee are due likewise to the Vice-Minister, Mr. Okuda, and to the Counsellor of the Department, Mr. Okada, for the courtesy of a hearing. No public statement regarding these interviews has been made until now, because they were concluded only recently.

At the first interview of the committee with Count Kabayama the following petition (in Japanese) was presented:—

"We respectfully present to your Excellency the following petition.

"On the third day of August this Instruction (No. 12) was issued:—

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed) COUNT KABAYAMA,
Minister of State for Education.

"We do not question the propriety of such an Instruction in the case of Government and other schools maintained by public funds; but we beg leave to petition that such schools as are maintained by private funds shall be exempted from its operation. In behalf of this plea we submit these considerations:—

"1. It is a conviction of conscience with the friends of the schools which we represent that instruction in religion is essential to education, both as a matter of knowledge and also as the most effective incentive to right living. The Instruction of the Department of Education compels us either to surrender this conviction, or to subject the students attending our schools to serious disadvantages. If we adhere to our principles, our students must forego the privilege of admission to the Koto Gakko and other Higher Schools, as well as the various other advantages attaching to graduation from a Chu-Gakko. We feel that it is a great hardship to them that they should be subjected to this discrimination, for no other reason than that the schools which they attend are Christian.

"2. The Instruction was issued as "being essential from the point of view of educational administration." These Christian schools, however, are maintained primarily for a growing Christian constituency and for those who wish their sons or wards to be educated in Christian principles. In the case of these schools, therefore, no injustice is done, and no disorder is introduced, by the teaching of Christianity; and hence, in our opinion, so far as these schools are concerned, the difficulties contemplated in the Instruction do not exist.

"3 In form, the Instruction is general; it applies to "Government schools, public schools, or schools whose curricula are regulated by provisions of law." But in fact, at present, at least excepting in rare cases, the only schools affected by the Instruction are the Christian Schools. In the Government and public schools, no instruction in religion is given and no religious services are held; and, excepting in very rare instances, no other religious bodies maintain schools. Thus, while the Instruction is general in form, in effect it places restraints upon Christian schools only.

"4. An examination of the Private School Regulations, issued as Imperial Ordinanee No. 359, shows that the Article prohibiting religious instruction which was endorsed by the High Council of Education, was excluded from the Ordinance. This exclusion seems to make it clear that the principle involved is not to be regarded as of essential importance.

"5. These schools have been maintained, for the most part, by funds contributed by British and American Christians; and they have been carried on with much labour and at no small sacrifice on the part of both Japanese and foreigners. The desire is to retain their recognition by the Department of Education, without relinquishing convictions of conscience. If, however, they can be carried on only under restraints that constantly hinder their success, there will be great disappointment among their friends; and in the end it may be necessary to close them. On the other hand, if in your wisdom your Excellency shall grant this petition, you will not only make still more willing the obedience of the increasing body of Christians to just administration under constitutional government, but you will also deepen the desire for the welfare of Japan in the minds of its oldest and best friends in America and England.

"6. In conclusion we beg leave to remind your Excellency that our petition has its foundation in the religious liberty which is assured in the Constitution of the Empire.

"To his Excellency Count Kabayama, Minister of State for Education."

(Signed)	
Yoichi Honda.	D. S. Spencer.
Sor ku Ebara.	A. C. Borden.
Seito Saibara.	D. C. Greene.
K. Ibuka.	William Imbrie.
S. Motoda.	John McKim.
Gen. Masayoshi.	J. P. Richardson.
M. Oshikawa.	E. W. Clement.

The petition was presented to the Minister by Mr. Ebara, who accompanied the presentation with a statement emphasizing the importance which Christian schools attach to ethical and religious teaching. The following is a brief summary of the Minister's reply:—

Count Kabayama himself also felt the very great importance of moral instruction: especially in the case of young men. Particularly was it needful for those of Japan, who stand upon a lower plane ethically than the young men of the last generation. This was a mortifying confession to make; but it was true. The explanation was to be found in the fact that Japan is now in a state of transition. Gradually, however, the nation is adjusting itself to the new conditions in other things, and so it would be in the matter of morals.

The press had represented him as a foe to religious liberty. That was quite unjust; he was its friend. More than that, it was his own personal conviction that religion has a place and a value in the life of a nation. But in the school system it was necessary to keep education distinct from religion.

The Regulations for Private Schools contained in the Imperial Ordinance, and the Instruction issued by himself, were constantly spoken of as something new. That was a mistake. Before he assumed office there was a long list of regulations which had been enacted at various times; but they had never been systematized and codified. The Ordinance and Instruction should be regarded as such a systematization and codification.

In reply, Mr. Ibuka and Mr. Honda pointed out certain features in the Instruction which they thought might properly be described as new; and they also directed the attention of his Excellency particularly to the fact that no question is raised regarding the propriety of excluding religious teaching and services from the school system in schools supported by public funds; that it is only in those supported by private funds that relief from the restrictions of the Instruction is asked for. The petition was then left in the hands of the Minister for further consideration.

Subsequent to this interview with Count Kabayama, members of the committee waited upon the Vice-Minister of Education. The conversation on this occasion dwelt with greater particularity upon the points urged in the petition.

After glancing over the petition, Mr. Okuda expressed himself decidedly as of the opinion that it could not be granted. To an inquiry as to the reason, the answer was that the Department of Education had adopted the principle that education and religion must be kept distinct. To the argument that the pro-

priety of such a principle in regard to public schools was not questioned, but that its application to private schools seemed to savour of injustice, the response was that that might seem to be the case, but that there was no help for it; the principle had been adopted. The opinion was expressed that the position of the Department was almost if not entirely without precedent in other enlightened countries. To this it was replied that, so far as the Vice-Minister was aware the position was without such a precedent; but that the matter had been looked at and decided from a Japanese point of view. The statement was made that the issuing of the Instruction was in certain respects a new departure. This Mr. Okuda did not admit; but the point was still pressed:—

"Religious instruction has not been allowed in public schools, but it has been allowed in private schools."

"Not by the Department of Education."

"It may not have been allowed by the Department, but it has not been forbidden; and it has been allowed by the Tokyo-fu."

"Then the Tokyo-fu was in error."

"In any case there is one feature of the Instruction that is new. Not only is no religious instruction to be given; no religious services are to be allowed 'even outside of the regular course of instruction.' That certainly is a new feature." This Mr. Okuda did not deny.

During the interview, the conversation turned to the reason for the Instruction given in the Instruction itself. It was stated to be necessary "from the point of view of educational administration." In the case of public schools such a necessity was admitted; but not in that of private schools maintained for a Christian constituency and for others who desire their sons to be educated in Christian principles. Nevertheless, it was replied, the principle that religion and education must be kept distinct had been adopted by the Department, and that decided the question. And not only by the Department, but by the Cabinet also, and likewise by the Privy Council. Besides this there was a "deeper reason;" but there were foreigners present—What that deeper reason was Mr. Okuda did not explain. Reference was then made to the Constitution. The Constitution guaranteed religious liberty; and the Instruction seemed at least to infringe upon that guarantee; because it forced a Christian parent to choose between a Christian and a wholly secular education at the price of valuable advantages enjoyed by others. To this it was answered that the religious liberty guaranteed in the Constitution is liberty to believe a religion; but not necessarily liberty to propagate it; and in particular not liberty to propagate it in connection with schools.

It is immediately obvious that any mere statement that the Department of Education has adopted certain principles embodied in the Instruction is no real reply to the arguments of the petition. It is a complete begging of the question; simply another way of saying that the Department has done what it has done. The question at issue remains unanswered:—Is the action of the Department as applied to private schools just? Is it reasonable? Is it in accordance with enlightened legislation? Does it conform to the spirit of the Constitution?

Quite as obvious also is the reply to the statement of Mr. Okuda that the Constitution guarantees liberty to believe a religion but not necessarily liberty to propagate it. In practice these two things can not be separated. The man who conscientiously accepts a religion is constrained by his conscience to impart a knowledge of it to others; and in a peculiar sense is this duty one binding upon the conscience of a parent. Any freedom of belief worth having therefore necessarily includes the right both to believe, and to propagate a religion. If the Constitution does not guarantee both of these rights it gives a stone instead of bread; and so it will be understood by the world. It is true that the Constitution reads thus:—"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." But a Christian Chu Gakko is not "prejudicial to peace and order, or antagonistic to the duties of the subject." It inculcates the precept, "Render to Cæsar the things that are Cæsar's," just as truly as the precept, "And to God the things that are God's." The action of the Department that "religious instruction may not be given, even outside the regular course of instruction" may therefore be fairly described as an arbitrary measure going far beyond the limits prescribed in the Constitution.

On concluding the conversation regarding the points contained in the petition, Mr. Ibuka submitted to the Vice-Minister another proposition. In case it were not possible to grant the petition, which asks that Christian Chu-Gakko may remain Chu Gakko without surrendering the principle of a Christian institution, would it not be possible to grant that such schools may give up the name of Chu Gakko and a recognized place in the national system, and still be accorded the privileges of a Chu Gakko; in particular the privilege of an arrangement by which their graduates may enter the Higher Schools on equal terms with those of Chu Gakko? This Mr. Okuda said could be considered.

Following this interview with the Vice-Minister was one of members of the committee with Mr. Okada, the Counsellor of the Department. Mr. Okada, it is understood, was the writer of the original draft of the Instruction, and also of the Articles submitted to the High Council of Education. The following were the points of chief interest occurring in this interview:—

In the opinion of Mr. Okada, the Instruction was not directed against religion as such; but it was necessary to exclude religion from the national system of education. It might be that Christianity and Buddhism would work no injury; but, if the way were left open, schools might be established by certain religious bodies which are said to inculcate immoral doctrines; and although it might seem hard to interfere with Christian schools, it was necessary to legislate for all and for the future as well as the present. Mr. Okada also denied that any distinction should be made between public schools and those supported by private funds. Education was a function of the state. If private individuals were permitted to establish Chu Gakko, the permission should be regarded as a privilege and a trust. That being the case, such schools should conform strictly to the regulations for public schools. They should not consider themselves free to do what was not prohibited; but only what was explicitly allowed. Nothing should be subtracted and nothing should be added. In all schools there should be absolute uniformity. The proposition that the Christian schools might drop the name of Chu Gakko and surrender their place in the national system, and yet be granted the privileges of Chu Gakko, Mr. Okada thought might be considered. But it was open to objection. The Higher Schools were overflowing; and if students from such private schools were admitted to them the result would be the crowding out of a corresponding number of applicants from the public Chu Gakko. More than that, the private schools might furnish special opportunities for the acquisition of English; and as a good knowledge of English counted for much in the minds of those in charge of the Higher Schools, such an arrangement might place the graduates of the public schools at a disadvantage.

Some of the positions advanced by Mr. Okada are open to the criticism already made. They are simply assertions of principles adopted by the Department. This is true for example of the statement that no distinction can be drawn between schools supported by public and those supported by private funds. One point, however, seems to call for a word in addition. "Education is a function of government; and permission to maintain a Chu Gakko should be regarded as the conveyance of a trust." Without pausing to discuss certain abstract questions included in this proposition, it is not denied that private persons carrying on a school recognized by the Department as occupying a certain rank, have a trust committed to their charge; or that it is their duty to see to it that the school fully meets the requirements of schools of its class. But it by no means necessarily follows from the idea of such a trust that the school can exercise no liberty whatever, "even outside of the regular course." Such an inference is necessary only if the Department chooses to make it so—only if it adopts it as a principle. The idea that a superior knowledge of English on the part of graduates of private schools may properly be regarded as an objection to such an arrangement as that proposed by Mr. Ibuka ministers to one's sense of humour, but does not otherwise call for remark.

It remains to speak briefly of two subsequent interviews with Count Kabayama. The object of the first was to receive his reply regarding the petition. This he said it would not be possible to grant. The object of the second was, among

other things, to hear his conclusion regarding the same proposition that was laid before the Vice-Minister and Mr. Okada—the proposition that Christian Schools doing the work of Chu Gakko may receive the special privileges of Chu Gakko. To this request Count Kabayama cordially promised his further consideretion. He also expressed some confidence that in time it will be acceded to.

In concluding an account of these interviews, one cannot refrain from pointing out the apparent insensibility of the Department to its true policy. The great problem before it is the problem of educatien in Japan. What help towards the solution of that problem may be rendered by private enterprise is plain to all. Such institutions as the Keio-gijiku and the Waseda Semmon Gakko are a great object lesson. The lesson they teach is that every proper effort should be made to interest and encourage private persons in the establishment and maintenance of well equipped and well conducted private schools. But instead of this the Department issues the Instruction.

Apart from the information acquired through these interviews, the committee has received information from other sources which leads it to make the following statement. In substance at least it is believed to be correct.

In addition to all that is said regarding the importance of uniformity throughout the national system of education, and of the necessity "from an educational point of view" of excluding religion from that system, etc., something else may be said—something deeper. There is an influential body of men in Japan who are strongly opposed to Christianity as such. Some of them consider it a useless if not an injurious superstition. Others regard it as incompatible with the spirit of loyalty. There are those among the older Conservatives who are really afraid of it; and in justification of their fears, they recall the experience of Japan two centuries or more ago. To some of them, in their ignorance of the history of Europe, it is inseparably connected with republican ideas of government. There is also a party of more modern Conservatives who stand for the theory that the state is everything and the individual nothing; that there is no such thing as the rights of man as man; that any idea of liberty, excepting as it is conferred upon the individual by statute, is an absurdity. All these, from these various points of view, are opponents of Christianity; and are determined, as far as in them lies, to prevent its doctrines and principles from gaining an entrance into the life of New Japan. That they will fail in the end is not to be doubted. The ideas which they represent are not new or peculiar to Japan. They are familiar to every student of history; they have been weighed in the balance, and they have been found wanting. Excepting for a thin coat of lacquer they are essentially the same as those which dominated the old Roman Empire in its endeavour to crush Christianity eighteen centuries ago; and Christianity still stands, conquering and to conquer. But for the present the men who represent these ideas in Japan are a force that is making itself felt. How active and how influential they are is clear from the action of the Privy Council regarding the matter now under consideration. A meeting of that body was held—held under peculiar and exceptional circumstances—to consider the question of inserting among the Regulations for Private Schools the Article forbidding religious teaching endorsed by the High Council of Education. There were men of high standing who were opposed to such insertion. It is understood that that was the position of Count Kabayama himself. But in favour of insertion the danger to be feared from Christianity was urged with much insistence. With so much insistence and influence that while the Article was excluded from the Imperial Ordinance, the Imperial Ordinance was accompanied with the Instruction from the Department of Education.

It need hardly be pointed out that the issuing of such an Instruction may be far reaching in its consequences. The question is not simply that of the teaching of religion in private schools. That such an Instruction infringes upon the principle of religious liberty is clear to every thoughtful mind. And if such an encroachment upon the rights of the individual can be made without protest, similar encroachments upon other rights of the individual guaranteed in the Constitution are possible. This is an aspect of the case which should engage the attention of every one who values the gift of the Constitution to the nation.

For the Committee,

WILLIAM IMBRIE.
D. S. SPENCER.

The Japan Times.

TOKYO, THURSDAY, AUG. 10TH, 1899.

Religion and Education. In view of the misleading inferences that have been drawn in many quarters from the Education Minister's recent Instruction concerning the prohibition of religious teaching in schools of a certain category, the authorities of the *Mombu-sho* have thought it advisable to publish an official explanation. It will be remembered that, according to the Instruction in question, religious instruction in any form is to be prohibited at any educational institution, public or private, of which the curriculum is governed by official regulations. In other words the prohibition applies to those schools, whether public or private, which find a recognized position in that chain of national education, from primary schools up to the Universities, which is under the control and supervision of the Minister of Education. The restriction does not apply in any ways to those private schools whose curriculum is framed independently from official standards and which are consequently outside the scope of official supervision. Such is the plain meaning of the Instruction in question, and there ought to be no manner of doubt about it. But it has been erroneously inferred that the practical consequence of the enforcement of this prohibition will be denial to private schools of whatever standing, the important privilege of the exemption, or more correctly, the postponement of the calling out of students for military service. It is now officially pointed out that such consequence does not necessarily follow from the operation of the restriction in question, for that privilege may be and has actually been granted to institutions which lie outside the pale of officially regulated education. Mr. Fukuzawa's school, the Keio-Gijuku, for instance, enjoys the privilege in question, although the courses in that institution are not modelled on official standards. It is, we are informed, the intention of the authorities in granting that privilege to make no discrimination to the disadvantage of those private schools which include religious instruction in their curriculum.

EDUCATION MINISTER PROMISES REFORMS

Declares His Determination to Give Encouragement to Private Schools

TO REVISE WHOLE SYSTEM

After Consultation With Experts —Technical Education Also to be Developed

Dr. Okada, Minister of Education, is quoted by the Jiji Shimpo as follows:

"As my appointment is still recent, I am not yet in a position to say much about educational administration. I believe the best method for the spread of education among the people is to give

more encouragement to private schools. Hitherto in Japan education has been done mostly at the State's expense, but this method should now be altered, in consideration of the fact that Japan possesses a public debt amounting to 2,000,000,000 yen and is in financial distress. I think it most necessary, therefore, to encourage private educational institutions, so that these may be able to supplement the Government schools. Apart from all financial considerations, it is a good thing for the authorities to extend as much support as possible to private schools. In fact there should be no discrimination between Government and private institutions but on the contrary the two should work side by side to complete the education of the people.

"Some people are apt to fear that so-called 'dangerous thoughts' are generally fostered in private schools, but such fear is needless. Even elementary and middle as well as college education can be entrusted to private management. At this juncture when Japan is suffering from financial distress, if we rely entirely upon the work of Government schools, the result must be, not only the imperfect equipment of these schools, but the number of schools, imperfectly equipped as they will be, may not suffice to meet the needs of the day. Germany is noted for the number of her state schools, but she differs from Japan both in her school system and her national power, and cannot offer a good example for Japan to follow at present.

"The revision of the Educational system is a question that has been discussed in the past ten years but still awaits settlement. I am now determined to effect a settlement of this long-discussed problem. The question having a very important bearing upon the future of the country, should be solved after consideration of the views of educational experts, official and unofficial. Further extension of practical and technical education will be effected after due consideration."

In connection with the encouragement of private colleges, it should be mentioned that the Daigaku (University) regulations are applicable only to the Imperial Universities in Tokyo, Kyoto and elsewhere, while the private institutions, however good and though called *daigaku*, are all controlled by the semmongakko (technical school) regulations. This discrimination has long been regarded as unfair to these private colleges, and its abolition has been urged by many educationists.

The Japan Times.

TOKYO, SATURDAY, AUG. 20TH, 1898.

THE Minister of Education's avowal as to the policy he contemplates adopting towards missionary schools and indeed religious institutions of all descriptions, published in our previous issue, will, we are confident, be received with hearty welcome by all those interested in the cause of religious education and its institutions in Japan, as well as by those who respect the principles of religious freedom and toleration. We for one are highly satisfied with the minister's idea entertained on the subject, finding as we do that our humble opinion thereon already expressed in these columns, is borne out by his. As we already discussed on that occasion, the idea advanced in some quarters that the official recognition of one sort of religious schools is opposed to the spirit of religious freedom, is as far-fetched as it is puerile, inasmuch as this notion is based on the absurd presumption that the recognition of such schools would be highly inimical to the interests of the sons and brothers of those who have embraced different faiths. Such a pernicious result might be brought about if one set of religious schools were to be unfairly recognized to the exclusion of others. Extend, as the Minister of Education seems disposed to do, exactly the same favour to all religious institutions alike, then no such inconvenience and troubles can be produced. Those holding such fanciful notions are comparable to the silly folk who complain of obstruction to the freedom of passage and travel because of an artifical barrier erected on the high-way by their own hands, and their own perverted ingenuity. The inconvenience and trouble are the outcome of their own chimerical notions, and nothing more. We hope that the idea privately entertained by the Minister of Education may be acted upon as speedily as possible, that the religious institutions may be relieved of a peculiar disqualifying arrangement which subjects them to the danger of being smothered out of existence.

As for the same high authority's notion about what he calls the excessive Mammon-worshipping spirit of the people, we are inclined to believe that that spirit is prompted more from motives of expediency than from any deep-rooted conviction. What he really is desirous of doing is to render more efficacious a certain measure now under contemplation for the amelioration of the lot of the common school teachers. That there are ends far more worthy of being pursued than that of mere gain, is a truism preached by philosophers, and religious and social thinkers. The mere Mammon-worshipping habit is undoubtedly a vice, but that the Japanese are more greatly addicted to it than the Americans or Chinamen, is a point which no man would endorse. Probably the Minister spoke in hyperbole. In fact, as the result of about eight centuries of feudalism and the ascendency of chivalry, we Japanese are sadly defective in money-making habits. We can not much boast of our thriftiness as a people. We are too much inclined to take the world easily. Mere mammonism is a vice, but thrift is a virtue. To nurture the practice, is a great desideratum for the Japanese people.

THE JAPANESE PRESS.

ESSENTIAL POINTS OF EDUCATIONAL POLICY.

The truth lies between the two extremes, says the *Kokumin*. It is a grievous misconception on the part of educationalists to look upon national and universal principles as being diametrically opposed to each other. It admits of no question that one is bound to discharge his duties towards the country of his birth, but at the same time one must remember that the claims of humanity bind him to contribute to the good of the human race irrespective of national distinctions. Educationalists should therefore inculcate it upon their pupils not only to be loyal to the Throne, obedient and faithful to parents, willing to sacrifice their lives for the country, but also to be mindful of liberty and order, as well as of their rights and duties. Again such virtues as earnestness, perseverance, love of knowledge, and broad mindedness should be fostered and developed among the rising generation, so that they may prove themselves worthy of belonging to a great nation. In short, the *Kokumin* apprehends that the discussion over the empty names of national and universal principles will result only in producing eccentric and hermit-like men on the one hand, and capricious and superficially smart men on the other.

The Kobe Chronicle.

THURSDAY, APRIL 13TH, 1899.

FOREIGN SCHOOLS UNDER THE TREATIES.

THE Yokohama Educational Society has addressed a Memorial to the Minister of Education on the subject of the privileges which are to be accorded foreigners in the establishment and conduct of schools in Japan. The proposals of the Society, which we presume may be taken as showing the drift of opinion among the Japanese educationalists on the matter, demand the serious consideration of foreigners. In a former article we drew attention to the difficulties which the Government has to contend with in any attempt it may make to interfere with the moral teaching at present imparted in the Mission Schools, and we laid stress on the fact that any interference with religious liberty would be contrary to the generous spirit of tolerance which Japan has displayed during the last twenty-five years. From a clause in the Memorial it appears that there is a feeling among the Japanese that foreigners should not even be allowed to carry on Elementary or Middle Schools for the instruction of Japanese children, quite apart from any religious instruction which may be given therein. This proposal, which would mean the dissolution of the Mission Schools, would undoubtedly meet with the strong disapproval of all foreigners, whether they are or are not in favour of the religious teaching which it is the principal object of the Mission Schools to impart. We quite recognise the right of the Japanese authorities to exercise a control over the secular teaching and general efficiency of the schools, and this could very well be done by periodical inspections and examination. But any proposal to interfere with the rights of private educationalists, or to draw a distinction between foreigners and Japanese in the matter, is to be deprecated. The injustice of the proposals of the Yokohama Educational Society are further emphasised by another clause in the Memorial in which it is proposed to permit Japanese to instruct foreign children. As this closely follows the clause proposing to prohibit foreigners from instructing Japanese children, it is difficult not to believe but that the Society, which must have seen the unfairness involved in the proposals, had some strong reason for drawing this distinction. If the teaching of Christianity was the reason influencing the Society—and we strongly suspect it was—we may again point out that the educational authorities have a perfect right to insist upon a distinction being made between religious and secular teaching. It is not any part of the duty of a Government to decide what religion a child is to be taught, but it may be, and probably is, the duty of a Government to decide upon the moral and technical training of the child, and to do all in its power to see that the child grows up a good citizen. Further evidence that the fear of Christianity was exercising the minds of the Yokohama Society when it made the distinction is to be found in the fact that another clause in the Memorial proposes to allow foreigners to carry on Technical Schools. Here, where there is no chance of religious proselytisation, the feeling evidently is that advantage should be taken of the knowledge and training of foreigners. The fear of Christianity seems indeed very much to the front at the present time. In a recent issue the *Osaka Asahi* expressed a doubt whether collisions would not occur between Japanese and foreigners on religious questions when the new Treaties came into force, and asked why nothing had been done in the matter, pointing out that a Committee appointed by the Osaka Educational Society to consider the question dissolved without achieving anything. Missionaries have been the occasion of a good many petty disputes in the past, and the Osaka journal is perhaps justified in looking upon them as a possible source of trouble in the future, but it would be a very great mistake for Japan to do anything that would savour of religious bigotry, such as is only too frequently to be observed in the treatment of the educational question in Christian countries. Probably the Mission Schools would resent even that partial interference with their liberties which we have pointed out would be within the rights of the Government, but any action on the part of the missionaries to prevent the Government taking that step would receive little support from the general foreign community. The three courses open to the authorities are—to dissolve the Mission Schools, to leave them as they are at present, or to exercise a control over their administration. If the authorities have any fears as to the encroachment of Christianity it is plain they will do no good by attempting a policy of oppression, which, indeed, we do not believe would commend itself to the Government for a moment. Such a course would only lead to the increased activity of the religion oppressed, and to an accession of converts. To leave matters as they are would be to grant special privileges to Christian believers which they have no right to expect. A certain amount of control by the educational authorities over Christian institutions, and a precaution that the children brought up in the Christian faith are not behind the children belonging to other faiths in secular knowledge, would be the best way of meeting the difficulty, and could scarcely be objected to by the missionaries themselves. The latter portion of the Memorial, which consists of some general statements as to the inculcation of patriotism and the strengthening of the spirit of loyalty, seems rather needless. Certainly Japan is behind no other nation in love of country and in patriotic fervour. One clause, however, which recommends that particular attention should be paid to the education of Eurasian children is worthy of attention. The clause, which presumably refers to Eurasian children who are Japanese subjects, and who are perhaps rather looked down upon by pure-born Japanese, would seem to indicate that they have been to a certain extent neglected in the past.

Signs in the Intellectual World. The *Mainichi* thinks that the prospect of this year's summer school lectures, to be held here and elsewhere, supplies a proof that a new and, what it regards as a satisfactory, intellectual movement has made its appearance in our country. This means that the summer lectures in which materialistic knowledge was alone imparted, which lectures were heretofore conspicuously in evidence, have lost favour, to be succeeded by lectures touching on matters of faith and spiritual consolation. This is a healthy sign.

THE RECENT EDUCATIONAL REVOLUTION IN JAPAN.

BY M. L. GORDON, D.D.

To understand fully the recent educational revolution in Japan, one needs to take a glance backward over the history of the past quarter of a century. In no respect have Japanese energy, activity, readiness to make sudden and radical changes in the direction of progress, or what they believe to be progress, been more clearly displayed than in educational matters.

When the Emperor was restored to power in 1868, a provisional Board of Education was founded in Kioto, and the schools which had been maintained by the old Government in Tokio and other leading cities, were reopened. These schools were not for the general education of the many, but for the higher education of the few. A curious illustration of the nature and purpose of this education is found in the fact that during the first year of the new era the court nobles, feudal lords, and public officials were commanded to attend at stated times lectures on the Japanese and Chinese classics.

In the second year of *Meiji* (1869) the Board of Education was reorganized, and, for the first time in Japanese history, regulations were made which looked to the elementary education of the people at large. These regulations, however, proved to be premature, and were never carried into effect. This is not strange when we remember that there had hardly been time for the weapons used in the sanguinary war of the Restoration to cool, that feudal usages still prevailed, and that untrained hands were grappling with the multifarious problems of a new civilization.

In 1871 the Board of Education was abolished, and a department of education established. This year witnessed the sending of the first educational commissioner to America and Europe, the establishment in Tokio of a school for girls, a normal school and a library. In the following year (1872) a code of education was promulgated, with regulations for elementary, middle and higher schools, normal schools, school districts, school officials, etc. Now a general educational system was really inaugurated. It was at this time that the first Imperial Educational Rescript was issued. In this it was declared:

"Altho learning is essential to success in life for all classes of men, yet for farmers, artisans and merchants, and for women, it was regarded as beyond their sphere; and even among the upper classes aimless discussions and vain styles of composition only were cultivated. Much poverty and failure in life is owing but to these mistaken views. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member."

The Commissioner of Education sent to America and Europe in 1871, as already noted, was Tanaka Fujimaro, and it was to be his guide and interpreter that the lamented Neesima was called to Washington by Viscount Mori, the Japanese Ambassador. In 1874, Mr. Tanaka was made Minister of Education. Under his administration seven additional normal schools and an equal number of foreign language schools were established, and the Imperial University, with its four departments of Law, Medicine, Science and Literature, was organized. Mr. Tanaka thus left quite a permanent impression upon the educational system.

From the time of Mr. Tanaka's retirement in 1879, the system of education was changed almost every year until 1885, when it received the molding touch of a master hand, that of Viscount Mori Arinori, for so long a time Japanese Ambassador in Washington and London. It will be remembered that Viscount Mori at one time expressed the thought that English might become the language of Japan. While he did not attempt to carry this thought into literal execution, the prominence given to the English language was one of the marked characteristics of the reforms he introduced. The elementary and middle schools were divided into two grades. English was taught in both, but in the higher grades there was a progressive course of English which was made compulsory. The five higher middle schools Mr. Mori planned to make equal to the best

of the atmosphere. Professor Manfredi, experimenting with Naples air, found, that in a cubic gramme of dust, that would be represented by a cube a little less than half

EDUCATIONAL NOTES.

Japan Dec. 21, '98

Lieutenant General Terauchi, Chief of the Army Instruction department has entered into correspondence with the principals of middle schools on the qualifications of middle school graduates as candidates for cadetships. In some statistical tables accompanying the letters he invites the principals to notice the far inferior places occupied by their graduates in examinations, in comparison with those of the graduates of the Local Military Academies. The reason he assigns is, and we think he is right on the whole, that the greater part of the graduating classes were discouraged in open terms or in an indirect manner by their instructors from adopting military life, for which their superior scholarship was too good, but enjoined to enter the High Schools with the object of going to the Universities. Students of the lowest qualification only therefore presented themselves for examination, and for this most of them too often found themselves unqualified. The writer then requests principals to see that such an erroneous conception of the middle school education may be entirely removed, and begs them to send up students intellectually and morally better qualified.

We can imagine the unpleasant effect of this letter upon some of the conscientious principals, but we can not doubt that its object will be gained. It is also very timely, because eminent educationists, including such men as Mr. Ebara, have been of late advocating, in fact, proposing at the general meeting of the Middle School Principals, the abolition of the Local Military Academies.

Not in direct connection with the matter given above, the question of the abolition of the Local Military Academies has been submitted to the consideration of the Higher Educational Council now in session. The opinion of the military authorities in charge of the matter of education remains the same as so often repeated. They have no faith in the present state of instruction and discipline, so lax and unsettled, of the middle schools, especially seeing the need of imparting a rigid training in the early stage of their lives, to the future officers. They would fain see all the cadets taken from the Military Academies. The present arrangement is a necessary consequence of the expansion of military equipment, which renders impossible the selection of about 700 cadets all from the academies. On the completion of the schedule of expansion, however, 400 would be sufficient, and the supply of four-fifths of that number could be expected from that source. Military men therefore do not even dream of abolishing the academies, and consider their dependence on the middle schools but of temporary effect.

HIGHER EDUCATIONAL ASSEMBLY.

At the assembly beld the day before yesterday tho first item of the ninth projeet was taken up and argumeuts pro and eon were indulged in on tho subjeet,—whether or uot the institution of Private Grammar Schools, Ordinary Middle Schools, and those of similar kind by foreigners for Japanese subjects should be officially sanctioned.

Mr. Sei-ichi Nojiri taking the negative side, observed tbat as the course of education pursued at present in our country is limited to tbe principle of nationality but is not free and universal, it is not advisable to allow foreigners the right of establishing such institutions. Mr. Sahuro Shimada taking the affirmative side, refuted Mr. Nojiri's arguments and said that there aro at present many schools established hy foreigners aud if, as was alleged government officials are unable to exercise satisfactory supervision over those institutions they will be subjeet in a great measure to diffieulties after operation of the treaties. He eoncluded that therefore such establishments need not he officially abolished. Mr. Jigoro Kano next spoke and eoncurred witb Mr. Nojiri saying that if foreigners established schools without the government's sanetion they had only themselves to blame, and, as for tho Education Department, it had merely connived at their illegal procedure in so far as no great harm was done hy it. There was no reason therefore why we should hesitate in suspendiug such institutions in tbe future for tho cause of nationality now pursued by us would he at stake, were foreigners to be sanctioued in' conducting schools in our country. After Mr. Shuji Izawa had delivered his opinion relative to the withdrawal of the projeet and its being unnecessary to he decided upon, Mr. Minoru Okubo affirmed that religion and education are in their respective proviuces quite different from each other and in foreigu countries the public trend is towards discriminating eaeh from the other. It would be very foolish for us to confound the two as it would only lead to trouble. Mr. Soroku Yebara approved the sanctioning of such institutions. But Mr. Keiichi Tanaka opposed, and said tbat tho important aim of moral education is to inculeate ideas of obligation. But children educated chiefly hy foreigners will, as a matter of course, carry out their ideas of obligation in so far as they affect the former to tbe great hindrance of the national idea. Mr. Yeikichi Kamada then contended for the advisability of official toleration, as Confucianism and Buddhism on their introduction into our country not only had placed no impediment in the way of our national aspirations but ratber nurtured the ideas of loyalty and patriotism.

THE BOARDS OF FORFIGN MISSIONS AND THE INSTRUCTION OF THE MINISTER OF EDUCATION.

To the Editor of the "Japan Mail."

Sir,—The following account of a conference of the officers of the Boards of Foreign Missions in America, regarding the Instruction of the Minister of Education, was received by the last mail from Robert E. Speer, Esq., the Secretary of the Conference. It will be a favour if you will kindly give it a place in your columns.

I am, etc.,

WILLIAM IMBRIE.

There was held at the rooms of the Presbyterian Board, No. 156 Fifth Avenue, New York City, on the morning of November 9th, 1899, a conference of officers of various Mission Boards and Societies carrying on work in Japan. The object of the Conference was to consider the question of the attitude that these Boards and Societies should take towards the Instruction of the Japanese Minister of Education appended to the Regulations relating to the Private School Ordinance, issued by the Educational Department on August 3rd, and reading as follows:—

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

There were present at the Conference, the Rev. Dr. Barton, of the American Board; the Rev. Dr. Barbour, of the Baptist Missionary Union; Bishop Scarborough, Dr. Kimber and Mr. Patton, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; the Rev. Dr. Leonard, the Rev. Dr. Baldwin and the Rev. Dr. Smith, of the Methodist Episcopal Church; the Rev. Dr. Ellinwood, the Rev. Dr. Brown, the Rev. Dr. Halsey and Mr. Speer, of the Presbyterian Board; and the Rev. Dr. Cobb, of the Board of Missions of the Reformed Church.

The Rev. Dr. Cobb was elected Chairman, and Mr. Speer was chosen Secretary. The Secretary made a statement of the general situation in Japan, and the attitude of the Department of Education towards private schools for the last few months; and of the desirability of the Foreign Missionary Boards and Societies in this country taking, if possible, united action in the face of difficulties equally affecting all. After a full discussion, in which all present participated, the following statement was adopted, as the sentiment of the Conference; and it was moved that copies should be sent by the Secretary to the various Boards in the United States and Canada carrying on educational work of any extent in Japan, requesting their action in approval; and requesting them also to inform the Secretary of such action as they might take.

"This Conference, composed of officers and members of the Missionary Agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed Churches, would express its complete approval of the resolution adopted by the 'representatives of six christian schools,' in the Conference that met in Tokyo, on August 16th, to consider the question of the relation of schools aided by these Boards to the Instruction of the Minister of Education, forbidding religious worship or instruction in all schools 'whose curricula are regulated by

provisions of law, to wit:—(Then follows the resolution which has already appeared in the *Mail*).

"In the conviction that the great need of Japan is Christianity and Christian education, and that the members of the Churches represented in this Conference would not approve of the use of Mission funds in the support of schools in which all religious exercises and teaching are prohibited, this Conference expresses its conviction that the Missions in Japan should steadfastly refuse to make any compromise of whatsoever character, or however temporary or plausible, as to the religious character of their educational work. In the judgment of this Conference, it will be most unfortunate if at this time the Missions fail to stand together, in maintaining unimpaired the avowed and unmistakable Christian character of their schools in all their departments, at whatever sacrifice of secular advantage or government privilege."

Missions

The Present Crisis in Christian Schools in Japan.

By Dwight W. Learned, D.D.

ALTHO the treaties with most of the foreign powers went into operation on July 17th, those with France and Austro-Hungary did not take effect till the 4th of August, and therefore this latter date was the one commonly celebrated by the Japanese.

On that same day were issued the new regulations for private schools, which we had been looking forward to with considerable apprehension for two or three months. They prove not to be so bad as had been feared, but still interfere seriously with our educational work.

The pith of them is in two provisions—first, that children of school age must not be received to private schools until they have completed the course at the public schools, and, second, that there must be no religious teaching or worship in private schools which are recognized as having a place in the national system of education. It should be added that this latter provision is not a part of the laws promulgated by the Cabinet, but is only an appended "instruction" issued by the Minister of Education, but the effect is the same.

It should be explained that some of the missions have been carrying on primary schools, and that some of these schools (especially in localities where the public schools were not sufficient for the needs of the growing population) have been officially recognized as primary schools and as a part of the national system of education (but *not* receiving any financial or other help from Government). Likewise the most of the Christian schools for young men have been recognized as "Middle Schools" (somewhat of the same grade as American academies or high schools) following the curriculum of the Government's Middle Schools, and given an equal standing. In these schools hitherto religious teaching and services have been permitted if outside the official hours. Now they are forbidden entirely as a part of the curriculum. All that will be allowed is optional and unofficial gatherings for worship or Bible study. For instance, no prayer can be offered or hymn sung at the graduation exercises. In short, the schools, as schools, must be purely secular, tho their teachers may exert what Christian influence they can in an individual capacity. Let it be carefully remembered that the schools of which we are speaking, tho recognized as equivalent to Government schools of the same grade, are purely private schools, receiving no Government aid.

A conference of persons interested in Christian schools was held in Tokyo on the 16th, at which representatives, both foreign and Japanese, of six Middle Schools were present, and after full discussion the following declaration was unanimously adopted:

"The representatives of six Christian schools met in conference on August 16th in Tokyo to consider what course to pursue in view of the recent instruction of the Educational Department, excluding entirely all religion from private schools receiving any recognition of the Department, would submit to the officers of the Christian schools affected by these regulations the following statement of opinion:

"The Constitution of the Empire grants religious liberty; the instruction of the Educational Department definitely forbids all teaching of religion, as well as religious exercises, to all schools seeking Government recognition. We feel that this position of the Department is contrary to the spirit of the Constitution of the Empire in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objection to the Education Department's making such restriction for public schools supported by public funds, but we feel that to put those same limitations upon private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to seek Government recognition and its accompanying privileges. We are of the conviction that for any Christian school, founded on Christian principles and supported in any measure by the gifts and prayers of Christian people, to exclude in any way Christ from its ruling principles or from its daily life would be disloyalty to our common Lord and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand on this matter, not yielding any Christian principles for the sake of securing and maintaining Government privileges."

The first school to take action was the Meiji Gakuin, supported by the Presbyterian and Reformed missions, whose directors met the next day and unanimously voted to give up the Government recognition. It is estimated that this may not unlikely cost the school half its students. Other schools are soon to act. The Presbyterian Mission, also, must give up its primary schools in which there are 800 pupils.

KYOTO, JAPAN.

Chronicle - Kobe

THE GOVERNMENT AND RELIGIOUS SCHOOLS.

ALMOST three months ago a remarkable article appeared in the English column of the *Yorodzu Choho*, headed "The Anti-Christian Government," which, for reasons we shall give, is worth recalling. In that article it was stated that the Ministerial Instruction which appeared about the middle of last year, to the effect that no religious teaching would be permitted in schools sanctioned by the State, was in reality aimed at Christianity, and the writer went on to record his reasons for the statement. Last winter, he says, many prominent Japanese, including high officials of the Government, leading politicians and eminent merchants, met at the residence of Prince KONOYE, the President of the House of Peers, in order to discuss the preparations for the coming into operation of the new Treaties.

At this meeting Mr. IZAWA SHUJI, the Director of the Higher Normal School, brought forward a proposal to urge the Government to take steps for the suppression of Christianity. He argued that the spread of Christianity would be detrimental to the safety of the Japanese nation, and that after the ushering in of the New Régime foreign missionaries would come in a greater number than hitherto, with a consequence that the number of Japanese Christians would greatly increase. Japan must, therefore, he continued, endeavour to check the growth of Christianity, and as the first step to do this he hoped that the Government would promulgate an Imperial Ordinance to the effect that religion and education should be separated.

The *Yorodzu* added that Mr. IZAWA's views were warmly supported by Mr. OKADA RYOHEI, Councillor of the Department of Education, Professors HOZUMI CHINCHO and INOUYE TETSUJIRO and others of the Imperial University. Since then Dr. INOUYE has written denying that he was present at the meeting or that he had at any time taken part in a political movement. But the others mentioned—notwithstanding that one of them is a Government official,—have not denied the accuracy of the report, which thus becomes of serious moment. We may say that we have observed on other occasions that the authorities are not backward in correcting what they held to be misstatements of fact in the English column of our Tokyo contemporary, but with the exception to which we refer above we have seen no authoritative contradiction of the facts alleged. It may therefore not unreasonably be taken that the *Yorodzu's* statement is at least approximately correct. Now it seems to us that this matter is worth serious attention, if only on the ground of toleration and fair play for all. As regards ourselves, we fancy we have already made our position perfectly clear. For many reasons a purely secular system of national education is the right one for Japan. The Mombusho is quite justified in refusing to have anything to do with any special form of religion in any of the schools supported by the tax-payer. But in schools not supported by the tax-payer it ought to be colour-blind in the matter of religion. Its correct policy, we take it, is to allow such schools to compete fairly with the national schools as regards the efficiency of the secular instruction given in them, testing both national schools and self-supporting schools by a thoroughly competent school inspectorate. And so long as these self-supporting schools can satisfy the requirements of the inspectorate in the matter of secular instruction, they should be left to their own devices as regards religious instruction and observances, so far, of course, as these are not prejudicial to peace and order, or antagonistic to the duties of subjects of His Imperial Majesty. Such, briefly, is our position, and we believe that most will admit that it is a just and moderate one. But such is not the position of Mr. IZAWA and his supporters if the statements of the *Yorodzu* are correct. According to that journal, Mr. IZAWA laid it down that "Japan must endeavour to check the growth of Christianity, and as the first step to do this he hoped that the Government would promulgate an Imperial Ordinance to the effect that religion and education should be separated." Now be it remarked that in the national schools there is no need to separate religion and education, for there religion has (quite rightly, we think) no place. What Mr. IZAWA really meant, apparently, was that they should be separated *in self-supporting Christian schools*; or, in plain English, that these schools should be improved out of existence. Mr. IZAWA's advocacy of the "separation of religion from education" might seem to argue that he is merely pleading for impartiality and for colour-blindness in religious affairs. But the context shows that this is not the case. How far Mr. IZAWA is identified with the leaders of the *Nippon Shugi* movement, with its narrow-minded negative patriotism of merely hating and despising all foreign countries, we do not know. These gentlemen, by the way, are a sore trial to true Japanese patriots, whose patriotism consists in trying to make Japan stronger and better by every legitimate means,—materially, intellectually, morally. But certainly Mr. IZAWA's remarks smack of *Nippon Shugi* patriotism, and they at once brought him into collision with a practical patriot. Mr. SHIBUSAWA, President of the Tokyo Chamber of Commerce, countered the proposal by arguments which seemed to postulate that the service of GOD is not so incompatible with the service of MAMMON after all, for, according to the *Yorodzu* report, he declared among other things that such a step would lower the credit of Japan in the eyes of foreigners at large, and "this would prove injurious to the prosperity of Japan's foreign commerce and also come in the way of the influx of foreign money"! Some of Mr. SHIBUSAWA's other objections were better taken, however, and showed that he had a far clearer and wider and more statesmanlike grip upon actualities than the previous speakers had. But Mr. SHIBUSAWA, it would seem, found himself no more than "a voice crying in the wilderness"—of prejudice and illiberality. The conservative educationalists had their way. At least to all intents and purposes they had it,—for although no Imperial Ordinance was promulgated the Ministerial Instruction issued was sufficient. And it is in connection with this matter that the *Yorodzu's* account of the affair is so damaging. Says our contemporary (italics ours):—

"*In order therefore, to make the matter not too open*, it (the Government) issued the Ministerial Instruction against religious teaching in schools in place of the proposed Imperial Ordinance. It will thus be seen that the present Cabinet, though apparently not opposed to Christianity, yet in reality it is unfriendly towards the religion."

If this statement be really true, *and one that cannot be denied*,—and though almost three months have passed, it has not been denied—it will certainly do no good to the reputation of Japan. For in this business there seems to be a lack of directness and straightforwardness. Now, if the confidence of the better class of foreigners be worth gaining, honest dealing on the part of the authorities is of supreme importance if they mean to profit by that confidence. That foreigners will refuse to trust Japan simply because she is a non-religious country, as the *Yorodzu* hints will be the case, we do not of course for a moment believe. Some few bigots may distrust her for that reason; but with the investing business public the consideration will have little or no weight. The *Spectator* will be found in accord with the *Yorodzu* here, no doubt; but then the *Spectator* steadfastly shuts its eyes to the fact that of Queen VICTORIA's 385,000,000 subjects, not one-seventh are professing Christians even. Furthermore some of the most religious people (in the ordinary sense of the word) have proved most untrustworthy in business matters, while some of the most bigoted nations in Europe have been defaulters in paying interest on [illegible] indebtedness. The

more important than a reputation for church-going. With one other assertion of the *Yorodzu* we must also beg leave to join issue. Our contemporary attributed the "present degenerated state of morality" in Japan to "lack of faith." We should rather say the want of a high and keen sense of duty has far more to do with the degeneration in question. Once get that thoroughly inculcated, and there will be a wonderful improvement in the moral tone of the country. Among other things, a high sense of the duty of being just and above board in all one's dealings. And surely it is only reasonable to expect that the highest educationalists in the land will do their utmost to set the example to the rising generation. With respect to this Instruction, if things be exactly as the *Yorodzu* stated it, its issues of the 8th and 9th November last, the example set is not a particularly good one. We should not be at all sorry to learn that those concerned with the issuing of the Instruction are in a position to deny the accuracy of the report, but we must again point out that the denial is yet to come. The question at issue is far more important than whether the instruction given in the schools is to be secular pure and simple, or secular and religious combined. It is as to whether the Japanese Government intends to depart from that attitude of complete religious toleration which for the last twenty-five years has honourably distinguished this country. As sincere well-wishers of Japan, we should deeply regret if this should prove the case; but the issue of the Ministerial Instruction cannot but raise doubts that will only be dispelled when it is withdrawn.

REUTER AND RUSKIN.

The *Yorodzu* not unnaturally complains that though Reuter takes pains to wire the news of the death of British officers even of inferior rank, he did not think it of sufficient importance to wire the death of "Ruskin, the famous art critic and poet." "Even British subjects in foreign countries," says the *Yorodzu*, "who naturally watch the progress of the war with the keenest interest, would be more anxious to hear as quickly as possible of such an important event as the passing away of one of their greatest literary stars, than they would be to learn the death of some lower officers." In this connection our Japanese contemporary makes some very complimentary remarks about the *Chronicle* direct service. The charge against Reuter is an old one. Some of our readers will perhaps recollect that Reuter omitted on one occasion to wire the result of the presidential election in America, but did not forget about the same time to wire that a European princeling had sprained his ankle when stepping from a railway carriage.

Kobe Herald Oct. 1. 1904

THE good news comes that the Holy Spirit has been poured out in large measure upon the missionaries and Christians in Japan, and as a result, the Churches are crowded day after day, so that there is often not standing room, and men, women and children in large numbere are taking the Lord Jesus to be their Saviour and openly confessing Him. Dr. Imbrie writing from the midst of this great revival, answers the question:—

How is this sudden change in the condition of affairs to he accounted for? I think that the first answer that nine Japanese Christians out of ten would give to this question would be, 'It is an answer to prayer.' On inquiring of them regarding secondary causes I have received the following replies: (1) There has been a revival of Christian fellowship among the ministers of the churches. (2) There is a widespread moral unrest; a general feeling that ethically Japan is not what it was; a belief that new moral forces are needed; that they can not be had apart from religion; that Christianity is the only religion worthy of consideration, and that it should be looked into. (3) The notification issued by the government some two years ago, which indirectly gave to Christianity legal recognition, has removed from the minds of many of the more ignorant a vague remaining fear of harm of some kind, and from those of many of the more intelligent a similar fear of social or official injury. (4) Especially (what has already been referred to) the gradual growth of a class ontside of the churches composed of those who know something of Christianity and are more or less favorably disposed to it; a class in some respects strikingly like those in the Roman Empire who had come directly or indirectly under the influence of the Synagogue, and in whom the Apostles found a field specially prepared to receive the seed of the Gospel."

Kobe Herald Oct 19 1904

THE NEW JAPAN.

A Presbyterian Missionary.

Events of epoch-making importance have occurred. Japan has entered the international society on terms of full equality, and her desires as well as the strenuous efforts of her best statesmen during decades have been crowned with success. The new era is launched amid the applause of the many—Japanese and oreigners. But we are concerned with two events of special interest to the Christian world. The first is the imperial ordinance on the state's relation to and supervision of religion. This ordinance has specially to do with Christianity, for the two other religious *isms*, Buddhism and Shinto, remain on their former basis by distinct provision of this ordinance. Thus Christianity now first in modern Japanese history receives official recognition and special police snrveillance. It is now not merely tolerated as it has been for nearly three decades, but it receives a standing alongside of the ancient faiths of the empire.

Abont a week after this ordinance came another on Private School Regulations, i. e. regulations for schools that receive no aid in any financial sense from the goverument. Mutterings about interference with mission work in education had been filling the air for some time and very contradictory rumors as to the issue became current. However, missionaries hoped for a reasonable and liberal policy; they trusted, that is to say, that Japanese statesmanship would steer clearly between the Scylla of official favoritism to any special faith, thereby confirming each and all in that religious liberty which forms an ideal of its constitution, and the Charybdis of an interference with such constitutionally guaranteed freedom of religion, an interference which, as it would not dare exalt one to the detriment of another, would also not become actively atheistic and deprive Japan's citizens in their formative period of the benefit of a morality based in the only way any lasting and vitally aggressive national morality has ever been based, namely on religion. Ont of a supposed logical necessity, government schools have never been allowed to include religious instruction, and so many have seen high professional seats used in these schools in antagonism to all religion as essentially superstitions, while religion could never venture to make her voice heard from like chairs. Thns atheism and perhaps other conscienceless *isms* have all but control of the national system of education, and it is not strange to find rising Japanese youth not only non-religious but also non-moral, with no loftier idealism than such as a secular sordid this sidedness can inspire. Many therefore have felt the great need of strong private schools which should supply a serious demand. And Christianity strove nobly to meet this demand. Of course private prejudice and governmental schemes disabled and dwarfed its efforts which at best could not have coped successfully with the great task. These and many other reasons raised the hope that Christian schools would not be unnaturally or unfairly discriminated against.

Well, the long expected, half dreaded imperial rescript at length came, to be enforced at once and from the very date of the new régime, August 4. The article on religion, i. e. against religion in private schools, no longer appeared as originally drafted; it was

exclaimed from the Imperial Rescript. But what was the surprise and dismay to find that the head of a department could do what even the joint cabinet with the imperial sign manual shrank from doing, and thus insert in the law of the land by his own arbitrary, unassisted pen, what well-nigh the whole nation deprecated, and what the world now condemns as a sharply discordant note and untrue to the spirit, perhaps even the letter of Article XXVIII. of the Constitution, which says, "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

The minister's ruling is couched as follows: "It being essential from the point of view of educational administration (? ? !) that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed at government schools, public schools or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

This so-called instruction struck consternation into the hearts of Christian educators. It is significant that only Christian educators take it to heart, and it is well-known that only Christian education was aimed at—in fact, other religious education is not in the field for the religious training of the youth

Deep thinking on a lofty plane was the first act of Christians. This thinking has so far produced deep and lofty determination, and the crisis is fairly on now. Following is a unanimous declaration by a company of leading and representative Christian educationalists: "The Constitution of the empire grants religious liberty; the instruction of the educational department definitely and more completely than ever forbids all teaching of religion as well as religious exercises in all schools seeking governmental recognition. We feel that this position of the education department is contrary to the spirit of the Constitution of the empire in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objections to the educational department making such restriction for public schools supported by public funds, but we feel that to put these same limitations upon private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to seek recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles and supported in any measure by the gifts and prayers of Christian people, to exclude in any way Christ from its ruling principles or from its daily school-life would be disloyalty to our common Lord and to the churches aiding our schools.

"We call upon all officers and teachers of Christian schools to take a firm and decided stand on this matter, not yielding any Christian principles for the sake of securing and maintaining government privileges."

This conference of Christian educators also appointed a strong committee to publicly agitate the question and by waiting on the minister of education and in any other feasible ways to try to induce the government to rescind this strange action of one of its chiefs, an action so inexplicable on fair and honorable principles of equity, and so contrary to Japan's load protestations of accord with the deepest principles of higher civilization.

Already Christian schools have begun to act upon the above recommendations. Primary schools with Christian instruction have to be absolutely closed under distinct threat of penalty in contrary case, while higher schools are relinquishing valuable governmental privileges—thereby depriving students in Christian schools of advanced educational careers in higher gymnasia and universities, thus closing governmental, medical and other professions to them, while at the same time the deferment of military conscription from the age of twenty to twenty-eight is withheld, thus doubly jeopardizing educational careers of students in Christian schools and thereby seriously interfering with the liberty of Japanese subjects in deciding upon their own or their children's education.

This will tend greatly to lessen attendance upon Christian schools if not seriously to endanger their very life. In fact it now seems that the only hope for Christian schools in Japan lies in securing an amply equipped Christian university, though even this would not yet meet the second privilege above referred to, while another equally arbitrary infringement upon the ordinary and constitutional guarantee of religious liberty might annul every advantage supposed to be gained by even such a worthy and heroic recourse.

And now, what is the real secret of this anti-religious, illiberal and, shall we say, persecutionary zeal of a government in the very heyday of its recognition by the great Christian powers as worthy to stand by their side, and actuated by a liberal and enlightened policy? We must not forget that here we have a Divine Emperor. As Marquis Ito says in his comment on Article III. of the Constitution: "The Sacred Throne was established at the time when the heavens and earth became separated (Kojiki)! The emperor is heaven-descended, divine and sacred; he is pre-eminent above all his subjects. He must be reverenced and is inviolable. He has indeed to pay due respect to the law, but the law has no power to hold him accountable to it." While we of the West know and can read the poetry in these lines, not so the Japanese conservative whose politics becomes religion and whose only God is found in the prose of such comments. This conservative sees that Christ claims also to be King and God, and as he knows no deeper religion and cult than his own cult blantly expressed in the prose of the above, is there further need to point out the inevitable conflict? Christianity is essentially disloyal. Little children may not go to school to be taught of Christ. The imperial cult is the only one to be impressed upon his tender years. And this is and must be practiced to the exclusion of all else. Very significant facts might be detailed here. Call this patriotism and all else religion. Therefore religion dare not in any way receive government favor in the training of the young, Q. E. D. Here then is logic with a vengeance. Christ's motto can no longer suffice—"Render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's." No, Cæsar and God are convertible terms, and "we have no king but Cæsar. Therefore, away with Christ, for we will not have this fellow to rule over us. Away with him from this earth, it is not fit that such as he should enter into our calculations." Meanwhile Christ is

king in many a faithful heart, in many an ideal life that can also read poetry and make much needed distinctions.

Now, it is well known that these very conservatives who for one reason or another all unite in the semi-political semi-religious cry of loyalty, patriotism, are astute politicians, biding their time, not hastening over-much, and that they have been leavening the conduct of education quite thoroughly. To have been caught napping would have ensnared Christians with a delusion, and it is a cause of sincere gratitude that Christian educators could with one voice unite in a pronunciamento like that given above. There is a source of strength in this for the whole company of the faithful in Christ. Persecution may come; it can but aid those who stand fast. There is even a chance for a grand retrieval of the past; for leaders of the Doshisha cast in their lot with the rest of us, and her recovered foundations may thus be counted as laid firm and deep. No grand edifice reared this time upon shifting sands of deceit is the confidence and hope of many who will join in this movement.

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

In the pages of Christian journals a warm discussion is going on respecting the Dōshisha and its new President, Mr. Yokoi Tokiwo, whose recent address, summarised by us last month, seems to have caused great dissatisfaction. The conflict may be described as one between the orthodox and the heterodox as to how the Dōshisha should be conducted. Its founder, Mr. Niijima, being dead, there is a dispute over the nature of his intentions in calling the Dōshisha into existence. As our readers will remember, the notion that the Dōshisha was no longer fulfilling the object for which it was founded led the American Board of Foreign Missions to withdraw its support last year. Left to his own resources, the Japanese Christian manager tried to make the institution a success by running it on somewhat new lines, under the presidency of Mr. Kosaki, who may be said to represent the orthodox party. But the school ceased to prosper. Some months ago, Mr. Kosaki resigned, and the leading man of the heterodox party was appointed President. The *Kirisutokyō Shimbun*, the *Fukuin Shimpō* and other journals have articles on Mr. Yokoi's reviews, and criticise the statements made by him in the address alluded to above as wanting in Christian ring. Here is what a former professor in the School, Mr. Kashiwagi Giyen, has to say on the subject. Mr. Yokoi's public declaration of the principles by which he is guided can not be regarded in other than a serious light. The absence of any allusion to those doctrines, the belief of which led to the establishment of the institution, is very marked. There is no allusion to Christ or the love of God. The principles to which Mr. Yokoi refers have nothing distinctively Christian about them. Is this the kind of Christianity that permeated the Dōshisha in its prosperous days? There can be no doubt that under Messrs. Niijima and Kosaki, Christian piety was exalted above everything else. The development of the "Individualism, universal brotherhood and Ethic Nationality" to which Mr. Yokoi alludes was a result of Christian faith and feeling. Mr. Yokoi refers to the effect, but not to the cause. Will those who have undertaken the management of the institution be satisfied with this meagre statement of the principles to which it owes its existence? Does this accord with the intentions of the Committee which informed the Commissioners of the American Board that the school would remain Christian?

A writer signing himself "Kyokugai" replies in the following terms to the above remarks:— Mr. Yokoi's address to the students as President of the institution was never intended to be an enunciation of faith. The principles on which the institution is founded were taken for granted, and attention was called to the needs of the time—more individualism, more universal brotherhood and more ethical nationality. Mr. Yokoi did not address the students as a Christian preacher, but as the President of a School. Mr. Kashiwagi praises the orthodoxy of Mr. Kosaki, but was it not when he was president that the American Board Commissioners arrived in this country and, after conferring with the school authorities under Mr. Kosaki, came to the conclusion that the institution was not sufficiently Christian to warrant the continuance of the Mission's support. The charge brought against Mr. Yokoi has no foundation in fact.

Another writer expresses extreme regret that so many differences should arise among the Christians who are managing the Dōshisha. If they realised more that they have a number of common enemies to overcome, they would disagree less among themselves. Mr. Yokoi's remarks on the reduced condition of the school were by no means complimentary to its former Director. When so much is at stake it is a pity that Christians cannot treat each other with more deference. The above comments appear in the *Kirisutokyō Shimbun*.

The *Fukuin Shimpō* says that, for the last few years, the Dōshisha has given cause for great anxiety among those interested in its success. Is the remodelled Dōshisha Christian or not? On this point many have their doubts. As a scholar Mr. Yokoi has the confidence of the Christian public, but the same cannot be said of his religious belief. There are those connected with the school who incline to Unitarianism rather than orthodox Christianity. It is reported that owing to the colourlessness of the Christianity professed by the present Dōshisha, Mr. Miyagawa and others contemplate disconnecting themselves from it. Notwithstanding the fact that the confidence of the public is being lost, expenditure is increasing at an alarming pace. In President Kosaki's time, it was estimated that, in addition to the funds available for supporting the institution, 3,000 *yen* per annum were required, but under Mr. Yokoi the figure has risen to 6,000 *yen*. Some of the students are dissatisfied, the Kumiai Churches have little sympathy with the way the school is being conducted, and as for foreign missionaries, as was shown at the Kōbe meeting a short time ago, they have no wish to identify themselves with the institution any longer.

In another note on the same topic the *Fukuin Shimpō* contends that the present trouble is to be traced to the action of Mr. Niijima and others in the early days of the institution. Mr. Niijima played at running with the hare and hunting with the hounds in turn. To Christians he insisted that the institution should be made thoroughly Christian and obtained their support on this understanding. But before non-Christians he placed the educational advantages which the institution offered, and led them to think that considerable freedom of belief would be allowed, and *on this understanding* obtained their pecuniary support. By adopting this course he combined two elements that never could blend, he called into existence two anta-

gonistic influences whose power has been felt ever since. Mr. Kosaki for some time followed the same course. This is the real reason of the institution's turning out so unsatisfactory from a Christian standpoint. We may note, in passing, that this weak spot in the original Dōshisha was pointed out in the columns of the *Mail* many years ago, and it was predicted that sooner or later it would lead to trouble. The *Fukuin Shimpō* goes on to show that the severance of the connection of the American Board with the institution and the recent appointment of an extremely heterodox President, who will gradually fill the professorial chairs with men as broad in belief or still broader than himself, is all the result of trying to effect a union that was quite impossible. It is not to be expected that in future the Dōshisha will be more Christian than the *Rikugō zasshi*, for which Mr. Yokoi has written so much. Henceforth it may be described as having Christian elements in it, but the title to be called a Christian School it has lost. Whether even the Christian elements it now has will be retained long is open to question.

A meeting convened for the purpose of discussing the future of the Dōshisha was held in the Seinen Kan, Kanda, Tōkyō on August 20th, when Messrs. Yokoi, Tokutomi, Yebina, Miyoshi, Onishi and others delivered addresses. It was decided that steps should be taken to make the institution a high class college of the type of some of the best of the American Colleges, and that with this in view departments for the study of Politics, Law, Physics, Chemistry and Literature should be created.

* * *

Japanese Christians, says the *Fukuin Shimpō*, are of three classes. (1) There are those who are fully persuaded that the Churches must give up using foreign money. The poverty of many members should not be allowed to prevent the attainment of independence. By uniting in their efforts, sinking all minor differences, appealing to the patriotic instincts of their friends and supporters, and by relying on industry and commerce, and even on politics for pecuniary help, a great deal may be accomplished, say the leaders of this party. (2) Then there is a large class of Christians who are in favour of clinging to the foreign missionary. Sooner or later this combination will give rise to trouble. Already in various parts of the country there is friction between native and foreign Christians. In many instances relations are very strained and agitation may be expected at any time. (3) There is another class, which, in the matter of activity, bear no comparison with the converts mentioned above, but who are steadfast to the last degree. Though without sufficient spirit to attack the enemy, they would rather die than surrender the fortress in which they have taken refuge. Weakly and patiently they take up their cross and follow Christ. Unobserved by the world, they drink the waters of life and are refreshed thereby. The future of the church does not concern them. To the pro-foreign and anti-foreign spirit they are alike indifferent. The organ we have just quoted, in commenting on the distinctive characteristics of various bodies of Christians, says that the Japanese Methodist Christians resemble a regiment of soldiers in the matter of uniformity. In speech and action they are alike. Dependence on foreigners is an established principle among them. There is no doubt something very imposing in the march of men who have acquired the habit of acting together in obedience to orders. The tone which these men adopt is one of humility. They are the great opponents of what is called *yasegaman*, endurance beyond one's strength. Opposed to all this are the utterances of the Kumi-ai Churches and the Nihon Kirisuto Kyō Kai, whose watchwords are independence and freedom from foreign interference,—in Christianity as in other things Japan for the Japanese. How far the two elements will blend in the future remains to be seen.

* * *

According to the opinion of Mr. Yebina Danjō as expressed in the *Fukuin Shimpō*, the future success of Japanese Christianity depends entirely on the creation of a deeper spirit of union. For some years past, says Mr. Yebina, the joining of forces between sects has been regarded with suspicion and displeasure by a number of Christians. And yet it is only by combination that the full force of our religion can be shown to the world. What we need to do is to impress our fellow countrymen with the conviction that the Christianity which we believe and teach was received direct from God. In the present age there is a great rage for translating foreign Christian works and thus attempting to perpetuate here the foreign dress which Christianity has assumed. This is undesirable. What is required is for us to imbibe the essentials of Christianity, to make them a part of our inmost life and then to allow the manifestations of our devotion to be such as accord with native taste and proclivity.

(TO BE CONTINUED.)

THE DOSHISHA AND ITS CONSTITUTION.

Daily Mail — Wed. 30.98

AN OPEN LETTER TO THE TRUSTEES AND FRIENDS OF THE SCHOOL, BY J. D. DAVIS.

[So many Japanese friends of the Doshisha have recently asked the writer of this letter for the facts in regard to the early history of the school, the formation of its constitution, and the way in which the buildings and endowment were committed to to the Doshisha Trustees, that it seems best to give the facts to the general public, as well as to the parties most interested.—J.D.D.]

In Oct., 1874, when Mr. Neesima, who had spent ten years in the Christian schools of New England, was about to return to Japan, he made an appeal at the Annual Meeting of the American Board of Foreign Missions, at Rutland, Vt., for money to found a Christian school in Japan. In response to this appeal, about 5,000 dollars was then given by earnest Christian men for this object. The money, however, was placed in the hands of the American Board, in Boston, until their representatives, the missionaries in Japan, in coöperation with Mr. Neesima, should approve of its use for a Christian school. After his return to Japan Mr. Neesima tried for months in vain to get permission to locate the school in Osaka; the Governor refused, because it was to be a Christian school. As it was not thought advisable to locate the school on a foreign Concession either in Osaka or Kobe, Mr. Neesima next tried Kyoto, and finally, in the summer of 1875, he secured permission to locate the school in Kyoto. Mr. Tanaka, the Minister of Education, warned him, however, to be very careful at first in regard to preaching Christianity, until the great prejudice of the people of Kyoto against Christanity and against foreigners should be a little dispelled. As soon as it was known that a missionary had entered Kyoto, and that a building was rented for a Christian school, very great excitement prevailed in the city and the priests sent a strong petition to

the central Government to have the evil sect expelled from Kyoto. Mr. Tanaka then sent word to the Governor of Kyoto, advising that until the excitement subsided, Christianity and the Bible be taught in the houses of the teachers, or outside of the school. This was done for about two years, although the Bible was read, hymns sung, and prayer offered in the chapel of the school every morning.

When all excitement had subsided, the Bible was used and taught in the class rooms. Soon after this was begun, an official of the Kyoto *Fu* visited the school, and, finding that the Bible was taught, complaint was made to the Kyoto *Fu*. The Doshisha, however, stood firm and refused to yield, giving as reasons the fact that, the excitement being gone, the reason for not teaching the Bible did not exist, and that, since the Bible contained the most perfect system of morality, it was made the foundation of the moral teaching of the school, etc. From this time forward, the Bible continued to be taught in all departments of the school until about two years ago.

At its annual meeting in Kobe, in 1875, the Mission gave its approval for the use of part of the $5,000, held by the Board in Boston, for the purchase of the land where the main buildings of the school now stand. In June, 1876, at its annual meeting in Osaka, the Mission voted to approve of the erection of the first two cheap buildings for the school, to be paid for from the $5,000.

From this time forward, with the exception of one or two buildings for the Preparatory Department which were erected with money raised in Japan, the Mission, representing the American Board in Japan, asked the American Board for the appropriations for each of the ten dormitories, for the Recitation Hall, for the Library building, for the Chapel, for buildings for the Girls' School, and those for the Hospital and Training School for Nurses. The money for all these buildings was given by the American Board from funds contributed by earnest Christian friends in America for missionary work, and the buildings were erected under the superintendence of the missionaries on the ground, in consultation with the Doshisha.

It was distinctly understood by the American Board and by the Mission from the beginning, that the American Board had no legal claim upon this property, because foreigners could not hold land in Kyoto. For this reason a Company was formed to hold the property. The first Constitution was short. The first article stated that the Trustees, as they have always been called in English, who were the Company, should hold the property and see that it was used for the maintenance of Christian schools, and that they should have charge of all business arising between said schools and the Japanese Government.

Another article said that money contributed by the American Board should be expended under the direction of missionaries of the Board, after consultation with the President and Japanese teachers of the school. In the summer of 1887, some of the missionaries on the ground felt that it was desirable to perfect an arrangement whereby the financial management of the school could be placed entirely in the hands of the Japanese friends, and a committee was appointed by the Mission to confer with the Doshisha with this end in view. The whole matter was discussed by the Trustees and this committee of the Mission, and the present Constitution was proposed and finally adopted.

It had been understood from the beginning that only *Christian gentlemen* should be members of the Board of Trustees, and the first five articles of the present Constitution, in which Christianity is declared to be the foundation of the morality taught in the school, were made forever unchangeable. Chapter second of the Constitution refers to the Trustees, their number, etc., and declares that each Trustee on his election must make the following solemn promise: "I promise to labor for the interests of the Company in accordance with its fundamental principles."

With these three safeguards, Christian Trustees, their solemn promise to labor for the interests of the school in accordance with its fundamental principles, and with Christianity made the unchangeable foundation of the school, the Mission and the American Board, on being consulted, were satisfied, and gave their approval to the Constitution, and then for the first time the American Board consented to pass the financial management entirely over to the Trustees of the school. However, three members of the Mission, nominated by the Mission, were made corresponding members of the Board of Trustees, to give their advice in reference to all matters pertaining to the school and its finances.

This committal of the management of the school into the hands of the Japanese Board of Trustees was made in good faith, with no expectation of ever receiving it back, but in the belief that this Christian Board of Trustees would be perpetuated and would hold the school true to its original purpose and to the desire of those who had invested their money in it, not for a few years only, but for many hundred years.

Every dollar of the nearly three hundred thousand dollars which were given by the American friends of the school during twenty one years, was given because of the assurance which Mr. Neesima made at the beginning and reiterated in every appeal sent forth later, whether in America, or in Japan; that it was to be a Christian school, and because this same fact was made one of the fundamental and unalterable principles of the Constitution. Without these assurances, the money for the expensive buildings would never have been given; without these, Mrs. Clarke would never have given her $11,500 for the Theological Hall; without these, Mr. Harris would never have made his munificent gift of $100,000 for the Science School. A letter is on file which was received from Mr. Harris after he had made his gift in which he speaks of the great satisfaction he has in having made this gift, because the Science School, in common with the whole of the Doshisha schools, rested on a Christian foundation which by its Constitution is unchangeable.

In December, 1895, when the Deputation of the America Board to Japan were about leaving on their return to America, President Kosaki, for the Trustees of the Doshisha, sent them a letter in which he asked them to have confidence in the future management of the school by the Trustees, and gave as one reason the fact that the fundamental principles of the Constitution were for ever unchangeable, and that they would administer the school in accordance with those principles.

When Mr. Harris made his gift of $100,000, the question arose whether he should place that endowment in the hands of the Trustees of the Doshisha, to be held by them in trust for the school, or whether he should place it in the hands of the American Board, in Boston, to be held by them in trust for the school, they sending the interest each year to Japan. Mr.

Harris was at first in doubt and inclined to place it all in America, but some of the missionaries of the American Board in Japan, the writer among the number, wrote to him, calling his attention to the unchangeable articles of the Constitution of the Doshisha, and advised him to trust the Japanese and place the endowment in the hands of the Trustees here in Japan. The result was that he sent $75,000 to Japan and kept $25,000 in the United States.

The Doshisha is not a joint-stock company; if it was and the present trustees had themselves contributed all the capital of the Doshisha, they could by a unanimous vote, perhaps by a large majority vote, change the fundamental principles of the Company. But the Doshisha is not a joint stock company. It is a trust company. The Trustees have not contributed the money. The money for nearly all the land and buildings, and a very large proportion of all the endowment funds which are in the hands of the Trustees, have been contributed and placed in their hands by earnest Christian men, for the purpose of a Christian school, a purpose which was declared from the beginning, and which was put into the Constitution as unchangeable. Even the endowment funds for the Department of Jurisprudence, which were raised in Japan, were given after the school had an established reputation everywhere as an earnest Christian school, and in response to printed appeals in the Japanese language in which this fact and purpose were clearly stated.

The Trustees of the Doshisha simply hold these buildings and this money which is thus committed to them *in trust* for the donors.

It is a sacred trust. They have no right to change the purpose for which the funds were given, or to change the fundamental principles of the school, without the consent of all the parties concerned. The real Doshisha is and always has been far broader than the Doshisha Company—the Trustees. It comprises within it all the Japanese and foreign friends who have contributed to the funds of the school. In one sense, it includes all the graduates of the school, and the Kumi-ai churches which have prayed for it all these years, to say nothing of the broader circle of Christian churches in Japan which are so vitally affected by any fundamental change in the Doshisha school.

In the case of such a public trust, be it hospital, asylum, or school, which has once been started in accordance with the expressed wish of the donors, it is doubtful if any court of equity would recognize the legality of a change of the purpose or of the fundamental principles of the institution even with the consent of the donors. What would a court of equity say to the question of the change of the purpose or of the fundamental principles of such an institution by the Trustees without consultation with, or the consent of, those who committed the funds in trust to the Trustees?

It is true that, being foreigners, who could have no legal property rights in Kyoto, the American Board has from the beginning waived all claim upon the property of the school, and has trusted the Japanese Trustees, believing that, in consultation with their representatives, the Missionaries in Japan, those Japanese Trustees would faithfully administer the funds and conduct the school during all the future in accordance with the purpose of its founders as a Christian school.

Their aim has not been to make the school simply a tool for the propagation of Christianity in a narrow way, or simply to train preachers of Christianity. The American Board and the Mission have been in sympathy with the broader purpose of Mr. Neesima from the beginning, realising that Christian teachers, Christian lawyers, Christian statesmen, Christian judges, Christian physicians, Christian merchants, etc, are just as necessary for the building up a solid and lasting civilization in Japan as are Christian preachers. Thus, the hope of all connected with the school during the most flourishing period of its history, the hopes of its founder, of the Mission, of the American Board, and of the earnest Christian teachers both foreign and Japanese, who worked side by side harmoniously in and for the school during many years, was that all the young men who entered would come under "the living and powerful principles of Christianity," to quote from Mr. Neesima's appeal which was published in twenty of the leading newspapers of Japan, and that they would go out into Japan, as the best and most loyal citizens of their country, and as faithful earnest Christians in whatever position they were called to fill.

It should also be said that some two years ago, the relation previously existing between the Doshisha and the American Board ceased, and the American friends have ceased adding to the funds they had already committed in trust to the Doshisha. This was contemplated from the beginning. The American Board is only helping Japan in these ways, temporarily. It expected from the beginning to cease its aid sooner or later. In the case of the Doshisha it came sooner than was expected, but when friends have put some hundred of thousands of dollars into the hands of Trustees or a Company, committing the funds to them to use for a specific purpose, which purpose was embodied in every appeal which was made for the company, and which was also put into the fundamental principles of the Company and declared to be for-ever unchangeable, have those Trustees or members of the Company who have received this sacred trust, no obligation to respect the wishes of those donors, nor to keep the fundamental principles unchanged, simply because the original donors have ceased to put any more stock into the Company? To ask this question is to answer it. Having come to Kyoto with Mr. Neesima, at the beginning, and having been thus connected with the school for twenty one years, and having been all these years one of the representatives of the many thousands of earnest Christians in the United States who have given their prayers and their money to the school, and who are now mourning its defection, and having myself again and again appealed to the American Board and to those friends for money for the buildings, for the yearly grant in aid, also to Mr. Harris and to Mrs. Clarke, the donor of the Theological Hall, I can do no less than state the above facts in reference to the founding of the school and the formation of the present Constitution.

The writer cannot close without an appeal to the Trustees and friends of the Doshisha, for he feels sure that unless this recent action of the Trustees is reversed, and the school brought back to its original foundation, it will not only seriously affect the Doshisha, which can compete with the government schools only in one thing, namely, its Christian morality, but that it will also seriously affect Christianity in Japan, and, still further, that it will damage the reputation of Japan, as a whole, with Western nations. The Doshisha is a household word throughout the length and breadth of the United States, it is known more or less widely among many of the nations of Europe. The writer is glad to see the protests which are appearing, not only from the Christians of Japan, but also in the secular papers. The more of these protests the better for the reputation of Christianity and of

Japan. The writer feels, however, that nothing less than a radical change in the present Doshisha can save the school, and Christianity in Japan, and the reputation of Japan, from serious injury.

For these reasons, and because of these convictions, the writer makes bold to appeal to the Trustees of the Doshisha, to its alumni, to the Kumi-ai churches and the other churches in Japan, and to all the friends of the school, to restore the school to its original foundation and spirit, to give it a Board of Trustees composed of earnest evangelical Christian men, who shall be elected for a term of years, instead of for life, subject to re-election, and to place the appointing power of the Trustees in the hands of some responsible body of men who will command the confidence of all interested in the school.

For example, if one half the Board were elected by the Sokwai of the Kumi-ai churches and one half by the general triennial Conference of all the evangelical Christians in Japan, all the friends of the school, Japanese and foreign, Christian and non-Christian, would have confidence in the school. After all that has happened, the writer feels sure that no compromise or change less radical than something like that indicated above can restore confidence in the school or give it lasting success.

The Japan Daily Mail.

YOKOHAMA, WEDNESDAY, MAY 4, 1898.

DEATH.

At Bremen, Germany, on the 21st March, A.C., EUGEN VON DER HEYDE, aged 55, formerly partner of Carl Rohde & Co.

THE DOSHISHA TRUSTEES' EXPLANATION.

THE Rev. Mr. YOKOI, President of the Doshisha, a man who enjoys a very high reputation in Japan, has contributed to the *Far East* for April an article setting forth the views of the Trustees with regard to the question that has of late attracted so much attention in this country. It is a brief article, occupying only eight pages of the magazine, and its diction proves that no foreign hand contributed anything to its compilation. In short, we have in these eight pages a statement which may be accepted as an unadulterated exposition of the Trustees' convictions. The tone is eminently quiet and moderate. Mr. YOKOI obviously writes with a perfectly clear conscience and consequently remains undisturbed by the storm of hostile criticism that his acts, and the acts of his fellow-trustees, have evoked. That is a very curious fact. On the one hand, we have a number of men of unimpeachable integrity, thorough competence to form an impartial judgment, and a disposition the reverse of hostile—we have a number of such men declaring vehemently that a great wrong has been perpetrated and that funds subscribed by American Christians have been perverted to uses never contemplated by the donors; on the other, we have the men against whom the charge is brought, men, also, of the highest repute, explaining with calm confidence that no fault lies at their door and that they have been guided throughout by principles of right and justice. How are these two positions to be reconciled, or do they admit of reconciliation? The answer seems to us to be contained in the one word "compromise," a word with which every observer of Japanese conduct soon becomes familiar. The Trustees of the Doshisha have compromised. They have excluded the teaching of Christian morality from the curriculum of the middle school attached to the institution; they have included it in the curriculum of the theological school. That is the case in a nut-shell.

Mr. YOKOI claims that there were two elements in the Doshisha, the Japanese element and the foreign element. Both elements had originally in view "the building up of an educational institution pervaded by Christian influences." The foreign element, however, desired that education should be subserved to Christian propagandism; the Japanese element wished that religion should be merely "a factor in education." It should have been foreseen that this conflict of views would become more and more accentuated as time went by. It was not foreseen; or, if foreseen, no provision was made against it. Both sides shrank from an explanation which might have involved a rupture at the very outset of their enterprise. Thus the institution grew to maturity before its parents had agreed as to its final career. During the first twelve years of its existence, the funds for its support were contributed nearly entirely from America, and the control of its affairs remained practically in American hands, though legally and nominally in the hands of the Japanese who figured before the law as the owners of the land and buildings. An appeal was then made for Japanese contributions, and some fifty thousand *yen* were obtained. Thenceforth the number of Japanese trustees was considerably augmented and the power of control began to be increasingly assumed by them. Christianity, however, was still taught; the Doshisha remained a Christian institution. But now questions came up

about the quality of the Christianity that ought to be professed. The American patrons wanted a special type of Christianity; the trustees insisted upon Christianity "free from all dogmatical or denominational colouring of whatever kind." Here the rift widened, and assumed the dimensions of a gulf when the Japanese trustees decided that religious teaching must be purely voluntary, whereas the American patrons wished to have it compulsory. The Japanese gained the day, and gave practical expression to their views in 1896 when, on the occasion of organizing a middle-school curriculum, "religious instruction was formally omitted." The considerations of expediency that dictated the latter step are already known to our readers; namely, that it thus became possible to obtain official recognition for the school, and official recognition meant that the students would be exempted from military service up to the age of 26. On the other hand, "the permanency of the missionary principle was secured by providing a sphere for it" —the theological department—"distinct and different from the middle school where the Japanese held sway." A great deal has been said about the arbitrary alteration of the constitution by the trustees. Mr. YOKOI meets this charge by pointing out that the constitution was "not imposed on the Doshisha as a condition for any gift," but was voluntarily drawn up by the trustees twelve years after the founding of the place. The trustees were therefore competent to amend their own work, and their amendment consisted simply in the elimination of an unpractical clause which prohibited all change.

Such is Mr. YOKOI'S case. We have tried to state it with the utmost fairness. Our readers will agree with us, we think, that it amounts to a compromise. Christianity is preserved in the theological department and banished from the middle school: the middle school is organized on purely secular lines; the theological department, on religious. We can perfectly well understand that the trustees, bending between two burdens, have been able to find some support for their conscience in the views expounded by Mr. YOKOI, and, speaking for ourselves, we should have welcomed his explanation with the utmost satisfaction and readily acknowledged its cogency, had there been any reasonable possibility of doing so. But no one can examine Mr. YOKOI'S vindication without observing the contradiction between its terms. He tells us that both the Japanese element and the foreign element had originally in view "the building up of an educational institution pervaded by Christian influence." Is the middle school of the Doshisha "pervaded by Christian influences?" If so, whence do they emanate, and how are they operative? Mr. YOKOI tells us that the Japanese element wished religion to be "a factor in education." Is religion a factor in the education furnished at the middle school of the Doshisha? If so what constitutes the religious factor and how does it work? We fail to see that, even on the showing of Mr. YOKOI himself, a middle school such as he and his co-trustees have organized in connexion with the Doshisha can ever have been contemplated by the Japanese philanthropists who, in response to Mr. NISHIMA'S appeal, contributed some fifty thousand *yen* in 1888 to the Doshisha University fund. Mr. NISHIMA was an eminent Christian. He had become conspicuous for his earnest propagandism of the Christian creed in Japan long before he appealed to his countrymen to assist his educational work. There can not have been the remotest doubt in the mind of any person responding to his appeal that the object for which contributions were sought was the endowment of an educational institution on Christian lines. Are there any Christian lines in the framework of the middle school constructed by Mr. YOKOI and his co-trustees? If so, where do they appear and how is their presence exhibited? It must be assumed, of course, that Mr. YOKOI intends the public to understand that the middle school of the Doshisha is supported entirely with Japanese money. He can not doubt for a moment, indeed he evidently does not doubt, that if even a *yen* of the funds contributed by American Christians be employed on account of the middle school, a wrong is committed. But assuming that a strict division of the institution's resources is thus made, we want to hear from Mr. YOKOI whether he believes that American Christians would ever have subscribed funds for the endowment of a college with which an absolutely non-religious school was to be associated. If Mr. HARRIS and the other philanthropists of the United States who gave large sums in response to the appeal of Mr. NISHIMA and the American Board Missionaries, had imagined that one of the affiliated institutions of

the Doshisha was to be a school from which all Christian teaching was eliminated, would they have subscribed to found and endow the Doshisha? That is the vital question which Mr. YOKOI'S vindication leaves entirely unanswered. According to his own showing, the intentions of even the Japanese subscribers have been violated, but with that point we are not immediately concerned. What we have to ask is whether he, or his co-trustees, are in a position to answer for the American subscribers. Surely not. The American subscribers have answered for themselves by the mouths of the American Board Missionaries, and so long as their protest stands there can be only one verdict, namely, that their money has been diverted from the purpose for which it was given and that a great wrong has been done. We are fully persuaded that it is an unintentional wrong. Mr. YOKOI'S apology is that of an earnest and conscientious man who believes that he and his colleagues have found a fair exit from a difficult situation. But it is exceedingly doubtful whether a single foreign critic will acquit them of an unjust act.

THE DOSHISHA QUESTION.

A letter of which the following is a copy has been addressed to President Yokoi, together with the recent statements and resolutions of the Mission of the American Board as set forth below :—

KYOTO, July 15, 1898.

MY DEAR MR YOKOI :—

After you left us the other day we had a very full and free discussion of the various points touched upon in your able address. The upshot of the whole matter was the unanimous adoption of the series of statements and resolutions which I enclose.

As you will see the Mission cannot approve of the plan of reconciliation and co-operation you so earnestly advocated. But the interests at stake are so momentous that the Mission could not rest content with a merely negative reply but, acting upon your urgent request, have here outlined a constructive proposition and appointed a Committee to meet the the Board of Trustees to explain more fully, if necessary, its nature and the reasons we have for making it, in its essentials, the necessary basis of future co-operation. If such a meeting with yourself and the Trustees be practicable we shall be glad to have you appoint its time and place.

In the earnest wish that the Doshisha may yet do a great work for Japan, I remain very sincerely yours,

M. L. GORDON,
For the Committee

Action of the Japan Mission of the American Board taken at Kobe, July 13th, 1898, in reference to co-operation with the Doshisha.

In view of the fact that President Yokoi made an elaborate statement to the Mission at its annual meeting July 11th, 1898, in regard to the recent history and present condition of the Doshisha; and

In view of the fact that he has expressed a desire for some basis of reconciliation and co-operation between the Doshisha and the Mission and has suggested a plan for carrying this into effect in the conduct of the Theological Department of the Doshisha ; and

In view of the fact that he has appealed to the Mission to make some constructive proposition in case his own proposal be deemed unsatisfactory;

Therefore the Mission makes the following statements and passes the following resolutions :—

1.—We most heartily appreciate President Yokoi's desire to remove all misunderstandings, and we are glad to recognize his desire for reconciliation, than which nothing could be more in accord with the wishes and prayers of the Mission.

2.—Furthermore we appreciate his frank and manly statements in regard to certain recent actions of the Doshisha Trustees, and are glad to have heard from him an expression of his solicitude for the evangelization of Japan, and of the high moral ideals which he would hold up before the youth of the land.

3.—We are also glad to say that President Yokoi has shed light on some matters that hitherto have not been clear to us, and has thus helped us to see the whole question more nearly from the standpoint of the Trustees.

4.—Nevertheless, we are compelled to affirm that in regard to the vital points at issue, President Yokoi has not only failed to point out any misunderstandings on our part, but rather it has become increasingly clear that as to matters of fact there have been no misunderstandings.

5.—It is also clear that, contrary to the specific requirements of the fundamental articles of the constitution of the Doshisha, in view of which a large portion of the endowment and the entire administration were passed over by the Mission and the American Board to the Trustees, Christianity is no longer the foundation of the moral education of all the departments of the Doshisha.

6.—We are therefore constrained to declare that the action of the Doshisha Trustees in changing, without consultation with the donors, and in direct violation of their known wishes, those fundamental principles which the constitution itself declared to be unchangeable, and which the Trustees in taking office had themselves solemnly promised to maintain, still remains unrelieved of its moral blameworthiness.

7.—The act of the Trustees whereby they have taken a portion of the fund sacredly set apart by Mr. Harris for instruction in science under the most favorable Christian auspices, and "for the promotion of the cause of Christ in Japan," and are using it for the recently-established Ordinary Middle School of Doshisha—a school which, according to President Yokoi's own testimony, is pledged to the Government to make something other than Christianity the basis of its moral education—was and is a breach of trust which no stress of financial embarrassment and no plea of expediency can excuse ; and, viewed from the standpoint of Christian ethics, the claim that the closing paragraph of Mr. Harris's first letter of gift (a paragraph left unguarded by reason of the implicit faith of the aged philanthropist in the

Christian loyalty of those receiving his gift) gives them the right to make such use of the funds, is utterly invalid because of Mr. Harris's earnest desires, repeatedly expressed later, even down to the time of his lamented death.

8.—Whether we consider the pledges made to the Government,* the personnel of the Board of Trustees, or the present religious leadership of the institution, we are unable to find in the Doshisha of to-day any satisfactory basis of co-operation; and we hereby express our conviction not only that the restoration in substance of the fundamental principles of the constitution is necessary, but also that nothing but a thorough reorganization of the institution, so that its President, its Trustees, its Heads of Departments, and its Teachers shall be earnest evangelical Christian men, putting their spirit—the Spirit of Christ—through and through the Company and School, can form a satisfactory basis for further co-operation on the part of the Mission.

9.—We hereby express our full accord with our Mission Board in its desire and efforts to restore the Doshisha to its original evangelical Christian status and spirit, and, if every effort to accomplish that end fail, to secure the return of the money bestowed upon the institution.

10.—With a view to aid in the attainment of these objects a Committee to be known as the "Committee on the Doshisha Question" be appointed by the Mission and instructed:

(1) To ask for an interview with President Yokoi and the Doshisha Trustees in order to present to them the grounds of our dissatisfaction with the present administration of the institution, and also with President Yokoi's plan of reconciliation and co-operation as stated by him to the Mission and outlined in the preamble to these resolutions.

(2) To make a clear and positive statement of the essential conditions on which co-operation in the future is possible.

(3) To take such other steps in the matter as shall seem to them wise.

11.—That a copy of these statements and resolutions (which received the unanimous vote of the Mission) be sent to President Yokoi, and also that copies be furnished for publication to the press.

The members of the Committee herein provided for are Messrs. Davis, Albrecht, and Gordon.

*In September 1895 the following pledge, still regarded as binding, was made to the Kyoto Government by the President of the Doshisha:—"The moral education of the Doshisha Ordinary Middle School will be founded on the Imperial Educational Rescript."

The Japan Times.

TOKYO, FRIDAY, JULY 22ND, 1898.

THE DOSHISHA AFFAIR.

THE Doshisha affair has apparently reached its climax. The American Board of Missions, we hear, has formally demanded of the Institution the refunding of the contributions collected on the latter's behalf through its medium. We need not enter here into the details of this trouble. Suffice it to say that the amendment of the constitution of the Institution by the Trustees has brought about this crisis, the constitution having been expressly provided as being permanent and unchangeable. The Trustees have amended it in order to obtain for the various departments of the Institution official recognition, as for instance allowance of time for the military service of the students studying therein. This measure on the part of the Trustees is regarded by the American Mission as being entirely unwarrantable and calculated to pervert the aims for which the Institution was established and for furthering which contributions have been forwarded to it by American philanthropists. Hence the trouble. Of course the Trustees have much to say in justification of what they have done, but the plain fact remains that they have jeopardized the very existence of the famous institution that owes its being to the earnest and untiring efforts of the late Dr. Neesima, and for this they must make their account before the spirit of the renowned founder and to the satisfaction of the public.

We say that its very existence is jeopardized, for, from what we hear from a trustworthy quarter, the American Mission demands a refunding to the extent of more than $170,000, the sum being, it seems, the amount of contributions thus far sent to the Institution by the American people. That sum corresponds to 340,000 *yen* in Japanese currency, and as the funds of the Institution are said not to exceed 150,000 *yen*, it is easy to see that acquiescence in the demand would be followed by the disappearance of the famous Institution which only possesses, besides funds in cash, some 40,000 *tsubo* of land and certain buildings. As to what reply the Trustees are going to make we are not yet informed, but it seems plain that when this demand is refused, the matter will be brought by the Mission before the Japanese Court.

The Mission, it is hardly necessary to add, entertains malice neither towards the Institution nor towards its Trustees. It must have been prompted by the sincere desire of defending what it considers the real interests of the Institution and indeed of the cause of Japanese education, for, supposing that the demand is acceded to by the Institution, the Mission's ideas seem to be to found another Doshisha afresh modelled after the old system. At first

thought therefore, the issue involved in the present trouble does not seem to be specially grave, even if the present Institution be discontinued, seeing that another of a similar nature would be established. But this is only a cursory notion. The question is not one of mere convenience. It resolves itself into this, namely whether the Institution which owes its existence to the energy of the late founder should be suffered to disappear.

There is another grave issue involved in this question, in which every Japanese should take interest. We mean the international aspect of the trouble. Rightly or wrongly, it needs no remark of ours to remind our readers, the affair will supposing the negotiations end in rupture awaken a most mischievous impression among the American people as regards this country. Indeed we fear that this ugly result may have been brought about already. As such it seems to us as if we too had a right to a voice in the affair.

We have always thought it strange that such a grave business as that of amending the constitution of the Institution, emphatically and expressly provided as being permanent and unalterable, could have been so easily effected. Further we have been surprised that those who ought to be deeply interested in the Doshisha have been apparently apathetic at this critical juncture, when the question of life or death is confronting the Institution. Special inquiry has explained this enigma, and has moreover, enabled us to get a peep into the primary cause of the trouble.

The fact seems to be that the internal arrangement of the Doshisha is fundamentally defective, so defective indeed that at this period of progress and of popular franchise the Doshisha is ruled by a body essentially oligarchic in nature. The Board of Trustees is composed of twenty men, of whom only five, if we interpret the Doshisha's by-laws rightly, are elected by a sort of popular ballot, the remaining fifteen continuing in office permanently being those who were entrusted by the late Dr. Neesima to take charge of the management of the Doshisha. Admirably as this simple system may have worked formerly, it is really fraught with grave dangers. The system will work smoothly enough so long as nothing unusual occurs. But it will, as the present case has significantly proved, engender grave troubles whenever any question of importance arises. Suppose the Board has been guilty of an arbitrary act? Suppose a radical change has come over the theological ideas of the so-called life members on the Board?

The constitution is entirely powerless in such contingencies. The present trouble is the result of this defective constitution. The truth seems to be not that the American Board is not satisfied with the doings of the Trustees. That in itself would be serious enough, but it is chiefly that the Board does no longer repose confidence in the present Trustees on account of a radical change having come over the theological notions of some of the members. This uneasiness on the part of the American Board and American contributors is natural enough, and as they do not possess the right of directly interfering in the management of the Institution, the Trustees are doubly bound to pursue such measures as are calculated to win perfect confidence from the Mission and from the contributors. We are sorry to see that the Trustees seem not to have adhered to this policy which they were morally bound to have done.

Both the American Board and, we must naturally conclude, the Trustees, being sincerely desirous to serve the interests of the Doshisha, and eager to devise means calculated to remove the present collision between the two, we wonder why the Trustees do not hasten to re-arrange the internal system. The present affair loudly demands it. We do not believe that the Trustees will be so audacious as to decide on their own account and without widely consulting the opinion of all those who are deeply interested in the Doshisha on the demand urged by the American Mission. The change satisfactorily effected, the Board will easily be induced to withdraw its demand, and to work in harmony with the Trustees for the greater prosperity of the Institution.

The present affair being an international one, the public have a right to demand for it a satisfactory arrangement. We hope that the Trustees will exercise greater prudence and discretion and will not be betrayed into the adoption of any arbitrary step.

MR. KIYOURA ON CHINA.

The Ex-Minister of Justice, Mr. Kiyoura, has returned from his extensive tour in China and Korea. Making Shanghai his starting point, he travelled through Hankow, Hangchow, Soochow and Foochow; when he turned northward to Tientsin and Pekin, and entered Korea by way of Newchang. His stay at Chemulpo and Seoul, lasted over 80 days. His opinion, as recorded in the *Osaka Asahi*, is that China is politically as weak as she has ever been throughout her history. Nor are the Chinese themselves unaware of this. For, they, especially the Southern Chinese, are making a series of representations to the Government, asking for the adoption of a new policy for the progress of the nation. In contradistinction to the disfavour with which these memorials are treated by the Ministers, the Emperor himself, it is reported, has ordered his officials to treat public opinion with due consideration. The Chinese do not seem to entertain any hostile feelings towards Japan for her late victory. On the contrary, the ex-Minister met with cordiality everywhere, and expressions of hope for closer friendship between the two nations. On the other hand, they are not at all sluggish in bettering their military forces. But in spite of all these signs of awakening, the vesting of power in other hands than in those of the Emperor himself, which points to lack of unity and authority, seems to be at the root of all the political evils and weakness.

Commercially, China is far stronger than Japan, for, as is often reported, Chinese commerce is a system which is based on credit, which is sadly lacking among the Japanese. Certain Japanese goods had been received favourably on the markets, but the sale of almost all declined, because the Japanese traders had foolishly lowered the standard of quality. Articles which had at first been welcomed were soon neglected by purchasers. At present, the best Japanese product on the market is cotton yarn. The prevalence of plague had caused the withdrawal of the East Indian article from competition. Our goods are favored, because they are whiter and heavier. But should our traders allow themselves to yield again in this instance to the temptation to foist an inferior class of goods on the market the result would prove disastrous to Japanese trade in general.

CONCERNING MR. ABE'S UNDERSTANDING OF THE REAL NATURE OF THE DOSHISHA PROBLEM.

Sept 9 '98 —

To the Editor of the "Japan Times."

Mr. Abe's articles in the *Christian* for Aug. 12, 1898, and in the *Japan Times* for Aug. 31, 1898, start in my mind some thoughts and questions.

According to Mr. Abe, the fundamental question is a theological one. In a measure I agree with him. I would add that it is also a moral one.

I.—The Theological question :—

(1.) Mr. Abe implies that the American Board of Mission holds a very narrow unscholarly, traditional view of Christianity; he says that "Protestantism goes back as far as to Paul and other apostles," while progressive theologians" go still further, even right back to Christ himself." It is implied throughout both articles that the Doshisha rejected the Protestant and the missionary view and takes the "progressive" theological position.

It is clear that Mr. Abe is not stating merely his own view, but what he understands to be the view of the Doshisha on these matters. Otherwise his argument that the difficulty is wholly a theological one would have no bottom. If the Doshisha does not hold the views he here attributes to it, it is important to all concerned that they be publically repudiated.

(2.) Accepting then Mr. Abe's statement of the theological position of the Doshisha, I ask :—Does this view assume a vital chasm between the teachings of Jesus and those of the apostles, such that the latter are vitally defective and more untrustworthy tradition? It would be interesting to know in what respects Christ's teachings differ so radically from those of the apostles, that it is needful to reject the latter, if we would follow the former? If there is such a chasm, on the one side of which alone is the true teaching, it is certainly a most important matter to cross the chasm. If apostolic Christianity is seriously defective, brave souls will and should reject it and press back to Christ himself. Conflict over this point is not to be regretted but rejoiced in. Battling for the truth is a most noble thing.

(3.) It is hardly needful to state that we missionaries see no such chasm, although we do see very marked differences between the methods of thought and of teaching of Jesus, and those of Paul and the apostles. We are not conscious of following Paul and the apostles rather than Christ, nor do we admit it. It is our desire and constant aim and endeavor to follow Christ and him alone—for he is the Savior of the World. Once make it clear that in any respect we are following Paul or any other one, instead of Christ, and every one of us would instantly change.

(4.) Nor is it the missionaries alone who see no vital chasm between Christ and the apostles; the great body of earnest spiritual Christians for eighteen hundred years, have had the same views. It is fitting to note that the theological position ascribed by Mr. Abe to the Doshisha, and left unrepudiated by them, has never been embodied in any church life, not even in Germany, the home of these views.

(5.) This then is clear. The Doshisha holds that there is a chasm, and thus belongs to the extreme radical wing of destructive Biblical critics, while the mission admits no such chasm and belongs to the evangelical wing of the Christian church. The conflict arises from the rejection by each, of the views of the other, insisting on the correctness of its own. In passing I ask if each side is not equally "narrow" in insisting on the correctness of its own views? Is it not a little amusing that the destructive radicals should pride themselves on their liberality, while they so vigorously condemn and reject "Evangelical" Christianity.

(6.) The American givers of the money for the Doshisha,—Mr. Harris and the patrons of the American Board,—did they give their money to propagate Christian Education under radical and destructive, or of Evangelical Christianity? There is only one possible answer to this question. They wished to promote a liberal education under that interpretation of christianity as has been held by Mr. Neesima, the missionaries, and the great bodies of Protestant Christians, of whatever evangelical denomination, whether Methodist, Baptist, Episcopalian, Presbyterian or Congregational. The question here, is not whether their interpretation of christianity is the only "true" one or not; the only question is, what did the givers of the money believe, and what did they desire to have done with their money. The answers to these questions are perfectly clear. When even therefore the term christianity occurs with reference to the aim or purpose of the Doshisha, it necessarily means Evangelical Christianity, not Roman Catholic, nor Greek, nor Unitarian, nor anything else.

II.—The Moral Question (1) Since the leaders of the Doshisha have abandoned the so-called narrow christianity of the apostles, and have recovered the pure christianity of Christ, they doubtless believe they have made a great improvement thereby; that they have gained a clearer idea of religion, a more inspiring motive for religious work and for moral life. The correctness of this assumption must be judged on the principle announced by Christ, "By their fruits ye shall known them."

(2.) Now is it in accord with the teaching of Christ, as expounded by the Doshisha to take money given for one purpose and use it for another? We think not. There is no difference between the teachings of Christ and the apostles on that point. Is it in accord with Christ's teachings for trustees to make pledges and then forthwith to break them?

(3.) The question is not merely a matter of a change in the constitution. Does Mr. Abe mean to say that the purpose of the givers is actually being carried out by the present managers of the Doshisha? From his own statement of the case, as summed up in (1) and (6) above, the Doshisha is being carried on in conflict with the wishes and even expostulations of the donors of the endowments. Therefore even though the original clauses should be restored, if the management remain the same in spirit and method, the purpose of the donors would not be realized. Hence the mission resolution that only a change in the management would meet the conditions of the present situation.

(4.) In regard to the case of the Okayama Orphanage and its repeated changes of constitution, I ask; (*a*) Was its constitution "unchangeable"? (*b*) Were the trustees entrusted with the management because of

[CONTINUED FROM PAGE 3.]

remain in the Doshisha, also that if any professors find themselves no longer able to accept in substance the evangelical faith of the founders, they are at perfect liberty to resign, and to continue to think and teach what they wish, but they are not at liberty to be supported by funds provided for a different class of thinkers. It is the moral duty of such men to resign. The demand that such men resign has nothing whatever to do with the question of religious liberty. They are perfectly free to believe what they choose; but as honest men they are not free to imply that they are evangelical, by continuing under the support of an evangelical endowment, and at the same time to say positively that they reject Evangelical Christianity, and that they do so because they are fighting for religious freedom. They condemn themselves. Again I repeat, the Doshisha problem has nothing whatever to do with the question of religious freedom.

(6).—I cannot overlook the statement that "Christianity has never been taught compulsorily in the Doshisha." This is quite a mistake; it has from the beginning until a few years ago. Chapel attendance was required; study of the Bible was a part of the curriculum and was included in each catalogue.

Conclusion. (1.) The problem rises out of theological differences; but this is not the whole nor even the main point. (2.) The main point is; (*a.*) what was the intention of the donors, and (*b.*) are the trustees carrying that intention out? It is thus a practical one—a moral one. (3.) The question of religious liberty is not in the least involved. (4.) Mr. Abo radically misunderstands the position of the missionaries. They are *not* "afraid of free discussion."

In closing I wish to express my regard for Mr. Abe personally. I feel that if opportunity could be secured for a full, free and frank discussion of the various points involved, free from unpleasant personalities, at least, some mutual misunderstandings might be removed. I have no question as to the sincerity of both his and Mr. Yokoi's purposes and positions, mistaken though I consider them to be. It is a matter greatly to be regretted that there has been so much of misunderstanding and misrepresentation. If in this reply to Mr. Abo I have shown that I do not understand his positions or statements, I sincerely trust that he will point them out, not harshly but as a brother.

SIDNEY L. GULICK.

permanence in respect to the points in which it has been changed? (c) Did the trustees receive large endowments on the strength of the "unchangeable constitution? (d) Did the trustees solemnly promise to maintain the constitution? (e) Are they carrying it on vitally different lines from those provided and in spite of the donors? If the affirmative answer he given to each of these questions, then the asylum trustees are equally guilty with the Doshisha trustees for breaking their pledges, and preventing the purpose of the Asylum.

(5). Are we to infer the practical morality of this new and pure Christianity, from these acts of the Doshisha trustees and the arguments that are put forth to defend them? There seems to us to be a strange obtuseness of moral vision that fails to see anything wrong in these acts, and that insists that the problem is only a theological one. It is a moral one and the Mission resolutions emphasize it.

III.—Mr. Abe shifts his ground. (1) Although insisting that the problem is essentially a theological one, he later insists that it is fundamentally a question of "religious freedom." "The real question is, whether the right of free discussion shall be maintained or not. Is it after all a small thing to fight for religious freedom?" This is a wholly new question. Strength of religious conviction may lead to religious intolerance and the abridgement of religious freedom. But the problem of the correctness of this or that interpretation of Christianity has nothing whatever to do with that of the freedom to believe the one or the other. The two questions are perfectly distinct. Mr. Abe seems to confuse them.

(2.) Does Mr. Abe mean to say, as he seems to, that Evangelical Christianity prevents freedom of belief,—destroys religious freedom? If Evangelical Christianity interferes with freedom of belief, does not radical Christianity do the same? Does it not cast Evangelical Christianity out of the Doshisha? What advantage then does radicalism have in this respect over Evangelicalism? Does it not equally interfere with religious liberty?

(3.) Does not this argument befog the real question at issue? At bottom the question is this,—Did the founders of the Doshisha and its donors intend to found an institution of the nature of the present Doshisha? If they did, then the trustees are right, if not, they are wrong. To say that the intention of the founders does not admit of religious freedom and that therefore "fighting for religious freedom," the trustees have rejected Evangelical Christianity and have changed the constitution, is to befog the question in a false issue. Even if the founders intended to establish an institution which interferes with religious freedom, which I do not admit, it is not honest on the part of its trustees to change it into an institution permitting religious freedom.

(4.) Under such circumstances, the true way to fight for religious freedom is not to betray the trust and change the institution but to resign from it, and to start another, with funds raised for the purpose. The battles for religious freedom can never be successfully fought by dishonesty.

(5.) It is incredible how the charge can be made that if the Doshisha is Evangelical, and carried on by Evangelical men, it interferes with freedom of belief. It shows a radical misunderstanding of the purposes of the founders which was, neither to force nor to restrain the belief of any of the teachers or pupils in the Doshisha, but only to *bring together those who were in active sympathy and intellectual agreement with evangelical christianity for the purpose of carrying on a liberal education in a Christian atmosphere.* It necessarily follows that no student is compelled to attend nor to

[CONTINUED ON PAGE 4.]

CORRESPONDENCE.

Sept 15. 98

THE DOSHISHA AFFAIR.

To the Editor of the "Japan Times."

We read the communication in your paper the other day from one of the Doshisha teachers, in which he attempts to justify the action of the trustees of that institution by claiming that the issue between them and the American Board is a theological question. Well let us suppose it is. What is the conclusion to be drawn from that fact? A theological question is at the foundation of Christianity as of every religion. And if there is a theological question in this case, are not the Trustees as much to blame for the fact as the American Board.

But even if the question was only one of interpretation of Christianity, a *radical* departure from the Christianity that was understood and on the basis of which, with confidence in the Trustees, large sums of money have been donated to the University, would be wholly unjustifiable in any except this original ethical system which the Trustees seem to have especially invented for themselves.

He makes some talk about the change of the constitution. No one denies that changes in constitutions are sometimes advisable. The objection here is to changing the fundamental principle of the constitution, which made Christianity the basis of the School and which was made forever unchangeable by the Constitution under which the Trustees accepted office and under which, with a mistaken confidence in their integrity, they have received large sums in trust, which they have perverted from their purpose and which coming from many whose voices are now stilled in death, should have been held as sacred as possible to their designed uses so long as any way could be found to give those trusts effect.

He speaks of the Christianity of Christ and Apostolic Christianity making a distinction which was never in the minds of those who trusted these Japanese Christians. It seems to us their duty to surrender their trust to those who will carry out the donors' intentions.

He says we can now go beyond the Apostles to Christ himself, supposed by implying that the Trustees have done this. If their action is the moral result, most moral people will be content not to go beyond." It would be interesting to have these "liberals" (a strange kind of liberality indeed!) explain to the public what new means they have found of "going beyond," that the rest of us are deprived of, where they get them, how trust worthy they are, and what practical advantages for piety morality, they have secured thereby? Most Christians while acknowledging a difference between the teaching of Christ and that of the Apostles, regard such difference as not contra-

dictory, but as simply such as comes from further development, under changed times and conditions under the specially promised guidance of the Saviour Himself and the Holy Spirit. Genuine Christianity is New Testament Christianity, however different its interpretation by different minds breaking up and distorting it, or putting emphasis here or there according to varying conditions and circumtances, and needs of application.

Are we asked to believe that Doshisha Trustees know what Jesus said and did better than the writers of the New Testament? Until we have learned and duly considered the sources of their illumination, we must be permitted to restrain our credulity.

But all this talk on other points than the action of the Trustees is a mere attempt to "throw dust in the eyes." The Trustees have changed the Christian basis of the Doshisha which the constitution made unchangeable. They have declared to the Government that the School is not a Christian School. They then turn about and tell the public that the Doshisha is a Christian School, that Christianity is the basis. Both statements cannot be true. Which is false? This is the point. It is useless to raise any issue of "liberal" or "conservative," "evangelical" or "unevangelical," to raise any question of interpretation. That is only dodging the issue. We do not say this by way of vituperation, that is entirely unnecessary in this case; but we do not think there is a foreigner in Japan missionary or not, Christian or not, at least we have yet to hear of one nor a Japanese either who is well-informed, who does not consider the action of the Doshisha Trustees as a piece of pure unmitigated rascality, the effect of which has been to excite grave distrust of Japanese Christianity, and of the Japanese national character wherever it has become known throughout the world. They have not only thus done an injury to the American Board, but have done a wrong to Japanese Christianity and to the national honour, as well as to themselves, an injury which a complete surrender of the unjustly held trusts in the representatives of the American Board could now only partially expiate.

With no personal connection of any kind with either of the parties to this unfortunate affair and with no conscious favoritism or antipathy to either, but solely in the interest of righteousness, I beg leave, thanking you in advance, to offer this contribution to your columns.

JUSTICE.

NDAY, JANUARY 8, 18

THE DOSHISHA AFFAIR.

Commenting on the long pending Doshisha question, which has finally culminated in the resolution of the Board of Trustees to resign their posts, and concerning which we publish a lengthy correspondence in another column, the *Jiji* regrets that the venerable institution that has done so much for the intellectual development of the country should be involved in difficulty and intricacy. Our contemporary blames the course adopted by the educational authorities in granting the special privilege of postponing the conscript enrolment only to students in approved schools. The regulations provide simply that a school with the prescribed courses of study becomes entitled to the privilege within a certain number of a years after it has been in existence, and it is unfair on the part of the Education Department to object to granting the privilege to a school based on religious principles. Such a step, in the opinion of the *Jiji*, is prejudicial to the progress of educational work in this country. Education like every other social work should be left to free competition, and to develope by the sheer force of its own merits. If schools of certain description be excluded from the enjoyment of a privilege, their decline is certain, while the favoured schools will become the centres of corruption. The *Jiji* fails to recognize any reasonable ground for the Government's discrimination between ordinary schools and those of certain religious denominations, seeing that the establishment of the latter would not have been sanctioned if their existence had been judged inimical to the welfare of society. Not that our contemporary sympathises with the course taken by the Doshi-sha. It stigmatizes the proceeding of the Doshi-sha as a case of forgetting the main object in view, for the sake of a little advantage. The object of that institution is to propagate Christianity and as such it has been supported by Japanese and foreigners. The abandonment of its Christian principle, if only in form, for the attainment of the facility pointed out, therefore, is considered by the *Jiji* as blameworthy. Lastly the journal hopes that either by the generosity of the Authorities or by the restoration of the expunged article to the constitution, this respectable private institution will be allowed to pursue its work in peace.

THE DOSHISHA QUESTION.

To the Editor of the "Japan Times."

Dear Sir:—May I be allowed to refer to the leading editorial in your issue of Jan. 5, on "The Doshisha Question," for the purpose of correcting some misapprehensions which are contained *in*, or grow *out of* the article in the *Rikugo Zasshi* to which you refer. If the writer of that article had ever been connected with the Doshisha and thoroughly acquainted with its inner history, he might have written differently. Strictly religious instruction has *never* been made compulsory in the Doshisha. Attendance on preaching services and Bible classes on the Sabbath has always been *voluntary*. It is true that attendance upon the morning meeting of the school has been required, where a hymn has been sung, a brief prayer offered, and generally a passage read from the Bible. The reason for this compulsory attendance, however, was rather because this was the time each day when the school was together, and when notices could be given for the day, and attention called to rules; it was for the proper discipline of the school. It is true that the Bible with other books, has been taught once or twice a week in the department of Ethics, as laying the foundation for morality, and so have the history and evidences of Christianity, and attendance on these classes has been compulsory. But attendance on classes in which Buddhistic philosophy and Confucian ethics have been taught has also been compulsory.

A sufficient justification of this course would seem to exist in the fact, that no young man can be considered to have the foundation laid for a liberal education, unless he knows something of the great religions which enter so largely into all civilisation and literature, and unless he has read with some care those Scriptures, like the Confucian classics which are quoted in all Japanese literature, and like the Christian Scriptures which are quoted and used as illustration in all standard English Literature to such an extent that no man can intelligently read and understand the great authors, like Milton and Shakespeare, unless he is familiar with the Christian Scriptures.

But there is another reason for this course. Christian morality was from the beginning taken as the foundation of the Doshi-sha. It is only necessary to

quote from the appeals issued by Mr. Neesima, like years ago, not to the Christian public of America, but to the public in Japan, who at that time were largely and in some cases violently opposed to Christianity.

The first printed appeal for the Doshisha University was prepared and issued by Dr. Neesima in May, 1884. The following extracts from that appeal show Mr. Neesima's firm and unswerving purpose to make the school thoroughly Christian:—"When we look carefully at the condition of the country, there is one thing which gives us great sorrow. What is that? It is that there does not exist in Japan a University which is founded upon the most pure morality and which teaches the new science. This is a necessary foundation of our civilization. . . . In the year 1620, the Pilgrim Fathers landed at Plymouth, Mass; they came that they might enjoy freedom to worship God. They established a school which was founded upon Christian morality. Since that time, for 260 years their descendants have inherited the spirit and carried out the purpose of the fathers; they have believed that such schools would diminish the number of evil doers, and increase the number of those who do good; that they would encourage the spirit of liberty and become the foundation of the State; they have believed that in order to become a nation with the best free government they must have universities which are founded upon Christian morality, where the sciences will be taught. We cannot doubt but that their free institution have been the result of this spirit. . . . Some are trying to improve the morality of the people, but they demand that the old morality of China shall be used with the people, and hence we cannot rejoice at their efforts, for the Chinese morality has no influence upon the mind of men generally. All Oriental States are almost destitute of liberty and Christianity; they cannot therefore rapidly advance in civilization.

"The growth of liberty, the development of science, the advancement of politics, and the power of morality have brought forth the European civilization. These four important effects have come from the study of the advanced sciences upon the foundation of Christian morality. We cannot believe, then, that without morality and science civilization come in Japan. To put the foundation of our State upon this foundation, is just like putting the foundation of a building upon a rock. No sword can conquer it; no tempest can break it; no waves can overcome it. If it is put upon the old Chinese morality, it will be just like putting it upon a sandy beach of the sea; when the rough waves beat against it, it falls into ruin. We are therefore hoping for a university which is founded upon pure morality and which teaches modern advanced science."

Four years later, in November, 1888, President Neesima issued another appeal for the university which was published simultaneously in twenty of the leading periodicals of Japan. In this appeal, Mr. Neesima begins by giving in brief an account of the founding of the school, and then continues as follows:—

"Thus the Doshisha was established; and its purpose was, not merely to give instruction in English and other branches of learning, but to import higher moral and spiritual principles and to train up, not only men of science and learning, but men of conscientiousness and sincerity. This we believe can never be attained by one-sided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellow men. That our work is founded on these principles is the point in which we have differed from the prevailing views on education, and owing to this we failed to gain the sympathy of the public for a number of years. At that time our condition was very weak, with almost no friends in the whole country, with our principles of education not only despised by the ignorant, but treated with contempt even by men of enlightenment. Nevertheless, being convinced of the ultimate victory of truth, helping and strengthening each other, we proceeded on our way with a single eye to the end, and with strong determination amid the greatest difficulties. Fortunately, general opinion has now changed respecting religion, so that even those who do not themselves believe in Christianity are ready to acknowledge that it contains a living power for the regeneration of men. Thus society has been prepared to welcome us. . . . We think that Western civilization, though many and various in its phenomena, is in general Christian civilization. The spirit of Christianity penetrated all things even to the bottom, so that, if we adopt only the material elements of civilization, and leave out religion, it is like building up a human body of flesh only, without blood.

"Our young men, who are studying the literature and science of the West, are not becoming fitted to be the men of New Japan, but are, we regret to say wandering out of the true way in consequence of their mistaken principles of education. Alas, what a sad prospect this offers for the future of our country! . . . To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character by which they can use their learning for the good of their fellow men. This, we are convinced, can never be accomplished by abstract speculative teaching, nor by strict and complicated rules, but only by Christian principles—the living and powerful principles of Christianity—and we therefore adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

The above extracts are taken from Dr. Neesima's appeals for the University addressed to the unchristian public of Japan. This same principle which Mr. Neesima always emphasised was put into the Constitution of the Doshisha, as one of the unchangeable articles of that document. "Christianity is the foundation of the morality promoted by this Company." Are not the above facts a sufficient reason for requiring that students in that school shall be taught in a general way the system of Christianity and its history, and the Christian Scriptures which contain this "Foundation of the moral education promoted by the school"?

Since the promulgation of the Emperor's Rescript on morals, the Doshisha has gladly and loyally taught the principles of that Rescript. It has been framed and hung over the platform of the assembly room of the school. It has been read several times each year to the assembled school. The greatest desire which has animated the hearts of the teachers in that school in all their teaching of Christian morality, has been to give to the young men "living and powerful principles," as Mr. Neesima said, which shall make the students the most loyal subjects in Japan, with a *moving power* in their souls which will ensure the observance of the principles of the Emperor's Rescript.

The present writer, who was connected with the Doshisha from its origin, and who was most intimately associated with Mr. Neesima until his lamented death, nearly nine years ago, wishes to record his testimony to the fact that Mr Neesima's great aim and purpose in the school and that of the American Board and of the missionaries who were connected with the school, were one and the same, namely, to train not simply Christian preachers, but teachers, physicians, lawyers, statesmen, merchants, etc., etc., men thoroughly grounded in such living and powerful principles of morality as will make them loyal, useful subjects of the Emperor. To quote again from the appeal which Mr. Neesima issued in 1884, and which was published simultaneously in twenty of the leading periodicals in Japan our united purpose was "To send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow men. This, we are convinced, can never be accomplished by abstract speculative teaching, nor by strict and complicated rules, but only by Christian principles.—the living and powerful principles of Christianity."

In conclusion let me say, that if the school can be brought back, quoting from your editorial, so as to "be able to exert that vast influence over the people, which it has hitherto been able to exercise", it will be a cause for rejoicing to all concerned, and to none more than to the writer. As to the fear expressed that it will become "a mere mission school," I will say that my fear is in another direction, namely that after all that has occurred, and with the American Board in financial straits, it may be impossible to get the Board to cooperate again and aid the school by furnishing teachers and yearly grants of money as was the case during the first twenty one years of its history.

Very Sincerely Yours,

J. D. DAVIS.

The Japan Times.

Tokyo, Sunday, Jan. 8th, 1899.

THE DOSHI-SHA AND MISSION SCHOOLS.

We print this morning a long letter from Mr. J. D. Davis on the Doshi-sha question, in reply to Mr. Matsumura's article on the same subject recently reproduced in these columns. We are very glad to offer our columns for the ventilation of the views of both sides of the unfortunate dispute, but, as we stated on a former occasion, being a total stranger to the history of the controversy, we do not feel ourselves justified to offer any opinion of our own. We may, however, note our sincere satisfaction at the news that the much regretted difference between the Trustees of the School and the American Board of Mission is likely to be shortly settled. While nobody, at all events among the Japanese, has doubted the honesty of Mr. Yokoi and his colleagues who have been doing what they judged to be for the best interests of the institution, there have been many amongst its alumni and friends who have regarded the policy followed by the present Trustees with strong and unconcealed disapproval. It now appears that, yielding to the pressure brought to bear upon them by these persons, the Trustees have decided to resign *en masse* and hand over the administration of the School to men who are believed to be in favour of a policy more in unison with the views of the American Board of Mission. Mr. Hiromichi Kozaki is pointed out as Mr. Yokoi's probable successor under the new régime. The news is satisfactory so far as the solution of the present trouble is concerned, but the future prospect of the School does not appear very bright. Mr. Davis informs us that "after all that has occurred and with the American Board in financial straits, it may be impossible to get the Board to cooperate again and aid the School by furnishing teachers and yearly grants of money as was the case during the first twenty-one years of its history." In that case, only two courses are open for the Doshi-sha, namely, either to appeal to the Japanese public for the subscription of the required fund, or failing in that object, to lower the standard and reduce the scope of the whole establisment. A recourse to the former step is not likely, in the present circumstances, to be attended by any measure of success, so that all that the future Trustees of the institution can do will be to reduce the scope of its work within the limits marked out by its contracted means. It necessarily means a considerable lowering of standard, and consequently the loss by the School of the important position it has hitherto maintained in the educational world of Japan. We would greatly regret such a result for the sake of the institution, but still more for the sake of the country which would be deprived of one of the most important sources of liberal and progressive ideas. We cannot help wishing that some of our wealthy public spirited men may follow the laudable example of Mr. Okura and contribute a goodly sum of money towards the maintenance of the Doshi-sha.

We may take this opportunity to offer a suggestion to the foreign missionaries interested in educational work. The decadence of attendance at the mission schools in general a few years ago, attracted considerable attention at the time and elicited various theories to account for the phenomenon. We do not, however, propose now to enter into the discussion of that question; our purpose is simply to point out to them an important educational want which some of the missionary bodies may perhaps be in position to supply. That want is a school or schools which shall make it their special object to give a thorough training in foreign languages, notably English, at the sametime providing instruction in the useful branches of knowledge. Young men well versed in English, with a fairly good liberal education, are increasingly in demand in commercial and industrial circles. That the want is very keenly felt is proved by the fact that a Foreign Language School has been established by the Government at the recommendation of the Diet, the members of which are not particularly noted for their interest in educational matters. That School is doing excellent work, but its scope is not wide enough to meet the rapidly increasing needs of the time The establishment of a couple more of such institutions is badly needed, and we invite those connected with mission schools to take up the question and see if they can do anything to supply the want. To make such a suggestion to them, may look selfish on our part, but as the object of missionary educationists is to benefit the country as well as further the spread of their faith, we believe it worth their while to bestow consideration upon this question. Mission schools formerly used to be eminently fitted to supply such want, but we regret to observe that their gradual approximation to the curricula specified by the Department of Education has considerably impaired their usefulness for purposes of linguistic training. We believe that very slight modifications in their curriculum and equipment will enable them to meet the requirements of the new needs of the time.

The Japan Times.

Tokyo, Thursday, Jan 5th, 1899

THE DOSHI-SHA QUESTION.

The present Editor of the *Japan Times* has hitherto refrained from offering any editorial comment about the unfortunate misunderstanding between the Trustees of the Doshi-sha and the American Board of Mission, for he has not had opportunity to inform himself on the points at issue as well as the history of the controversy in a degree at all adequate for purposes of conscientious discussion in public print. Nor is it because he deems himself in possession of such information, that he now refers to the question. Our object therefore in the present article is simply to call attention to an interesting contribution on the subject in a recent issue of the *Taikyo Zasshi*, by Mr Kaiseki Matsumura, a well known writer in Christian circles. He tries to probe the trouble to its bottom, and arrives at the conclusion that it is but another instance of that radical conflict of views between Japanese Christians and foreign missionaries, which manifests itself everywhere in connection with the method of propagating Christianity in this country. We shall reproduce in the following paragraphs the substance of his interesting remarks.

At the outset Mr. Matsumura recognizes the difficulty of arriving at a well balanced judgment about a problem, so complicated by misunderstanding and collisions of feelings, as the Doshi-sha trouble. From what he knows of both the American missionaries and the Japanese Christians concerned in the dispute, he is convinced

of the sincerity of both and their devotion to God, the only point on which they disagree being as to how they can best discharge their duties to God and to the donors of the Doshi-sha. The institution, he goes on to observe, owes its growth and prosperity, above all other things, to the labour of American missionaries and American money, and this fact can never be forgotten by the Japanese, much less by those Japanese who have embraced Christianity. The fact that there has ever been disagreement between the missionaries and the Japanese faculty of the institution, is, according to Mr. Matsumura, to be ascribed not to any difference in their objects, but solely to the conflict of their views as to method. And what is the exact point of difference between them as to method? As this conflict is not confined to the case of the Doshi-sha, but is observable in the mission field in general, Mr. Matsumura proposed to discuss it in a general way. A great desire of missionaries, he says, is to obtain as many converts as possible in the shortest possible length of time; nor is this to be wondered at, seeing that they are under obligation to send report of the progress of their work home and that the people there judge their work from their reports. The Japanese Christians, on the other hand, are placed in a different position; they do not attach much importance to any hasty conversion; they aim at bringing the whole people before the altar of Christ by means of a slow but sure and comprehensive system of preparation. To illustrate the point from educational experience, the Japanese for example, do not like to impose upon the students any obligation to attend religious service or Sunday classes, or in any way to use direct moral compulsion for the conversion of the students. On the contrary, they make it their object to induce the students to voluntarily embrace the Christian faith by means of indirect and imperceptible moral influences. Mr. Matsumura was once connected with a certain religious school. At first complaints were made to him by the missionary members of the establishment about the slow progress made by his method of religious propaganda, but in the course of a few years he was rewarded for his patience by the spontaneous conversion of fifty or sixty students under his care.

The same difference in the method of propaganda is observable in connection with the work of the Young Men's Christian Association, as well as in connection with the ordinary missionary work. The missionaries, for instance, try to impress upon "Japanese audience," entirely unacquainted with the conceptions of God, Christ, and Sin, the necessity of repentance before God and belief in Christ. Such a mode of procedure may be adapted to the conditions of European and American peoples, but entirely unsuited to whom Christian religion is an entire novelty. The result is that such propagandists are made the object of derision and scorn. "The missionaries," writes Mr. Matsumura, does "not recognize that this method is mistaken, but ascribes the fault to what they regard as the levity of their audience whom they characterize as deficient in religious ideas and incapable of understanding profound philosophical conceptions. . . . . In their eyes he is a flatterer who shapes his religious discourse in such a fashion as may be easily appreciated by Japanese, and he, a fawner to heresy who does not abuse Buddhism and Confucianism." In these ways, a radical conflict of views as to method divide the foreign and Japanese workers in the field of Christian propagandism.

From what has thus far been stated about the state of things in the field of general Christian work, Mr. Matsumura thinks it easy to point to the fundamental cause of the Doshi-sha trouble. The conflict of views in question, must, he thinks, have been greater in the case of an institution like the Doshi-sha whose avowed object is to provide a liberal education and not to serve the purposes of evangelization. Its Japanese faculty maintain that Christian education may be given, even without teaching the Bible in classes and requiring attendance at the Chapel. These, they say, are matters of method, and method must be altered according to the needs of the times. The missionaries of course object to this mode of reasoning, and insist that Christian education must always include the teaching of the Bible and religious worship. It is quite natural, observes Mr. Matsumura, that they should take such a view of the matter, for they do not recognize any other method of attaining their object.

Mr. Matsumura cannot agree with those who believe that the present Trustees of the institution being regarded as maintaining heretical doctrines, their removal will settle the difficulty. Neither does he believe that the trouble will be solved by revoking the much discussed amendment in its constitution. So long as the object of the American Board of Mission is to use the Doshi-sha as an instrument for spreading the Christian faith, as he was assured by the representatives of that Board, Mr. Matsumura cannot see how the adoption of these measures can remove the fundamental cause of disagreement between the Japanese Trustees and the American benefactors of the institution. He does not hesitate to say that the above mentioned assertion by the representatives of the American Board of Mission is extraordinary, considering that the Japanese public as well as the Trustees of the Doshi-sha has always been under the impression that the object of the establishment was not to spread the Christian faith, an impression which is abundantly supported by a manifesto issued by the late Mr. Neesima. Mr. Matsumura, however, does not propose any method of solving the Doshi-sha trouble; probably he does not think any solution possible. The prospect of the school is in any alternative anything but promising. If the trustees insist on their course, American money would not be forthcoming, and should they agree to adopt the missionary view of Christian education, the Doshi-sha, says Mr. Matsumura, would be converted into a mere mission school and would no longer be able to exert that vast influence over the people which it has hitherto been able to exercise. Such in substance are the views expressed by the eminent writer, and we leave them to the reader's judgment without for the present offering any remarks of our own on the subject.

Some of the Results of the Doshisha Difficulty and Its Settlement.

By Dr. J. D. Davis.

1. The Japanese nation has gained an idea of the meaning of a *trust*. There has, until recently, been no definite idea of what a trust is, and no word to express it. This was one reason of the trouble which arose with reference to the Doshisha school. The fact that the trustees of the institution hold the property and funds in trust to carry out the wishes of the founders and donors, is now clearly understood by the trustees. It is expressed by them in a resolution which they have unanimously adopted, and it is also put into the preamble of the Deed of Endowment which they have enacted, and which is to be filed with the government in accordance with the new civil code.

This same fact is impressed on many of the men who are in high positions in the government. The Department of Education understands that the Doshisha school was founded and largely endowed by Christian men, and that Christianity is, and is always to be, the foundation of the moral instruction in all its departments.

2. The real status of the school is made clear to all parties. It is not simply a private school in the hands of the trustees to manage in any way they may desire; and, on the other hand, it is not a Mission school, to be managed by the Mission and made a school for the training of evangelists only. It is a school held in trust by the Trustees, and its object is a broad educational one, on the one fundamental condition that it shall be Christian, and that Christianity shall be the foundation of the moral instruction in all its departments. This object was well stated by President Neesima, its founder, in the appeal he sent out in 1886, which was published in twenty of the leading newspapers of Japan, as follows: "To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow men. This we are convinced can never be accomplished by abstract speculative teaching, nor by strict and complicated rules, but only by Christian principles—the living and powerful principles of Christianity—and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization." The fact that three Americans are to be full Trustees of the institution is, so far forth, a guarantee that this purpose will be carried out.

3. The Christianity for which the Doshisha stands is defined. It does not stand for agnosticism, nor rationalism, but for "That body of vital and fundamental Christian principles which are believed and accepted, in common by the great Christian churches of the world." When the great Christian churches of the world change their belief, the Doshisha can also change.

4. The Christian church in Japan and the leaders of thought here have learned by this object lesson that it is not safe to defy the moral sentiment of the best class of society. That sentiment is too powerful to successfully resist.

5. The American Board will be respected more than ever before, because it stood firmly for the right, and sent a representative to Japan, who worked and waited through the weary months to secure the wished-for result, but who showed that *every* means would be used, even legal means if necessary, to restore the trust, and to secure the reestablishment of the constitution of the Doshisha.

6. A foundation for confidence in the Doshisha is thus laid, and with it confidence in the broad missionary work in this empire. The work is not finished. The steadying, co-operating work of the missionaries is needed, and will be needed, for a long time to come.

Missions.

The Latest Action of the Doshisha.

BY M. L. GORDON, D.D.,

MISSIONARY OF THE AMERICAN BOARD.

It will be remembered that the principal reason why the American Board sent a Deputation to Japan in 1895 was the strained relations between the Board and the school founded and mainly developed through its aid. These strained relations were due chiefly to the different interpretations which the Doshisha authorities had come to put upon the Christianity which formed the foundation of the school. Notwithstanding repeated and prolonged solicitation on the part of the Deputation the President and Trustees declined to affirm that the Christianity referred to included "the personality of God, the divinity of Christ, and the future life." In their very last communication to the Deputation, however, they spoke of the Doshisha as "the first institution in the Empire founded by a private corporation with the express purpose to promote the work of education in harmony with Christian morality," and claimed that they had "always labored to permeate our whole institution with the broad principles of our founders which are laid down *in the unchangeable constitution of our University*."

It will be of interest here to note what this "unchangeable constitution" was; for this latest action concerns that alone. (It should be remembered here that President Kozaki held his position for about fifteen months after the visit of the Deputation, when, under strong pressure from a majority of the trustees, he resigned. The Rev. J. T. Yokoi was elected his successor.) I have not a copy of the official English translation at hand, but I translate from the original, as given in *The Christian*, the organ of the Kumiai churches, from which I take most of the information on this matter.

"GENERAL RULES OF THE DOSHISHA.

"Chap. I.—Constitution.

"1. The object of this company is to carry on the work of education on the principle of the equal promotion of knowledge and virtue.

"2. This company shall he called Doshisha, and the schools established hy this company shall each he called 'Doshisha — School,' *ana shall all be under the General Rules of the company.*

"3. This company makes Christianity the foundation of the moral instruction promoted by its schools.

"4. The location of these schools is Kioto.

"5. The Endowment Fund of this company shall not be expended under any circumstances.

"6. *This constitution of the company forms an immutable foundation, which shall certainly never be changed.*"

By its recent action the trustees of the Doshisha expunged the whole of Article 6 and the latter part of Article 7 (which I have placed in italics), from this "immutahle foundation."

The object of this radical change is not difficult to find. The students of the various schools have greatly fallen off. The Political Science School has less than a score of students, the Theological School not more than five, the Harris Science School none, the college not more than thirty; the bulk of the students (hetween 200 and 250) are in the Ordinary Middle School, which is of grammar-school grade. In the immediate future at least, the only hope of increasing the number of students lies with this last-named school. But here a difficulty confronts it. Unless it can secure Government recognition and immunity from the conscription for its students, it is at an immense disadvantage as compared with Government schools which have those privileges. But the Government refuses such privileges to the Doshisha, because it makes Christianity (and not the imperial Educational Rescript) the basis of its moral instruction. Hence the desire to change this "unchangeable foundation" so that Christianity, while applying to some of the schools, shall not apply to this "Ordinary Middle School" and perhaps not to others. To accomplish this, Article 6 of this "immovable foundation" was first canceled and the way was open for the cancellation of the latter part of Article 2.

This radical action of the Trustees has met with the most decided opposition from the Christians of the Kumiai and other churches. On hearing that such action was in contemplation, the Y. M. C. A. of Tokio at once sent to President Yokoi a letter of inquiry and remonstrance. Mr. S. Niwa, a secretary of the Tokio Y. M. C. A., and a graduate of the Doshisha, writes in the English column of *The Christian* as follows:

"The time has come for us to no longer be silent, but to speak against the trustees of the Doshisha. Yes, it is time now for us not only to pray but to fight against them. Our Doshisha has undergone irreparahle dishonor by the last decision of its trustees. . . . They did what they have no authority to do at all, making thus any part of the Constitution changeahle by a majority vote of the trustees. Then we might say that even the Christian principle of the Doshisha is now in danger, being no longer protected by any special law. They make us wonder how they could arrive at such an unlawful and unjust conclusion. In what way do they think they can justify themselves to the contributors of the trust fund?" [Abbreviated and slightly changed in wording.]

The editor of *The Christian*, the Rev. K. Formoka, also a graduate of the Doshisha, in a long article, over his own signature, speaks most strongly in the same strain. He expresses the deepest concern for the future of the Doshisha and says that it does not meet the case to say that the article making Christianity the hasis of the moral education of the school remains unchanged, for now that the "unchangeahle foundation has heen made changeahle hy a majority vote of the trustees, no one can say that that article which is the life of the school will not be expunged." An [illegible]

"We do not say that for any ordinary school to change its constitution would he immoral. But this is not the case with the Doshisha. He who would put his hand to the constitution of the Doshisha to change it must do so with full knowledge of its relations to the American Board; for, as we have said, the Doshisha was estahlished mainly by the American Board. It was entirely hecause the American Board regarded the Doshisha as standing firmly and immovably upon Christian principles that it secured its endowment. Even tho the Doshisha he now independent of the Board, for it to forget the historical relation hetween them and to pass such an act as this must he pronounced an immoral act."

It may he safely said that this is the position that will be taken by the Christians of Japan. Speaking of this action of the trustees to an evangelist in the inland city where I am temporarily stopping, he volunteered the remark that the Christians of Japan would all oppose it.

The Christian says this is reported to be hut the carrying out of the views of President Yokoi that the theological department he Christian and all the other schools neutral in religious matters.

This meeting of the trustees was held in Tokio, the sessions extending from February 18th to 23d. Messrs. Ozawa, Nakamura and the Rev. T. Meyagowa, three of the oldest trustees, were not present, and *The Christian* says it is not certain whether they approve or not.

KIOTO, JAPAN.

MISSIONS.

THE DOSHISHA.

BY M. L. GORDON, D.D.,

MISSIONARY OF THE AMERICAN BOARD.

AFFAIRS at the Doshisha have taken one more step forward which is worth recording.

The commencement exercises of the College have just taken place; and in these, as in those of the Ordinary Middle School in March last, there was no recognition of Christianity. It was quite a striking fact that, whereas, in the cases of the Girls' School and the School for Nurses (now under the management of Dr. Saiki), "Scripture Reading," "Prayer," "Hymn" and the "Benediction" were regular items of the programs, in these college exercises there was none of these things. Instrumental music, the reading of the Imperial Educational Rescript, and addresses hy unchristian men took the places of Christian praise, prayer and exhortation.

The attendance at the annual alumni meeting was very small, only about fifty of the five hundred alumni heing present. It hardly needs to he said, therefore, that, unlike previous local and general meetings, a majority was favorable to the trustees.

President Yokoi made a glowing report, in which he claimed to have the approval of Marquis Ito and Count Okuma, and the promise of financial hacking from Messrs. Shibusawa and Iwasoki. Speaking of the American Board's demand of a return of the money spent, he said that it was based on a misunderstanding, and claimed that the school is still Christian. He declared, in reply to a question, that the trustees would not revive the six fundamental

articles. He asked a vote of the alumni on the question whether they should refuse the Board's demand or not. Ex-professor Shimomura, who was in the chair, favored submitting this by correspondence to all the alumni, rather than have it voted on by the few then assembled. A good deal of excitement and disorder followed; and Mr. Shimomura and a dozen or so others, including most if not all of the Christian ministers not connected with the Doshisha, withdrew. The pro-Doshisha men who were left then had it all their own way, and they voted the following:

"1. The action of the trustees in altering the six (unchangeable) articles was a necessity growing out of the changed circumstances.

"2. Their method was faulty in that they did not consult the alumni.

"3. We regard the Christian principle of the school as unchanged."

When we remember that this action was taken by about thirty alumni, a large part of whom were connected with the Doshisha as trustees, teachers or present-year students, and that—unless I am wrongly informed—not a single Christian minister not officially connected with the Doshisha was present, its significance becomes very slight.

In contrast to this is a remarkable letter, recently published over the signatures of seven of the leading Christians of Tokio, and even of all Japan. At a meeting in Tokio, in March last, to consider the action of the trustees, these brethren were made a committee to watch the course of events and, if necessary, call a second meeting. The burden of this letter is that no such meeting is necessary. They say:

"Two months have elapsed since we were appointed. In the meantime it has become perfectly clear that the Christian Church of Japan is united in regarding the action of the trustees as a breach of trust, an offense against morals, and utterly without reason—an opinion in which we concur. . . . In conclusion, we would say to the trustees that if they still retain even a slight regard for the opinion of the Christian Church of Japan we ask that they will please give the above views their careful consideration, and, ceasing to do violence to the wishes of the Church, they will deliver the Doshisha from censure, and wash away the stain that disfigures the fair face of the Church of Japan."

This letter is signed by President Ibuka, of the *Meiji Gakuin* (Presbyterian school); President Honda of the Anglo-Japanese College (Methodist); Mr. Tagawa (Congregationalist), editor of the *Hochi Shimbun;* the Rev. M. Uyemura (Presbyterian), editor of the *Tukuin Shimbo*; Dr. S. Motoda, Professor in the Episcopal Theological School; Captain Serata, and the well-known Tsuda Sen. The force of such a statement can hardly be overestimated.

KIOTO, JAPAN.

It is impossible to deny that the pure upright lives led by Christian missionaries bear strong testimony to the vitality and enobling power of their creed, and we construe the laches laid to the charge of the Buddhist priests as a sign that the active influence of their faith has temporarily ceased to be effective, not as a sign that the removal of the old restraints have loosened their moral fibre.

Japan Weekly Mail Oct 28, 99

Dec 9/3, 05

Revival. Then follow eight chapters devoted to the different bodies of christians working in Japan. Other chapters describe interdenominational organizations, special fields, literature, education, philanthropic work, religious liberty, etc. The concluding chapter entitled "Christianity in 1853 and 1903", sets forth in an impressive manner the rapid growth of christianity.

Congregationalists certainly have received due credit from the author for the work which they began, and which while the part played by the missionaries has greatly diminished, is being carried forward on a larger scale than ever before.

The narrative, so far as we have noticed, though somewhat over-crowded with detail, conveys a clear idea of the growth of the christian church in Japan and of its many-sided activity. It may be heartily commended to all interested in the work of foreign missions.

There are a few slips here and there, for example, on page 120 where the Methodist Publishing House is given the Japanese name of Keiseisha, which is an entirely separate house under Congregational and Presbyterian auspices. However, this and doubtless others, were evidently due to the American proof-reader. They do not in any way affect the value of the book for the general reader.

D. C. Greene.

Christianity in Modern Japan by Ernest W. Clement, Principal Duncan Academy, Tokyo, Author of "Handbook of Modern Japan". Philadelphia, American Baptist Publication Society, 1905 pp. 205.

The Doshisha.

From time to time references have appeared in the *Japan Mail* and elsewhere which have indicated the existence of a strong opposition to the Directors (*Riji*) of the Dōshisha on the part of many of the alumni. It will be a great satisfaction to all friends of that institution to know that a reconciliation has been effected which promises to bring to its support the whole body of alumni and through their cordial co-operation to open a new era in its history.

The movement now happily consummated began in a meeting of the alumni of Tokyo, on the evening of October 25th, which was, however, attended by many from other cities who happened to be present and who shared in the discussions. At first much difference of opinion was manifest among the speakers and was expressed with no little vigor; but on every hand there were heard such declarations of loyalty to Dr. Neesima and his plans for the institution as to make it evident that the time had come for an earnest effort to bring the two parties together and to heal the irritation which had grown out of past differences. This was the more manifest because of the general agreement that whoever the Directors might be their policy must be in harmony with the existing constitution of the Doshisha, certainly as regards all fundamental matters. It was also made clear that there was no wish on the part of any to terminate the present arrangement which provides three representatives of the foreign friends of the institution on the Board of Directors,—indeed one of the leaders of the so-called opposition expressed the hope that this cooperation might continue for many years to come.

It was natural, then, for one of the oldest alumni to propose that a commit-

tee of ten persons should be appointed to consider the situation and if possible report at the next meeting of the alumni a plan for healing the present difference. This proposal was received with applause and unanimously adopted. The committee, which was selected by ballot, was made up of the following persons:—

Kazutane Ukita.	Teinosuke Murai.
Hisamitsu Furuya.	Eijiro Ono.
Tokio Yokoi.	Kosuke Tomeoka.
Isao Abe.	Danjo Ebina.
M. Ichihara.	Juzo Kono.

Very early in the negotiations it was decided that whatever changes were proposed in the Board of Directors, none should be considered which savoured of a revolution. All were agreed that the end sought should be, not the victory of one party over another, but some plan for genuine co-operation on a mutually acceptable basis. After careful thought, the committee proposed that no resignations should be asked, but that five new members should be added to the Board of Directors and that two of these should be made members of the Finance Committee. Under this arrangement the number of Directors would be twenty and of the Finance Committee five. There was a desire expressed that seven new Directors, instead of five, might be elected, but this could not be done without an amendment to the Constitution, that is, to the Charter, and it was thought better not to advise this change.

The proposal of the Committee was heartily accepted by the alumni of Tokyo, Yokohama, Kyoto, Osaka, and Kobe. A special meeting of the Directors was held in Kyoto on Dec. 7th and action was taken unanimously, in accordance with the recommendations of the committee of ten. The new Directors are Messrs. Tsuneteru Miyagawa, Tasuku Harada, Eijiro Ono, Teinosuke Murai and Hisamitsu Furuya. The members of the Finance Committee are Messrs Juzo Kono, Kosuke Tomeoka, Eijiro Ono, Teinosuke Murai, and D. C. Greene.

The following day, the thirtieth anniversary of the founding of the Doshisha was celebrated. Addresses were delivered by the Rev. Tsuneteru Miyagawa and Hon, Tokio Yokoi, M. P., and congratulatory essays were read by representatives of the Faculty and students. An interesting feature of the occasion was the announcement that the alumni had collected *yen* 800 toward a prize scholarship fund of *yen* 1,000, in honor of the Rev. Dr. Learned's thirty years' service in the Doshisha.

The Tokyo alumni celebrated the anniversary by a dinner at the Ueno Seiyoken on Dec. 9th which passed off with much eclat.

The plan of conciliation which has been adopted involves no irritating compromises and it would appear that the causes of separation lay rather in the past than in the present, and that no radical difference of opinion as to questions of present policy exists to bar the way to most cordial cooperation. There is evident among the alumni a growing sense of responsibiliy for the realisation of Dr. Neesima's hopes for the Doshisha and a determined purpose to discharge this responsibiliy to the full, which augurs a bright future.

D. C. Greene.

The Japan Times

TOKYO, THURSDAY, MAY 23, 1912.

DOSHISHA UNIVERSITY

Doshisha University, the life-ideal and goal of the ceaseless and zealous labors of Dr. Neesima, was formally inaugurated at Kyoto last Monday. There was a large and representative gathering, including men like Mr. Haseba, Minister of Education, Baron Kikuchi, Privy Councilor; Dr. Kuhara, President of Kyoto Imperial University; Governor Omori of Kyoto; the Rev. D. C. Greene, D.D., of Tokyo; the Rev. Thomas C. Hall, of New York; Mr. Tokutomi, of the House of Peers; and Professor Ukita of Waseda University. The great ideal of a Christian University, to which the late Dr. Neesima devoted his life, and which, after his death in 1890, it was found impossible to realize at once, is at last to be made a reality. We congratulate President Harada, the Directors, and alumni of Doshisha that their earnest efforts are now to be crowned with success.

We shall not go into details of the dark period in the history of Doshisha, beginning with the premature death of its founder. Suffice it to say that the Trustees of the school preserved the fund left in their charge with the utmost conscientiousness and kept alive also the ideal of a Christian University in their hearts, longing for the day when that ideal might be attained. In the meantime, hundreds of graduates of the school have prospered in their careers. At last a few voices were raised calling for subscription to a fund for the opening of the University course. The appeal for contributions was responded to with great zeal and within a year an endowment of 290,000 yen was pledged. Let us quote a part of President Harada's address:

"In view of these facts, the Trustees at their recent meeting decided to take a great step forward and broaden the Doshisha into a University. All the departments have been strengthened and improved, and new courses have been added; and the University was finally established last April. Some new departments are to follow. Furtbermore, with a view to executing the plan successfully, the Trustees have appointed two large committees of seventeen persons each to take responsible parts in deciding on the courses of study, the selection of professors and lecturers, and the raising of additional funds, to make the institution a University not in name only but in its work and quality."

The Doshisha University is distinct from a Government University, or from either Keio or Waseda, in that it makes Christianity the ideal of its moral life. Herein lies its distinctive feature. Let us again quote President Harada:

"No education is complete without the training of man's spiritual nature. No manhood can be symmetrically developed apart from religious ideas. The Doshisha emphasizes the importanee of spiritual training and of developing in its students a strong and pnre personality, after the ideal of Christ, who is the heart and center of our institutional life."

We believe the establishment of Doshisha University was the right thing at the right moment. The shortcomings in certain features of the Government schools and other secular institutions of learning have become too glaring to be long overlooked. Even the authorities of the Home Office have become conscious of the fact, and brought about the recent convention of the Three-Religion leaders. Let Christianity now try its hand in solving the problem of moral education in the schools. We believe the Japanese nation is at last to get rid of its religious prejudices and judge the tree by its fruit.

A DIPLOMAT AND MISSIONARIES

Sir Ernest Satow, G.C.M.G., British Ambassador at Pekin, China, contributes to East and West for April an interesting article on "Christian Missions in China and Japan." After disposing of some of the commonest objections to missionary work in foreign lands he has expressed himself thus:-

Looking back over the last fifty years in Japan, and the last seventy in China, must it not be admitted by every candid man that these countries are indebted chiefly to missionaries for every form of real improvement, to the introduction of a more elevated morality, to the practice of charity, to the establishment of schools, colleges and hospitals ? What benefit but those of a material nature have been confered on them by other foreigners who have resided among them? Do we really think that railways and telegraphs, or armies and navies, are as great benefits to a country as those I have alluded to? If we do, is there not danger that our commercial interests have warped our judgement?

Sir Ernest proceeds to dwell in detail on the great benefits which have accrued from Christian missions. He alludes specially to the work of the medical missions, and also to the subject of education. He says:-

The existing educational system in Japan, which a high authority has pronounced to be superior to our own, was initiated by a well known American missionary, Dr. Verbeck, in the early seventies. In China the first English dictionaries, phrase books and grammers for facilitating the acquisition of that difficult language of that country were the work of Mr. Morrison, Dr Medhurst, and other missionaries, while in Japan the pioneers in this branch of knowledge were three American missionaries, Mr. Liggins, Dr. Hepburn, and Dr. Samuel Browne. It was from missionaries that the Japanese recieved their first notions of constitutional government and personal liberty. In China the association for the translation of foreign works on history and science was organized by missionaries. Go where you will in that country, in every large centre you will find a school that has been started by missionaries. I am justified, therefore in stating that the real good which the people of Japan and China have derived from their intercourse with foreigners has mainly confered on them by the exertions of the missionaries.

DR. HALL'S LECTURES.

Several pastors and teachers travelled two hundred miles to enjoy Dr. Hall's six lectures on Christianity as Interpreted by Christian Experience, and they felt more than repaid. Dr. Hall won the hearts of all classes, being intellectually liberal and spiritually fervent, a fine embodiment of the Christian scholar. His frank acceptance of the theory of evolution, and his unusually sympathetic appreciation of the good in non-Christian religions, gratified many of his hearers. At the same time, he showed impassioned devotion to Christ and all that is deepest in Christianity.

There was an average attendance of 500 in both Kyoto and Tokyo. At the close of the six lectures in Tokyo, Dr. Hall invited all who wished to study Christianity further to meet him afterward; over eighty stayed and, after a few words of exhortation, filled out applications for further instruction.

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

(CONCLUDED.)

A great many persons both inside and outside the Christian Church having regarded with disfavour the return of Mr. Kataoka Kenkichi to political life, if it be true that he ever left it, the *Fukuin Shimpō* has obtained from him a statement of his motives in combining the superintendence of a Christian School with political duties of sundry kinds. Here is what Mr. Kataoka has to say for himself: Had I not been a believer in God it is probable that I should long ago have left the sphere of politics and become a recluse. I remain in the political world because I believe it is God's will that I should. I am no believer in men's hiding their belief or in their pretending to believe what at heart they reject. To have the courage of one's convictions seems to me the highest kind of courage. To be indifferent to the scorn of those who are opposed to us and in all things to act up to one's belief—this is the way to insure the final triumph of one's cause. The heretics of one age are regarded as orthodox by the one that follows. . . . How much good the Christian members of the Diet do it is hard to say, but as regards myself, I do my best to declare the glory of God. Some say that it is impossible to enter the political arena without becoming defiled, but I would remind such that go where we will we cannot escape contact with what is corrupt or defective. Even

within the pale of the church we are not beyond the reach of evil by any means—sanctity that cannot survive contact with the world is not of much value. We can't live to ourselves. A certain class of religious devotees in the Hokkaidō practice living in silence (the Trappists). Those who complain that the world is not good enough for them had better join this body.

* * *

In the journal quoted above the Rev. T. Honda under the title. "The present religious world," writes in the following strain:—Some little time ago our Christianity had a tendency to become absorbed in the attempt to solve state and social problems, but recently it has made individual belief its chief concern. This from an evangelistic point of view is highly gratifying. If mission work be carried on with earnestness now, the results will be cousiderable. . . . In the matter of prayer and exhortation the officiating and older members of the Church occupy too much time and leave no opportunity for young members to take part in services. . . . There is a great lack of young evangelists. It would seem as though the majority of our Christians did not realize the importance of evangelistic work. The difficulty of obtaining suitable young men for training in Theological colleges being so great, it seems to me that ordinary Christians should be encouraged to preach and teach Christianity. . . . It goes without saying that independent and self-supporting churches are a great desideratum, but the difficulties in the way of obtaining them are very great. As regards education the Christian Schools that now exist certainly could not be kept up without foreign pecuniary help. . . . The foreigners who are spending their time in teaching in mission schools have as their object the formation of character, the turning out of the establishments which they control a number of Christian gentlemen, but the missions to which these teachers belong regard their work as charity bestowed on needy students and as a means of spreading the Gospel. Since these two points of view are in some particulars in opposition to each other the Christian teacher finds it rather hard at times to act up to his ideal.

In reference to the lives of foreign residents in Japan the *Kiristokyō Shūhō* expresses itself as follows:—The foreigners with which Japanese come into contact most are either missionaries or business people. Foreign school-teachers only mix with a very limited number of Japanese and their actions as a rule do not attract the attention of the Japanese community as a whole. The opinion of Japanese generally as to foreigners is based on what they know of the lives of missionaries and business men. Now, although the behaviour of missionaries is as a rule all that it should be, the immorality of foreign business men is notorious. If Chinamen or negroes in certain parts of the United States were to act as some Europeans and Americans act in Kobe and Nagasaki, they would be punished by lynch law. Foreigners residing in Japan have far more freedom than they would enjoy in their own countries. There is nothing to be feared from the Japanese communities in which they live. Though we are a law-abiding people and none of us would approve of lynch law, yet it is much to be regretted that immoral acts fail to raise the storm of indignation with us that they do in America.† It seems to be the general opinion among foreigners that Japan is a country specially adapted to the practice of immorality, as Japanese public opinion is so lax on the whole subject (*Nippon wa fuhinkō wo okonau ni benri nari; shakai no seisai usushi; fuhinkō no yukai wo motomuru ni tsugō yoshi to shite yorokonde kitaru nari.*) And so it comes about that much of the work of the missionaries is destroyed by the example set by their fellow-Christians. But for this we Japanese are largely to blame, as there does not exist among us a standard such as is upheld by public opinion in Western countries.

*

TAIKYO DENDO.

TOKYO, OCTOBER, 1901.

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ALL COMMUNICATIONS for *Taikyo Dendo* or contributions for the Expenses of the UNION EVANGELISTIC MOVEMENT should be addressed to Rev. HARPER H. COATES, Tatsuoka-cho, Hongo, Tokyo, or Rev. G. FUKUDA, Y. M. C. A. Hall, Kanda, Tokyo.

IS THE FORWARD MOVEMENT EVANGELICAL?

That it is an *evangelistic* Movement none would question, but there seem to be doubts in some quarters as to whether it is, in the ordinary understanding of the term, *evangelical.* If the outline of doctrine in the Constitution of the original Evangelical Alliance founded in London in 1846, and since adopted in the main by all its Branches throughout the world embodies the essentials of an evangelical faith, we believe our Evangelical Alliance in Japan and the Evangelical Movement carried on this year under its auspices to be essentially evangelical. That Constitution reads thus:—

"Members composing the Alliance are to be such as hold and maintain what are usually understood to be evangelical views, viz:—

1. The Divine inspiration authority and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of persons therein
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and theLord's Supper.

It being however distinctly declared that this brief summary is not to be regarded in any formal sense as a creed or a Confession, nor the adoption of it as involoing an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. In this Alliance it is distinctly stated that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected, but that all are held free as before to maintain and advocate their religious convictions with due forbearance and brotherly love."

Now it is true that, as it is still quite young, and its organization very simple, the Japan Alliance has never formally adopted in detail the above doctrinal statement; but in addition to the very name it bears—*Fukuin Dōmeikai (Evangelical Alliance)*, it puts the words "what is commonly called *Evangelical*" in the very forefront of its Constitution as a comprehensive statement of the

doctrinal basis on which its fellowship rests. And that historically the foregoing is a fair synopsis of "what is commonly called Evangelical," there can be no doubt. But it is not to be wondered at, that there should have been an absence of explicit doctrinal formulae from the Constitution of the Japan Alliance, when we remember the circumstances of its origin and subsequent historical developement. For it began in a meeting of persons commonly known as Christians and belonging to denominations widely differing in doctrine and traditions for purposes of social fellowship, at a time when to apply a hard and fast doctrinal test to those desiring recognition in it, would at once have wrecked the enterprise. Some indeed would still make the work of the Alliance entirely social; but the history of the Alliance in other countries and the manifest marks of the Divine approval upon our Forward Movement this year are surely a sufficient justification of its sphere being widened to embrace the work of union evangelistic meetings. And it was not until the Forward Movement began this year, and by the actual results attained, demonstrated anew the living power of Evangelical Christianity that the practical necessity for a more definite assertion of what the essentials of the Gospel are, was deeply felt. Though having no authority to act for the Alliance, the Central Committee thinks that the time has probably come for some such specific definition of "*what is commonly called Evangelical*," as the foregoing, in order to prevent just such misunderstandings as have actually arisen this year—not indeed to assume "the right authoritatively to define the limits of Christian brotherhood," but simply to indicate "the class of persons whom it is desirable to Embrace within the Alliance." And without doubt propositions to this effect will be introduced at the General Conference next year. In the meantime we must work with the Constitution we have.

Difference of opinion has been expressed as to the exact theological position of some of the speakers engaged for the *Taikyo Dendo* meetings, and some criticisms have been made of the course pursued by the Central Committee. But the Central Commttee is merely the Executive of the Alliance, and it has no authority to refuse to send out speakers chosen by the Alliance itself at the last General Conference in Osaka, especially when requests are constantly coming from various parts of the country for their services. Whatever may be said about particular men, if the Forward Movement has done anything this year it has shown that the earnest, direct and faithful preaching of these so-called evangelical doctrines, and the practical experience of their truth and power, have stood in the most vital relation to the great revival within the Church, and the evangelistic success without, with which God has blessed us.

We believe that the Japan Alliance has a well-established claim to the honorable position she enjoys as a Branch of the World's Evangelical Alliance; for while without question and with good reason the Japanese Church as a whole would resent an effort to force upon her the extremets type of so-called conservative orthodoxy, her heart never beat truer than now to the great cardinal truths of the Gospel, the strong practical grasp upon which has during these opening months of the new century quickened her into a newness of life and aggressive energy which promise well for the speedy evangelization of the Empire.

Tokyo. Taikyo Dendo 05 1901

PROVIDENTIAL PREPARATIONS.

Though a comprehensive retrospect must see a benevolent Providential purpose running parallel with the history of this nation during the long centuries of her isolation from the Western world, as well as since "the opening of the country to foreign intercourse," Japanese society for several years past has been showing certain special signs of preparation for just such a spiritual awakening as we are now beginning to witness in this TWENTIETH CENTURY FORWARD EVANGELISTIC MOVEMENT. Without attempting any exhaustive analysis of recent epoch-making events, it may be profitable to note briefly some of the forces at work, that are not without their relation to Japan's Christianization.

The Japan-China War. And first of all, whatever may be said of the effect of the Japan-China War of 1894-5, upon Japan's foreign relations, it certainly made the Japanese as a nation more serious, and therefore more sensible of the need and claims of religion. It afforded an opportunity for an exhibition of practical Christianity in the work of the Red Cross Society and of the Christian chaplains attending the army, in a wide distribution of Bibles under official encouragement among the soldiers, as well as in the heroic services of Christian soldiers on the field, which made a deep impression upon the public mind.

Yet the increase in luxurious habits of living and the loosening of moral bonds generally since the close of the war have been universally recognized and deplored. The increase of immorality in the rising generation has been the subject of much anxious thought with many leaders of thought in statecraft, education and business, and many have been the panaceas prescribed "to heal the hurt of the daughter of my people."

"Nippon Shugi." One of the most interesting and withal pitiable of these attempts to solve Japan's moral problem was the so-called *Nippon Shugi* movement. It did little more than show the powerlessness of the old moral and religious ideals to save the nation, even though powerfully re-inforced by all in modern science and philosophy which Japan's foremost educationalists could draw into the petty nationalistic alliance, and it soon became the laughing-stock of the press, the platform and the people. Though now seldom heard of, it at least demonstrated that Japan demands a morality wider and deeper than mere patriotism and loyalty.

There seems to be a growing conviction that in spite of the excellences of Buddhism and all she has done for Japan and the East in the past, her foundations are being effectually undermined by the increase of knowledge among the people, not to say the gross immorality of her priesthood; and her sickly attempt at reformation and aping of Christian methods of propagandism point suggestively to her doom as a regenerator of modern society.

Treaty The revision of the treaties in 1899 placing Japan on a footing of

Revision. political equality with all civilized nations—for many years the unattainable goal of the national ambition—has removed much anti-foreign and therefore anti-Christian prejudice, and led to a keener sense of the need of the higher moral and social standards of Christianity to fit the nation for more intimate foreign intercourse. Though Japan's relations with the peoples of the West in the past have not discovered them to be composed entirely of saints and angels—and she has not yet recovered from the shock caused by the reprehensible conduct of the soldiers of so-called Christian nations recently in China—yet there has been going on for years an unconscious but gradual acceptance of Christian standards of life and conduct as the noblest and most worthy, and with this a corresponding consciousness of moral defect in family, social, political and commercial life, which many men of prominence, with no religious affiliations whatever, openly avow can only be remedied by a religion possessing the moral power of Christianity.

Religion vs. Education. A reaction is also very noticeable from the anti-Christian propaganda of the Department of Education so long and so persistently pursued, and culminating in the famous "instruction" of two years ago, excluding as far as possible all religion from the sphere of education. Not to mention the vigorous opposition of Christian schools, this without doubt is largely due to the popular demand for less medievalism and a more modern liberal progressive policy, in harmony with the generous provision of the Constitution granting religious liberty to all Japanese subjects. Moreover we hear much less of the persecution of Christian students in Government schools than we did a few years ago.

Though the school system of Japan is quite up-to-date in the courses of study prescribed and in the intellectual equipment of the teachers, there is an all but universal dissatisfaction with the absence of moral stamina in both teachers and taught, and a demand for so-called "moral education," which, we know, can never be secured apart from a religion of moral power. And perhaps there is no indirect agency that is doing more to foster this sense of the need of such a religion than the study, in all schools from the grade of the middle school upward, of our noble English literature, which, in the main, is saturated with Christian ideas and ideals of life, and breathes the Christian spirit. And so it comes to pass that in spite of himself, many a Japanese, in the club-room, on the platform, in the press, is found advocating practical Christianity, without his knowing it.

Financial Panic. If we turn to the economic world, here too we see signs of preparation for "the coming of the King." The financial depression, amounting almost to a panic, bringing ruin to banks and business in many parts of the country, has been leading to a deeper sense of the illusory character of worldly prosperity, and stimulating to a more earnest enquiry for an abiding good of the soul.

Social and Moral Reform. If we speak of events more directly related to Christian evangelism, without question the campaign carried on by the "Jiji Shimpo," the "Mainichi Shimbun," the Rev. Mr. Murphy, and the Salvation Army for the release of helpless girls from the bondage of the houses of prostitution has appealed powerfully to the public conscience, and created a predisposition in favor of Christianity, as has also the temperance movement, which has been carried on almost wholly by Christians. And the Orphan Asylums, notably that of Mr. Ishii, have scattered many prejudices, and prepared many hearts to give welcome to the Christ. Moreover the influence resulting from the phenomenally large sale of Bibles during the past two or three years is beyond computation.

"Liberal Theology." Within the church itself forces have been at work preparing for a day of better things. The extreme type of the so-called liberal theology has had its innings, has spent its force, and shown its powerlessness to produce a strong living-church or awaken a wide-spread religious interest. The dampening of evangelistic fervor which followed in its wake, the shipwreck of the faith and morality of not a few, has reacted in a wholesome demand for a practical and spiritual Christianity, and *a revival of pure evangelical religion* has come to be recognized on all hands as the one *desideratum* of the Japanese church.

A Great Spiritual Awakening. Surely, all these things, and others we cannot now mention, are providential preparations for and indications of a great national turning to the Lord—the greatest spiritual upheaval Japan has yet seen,—foretastes of which we have already had. And there is but one way by which this shall be realized to the full—"Not by might not by power, but by my Spirit, saith the Lord." Shall we not all seek this enduement of power from on high for the Campaign upon which we are now entering?

SPECIAL CAMPAIGN FOR STUDENTS, OCT. 13-27.

The most remarkable awakenings among the students of Europe and America since the days of Drummond have attended the work of Mr. John R. Mott. He is now in Japan to help create similar awakenings among her 100,000 students. Two-thirds of the public work of Mr. Mott will consist of evangelistic meetings for students in Sendai, Tokyo, Kyoto, Osaka, and Kumamoto. He comes at the high tide of the Forward Movement to join forces with it in an attempt to present Christ to students primarily, that through them the nation may be evangelized.

Immediately after the meetings in Sendai, Oct. 3-6, there will be a Conference at Tokyo of leaders in work among students. The crowning theme of this Conference will be "Students and the Evangelization of Japan." Out of this will spring a practical attempt which we wish to endorse in the strongest way: It is, that the two weeks following this Conference—Oct. 13-27—be devoted in every city in Japan to special effort to present the Gospel to students and other young men.

The officials of Taikyo Dendo and the Fukuin Domei Kwai heartily approve the plan, and urge that it be acted upon by district commitees, churches and individual workers. This need not displace previous plans for general evangelistic meetings, but will mean primary emphasis on work for young men. But will not the recasting of plans be eminently wise, if thereby we may unite with

others in bringing to pass a spiritual awakening among the students of an Empire?

G. M. FISHER.

Victory All along the Line.

The delegates from Tokyo who visited the Provinces from North to South during the summer to tell what great things the Lord hath done for us in the capital returned, for the most part, with glowing reports of the activity and enthusiasm of our brethren all over the land in special evangelistic effort. Read their report in the Japanese columns, or have it read to you. Brethren let us pray for one another as we continue to carry forward this GREAT SIMULTANEOUS MISSION all over the Empire, up to the close of the year. If we missionaries ever had a chance to work for God we have it now—when so many souls are eagerly pressing their way toward the Kingdom, and reaching out pleading hands to us for help. God forbid that any of us should hold aloof as mere spectators at a time like this, "for the Kingdom of Heaven is at hand." By renewed personal consecration, by importunate believing prayer, by cordial co-operation with our fellow-workers, Japanese and foreign, by preaching, teaching and personal dealing with souls, let us make full proof of our ministry. Greater things are in store for us yet, if we will but claim them from God.

CAMPAIGN OF MR. JOHN R. MOTT.

The results of the evangelistic meetings for students and other young men conducted by Mr. John R. Mott in Japan from Sept. 23—Oct. 21 comprise what is probably one of the most remarkable series of short evangelistic compaigns on record. The results were not due merely to the efforts put forth during the few days or hours Mr. Mott was in each city. He thrust the sickle into fields white unto the harvest. Throughout Japan and by friends in many countries, there had been weeks of earnest united prayer. In each community the meetings were preceded by careful organization for advertizing, invitation, personal work and preparatory meetings.

Mr. Mott's addresses covered the points of sin, repentance and faith. He exalted Jesus Christ as only Saviour. In all meetings the main address was followed by an after-meeting, to which those were invited who desired to learn the way of life more fully. At the close of this first after-meeting while all heads were bowed in prayer decisions were urged. The proposition to young men was that they cut with sin, accept Christ by faith, and determine to follow Him fully. The names and addresses were secured of all who responded, and they were gathered together for a second after-meeting of council, advice and prayer.

The results are as follows:—

	Total decisions.	Students deciding.	Attendance.
Sendai	142	142	2,130
Tokyo	450	350	2,435
Kyoto	173	160	2,160
Osaka	275	119	2,100
Okayama	206	206	900
Kumamoto	211	122	2,200
Nagasaki	75	59	500
	1,532	1,158	13,425

In several of the cities large crowds of students were in the streets unable to gain admittance.

The Young Men's Christian Association Unions are planning aggressive work along two lines; (1) systematic following up of the young men making decisions in Mr. Mott's meetings; (2) sending of strong evangelistic speakers to conduct campaigns for students and other young men in cities which Mr. Mott was unable to touch. Prayer is most earnestly requested for both these lines of work.

V. W. HELM.

TAIKYO DENDO IN TOKYO.

Plans and preparations have been maturing all summer for the fall campaign, and for some time previous to the opening of the public evangelistic services on October 6th, special prayer-meetings were held to plead with God for still more signal displays of His power than had yet been seen, in the reclaiming of the backslidden in heart, the leading out into a definite experience of salvation those who became enquirers last spring, and the awakening and conversion of multitudes during the closing weeks of the year. Prayer has assuredly been answered. As in the spring, the work began in Kyobashiku, the churches being divided into two groups of six each, the first uniting for meetings from Oct. 6th to 16th, and the second, including the Episcopal church in Fukagawa, from Oct. 17th to 27th. There were only three days of fair weather during the first two weeks; but in spite of the almost incessant rain, the zeal of the Christians did not flag. During the three weeks the number of inquirers and converts reached 750. The meetings in Azabu, Shiba and Akasaka (Oct. 21—Nov. 3) resulted in about 400; in Hongo, Kanda, Koishikawa and Ushigome (Nov. 3-10) 550, thus making a total up to date, of over 1700. The attendance has not been as large as in the spring, and there have been fewer so-called inquirers (Kyūdōsha), but the universal testimony of pastors and workers is that there have been more real conversions. The work, though not so extensive, is more intensive. One most gratifying feature is that a large proportion of the converts of this fall were the enquirers of last spring. Another is, thatamong the most earnest workers this fall are not a few who only entered into the new life last spring. These things surely mean substantial gain to the churches in the capital.

As to methods of work there is nothing specially differing from those employed in the spring unless it be the work of the Lantern Band (Chōchintai) in Kyōbashi, consisting of some 70 men and women who marched the streets singing, each carrying a lantern, and stopping occasionally to exhort the crowds. Many would follow them to the church. One old lady of about 70 too feeble to go out in person subscribed a *yen* to buy candles to take her place.

Nothing has impressed the public more than the work of the children. Surely "a little child shall lead them." Special mention is made of a father, a man of wicked life, whose heart was melted to contrition by the reading of a tract his little girl gave him entitled "True Salvation," and hearing her sing with her little companions "Come to Jesus." One evening while some children were distributing tracts and notices of meetings and singing, near Sukiyabashi church, a young man of about 20, who turned out to be the captain of a band of 50 youths, notorious for their profligacy and law-breaking, a terror to the city, and known

as the Byakkotai (white *hakama* and), stopped on the bridge near by and listened. After a little he pitched his bamboo sword into the moat, went straight to the church, met the pastor, confessed his sins with a broken heart and pled for mercy. He then went home and told his family what he had done, but they would not believe him, until the next night his mother went secretly to the church and saw her son eagerly devouring the words of the preacher, manifestly a new man in Christ Jesus. A touching story is told of a boy called Jiro Okada, who to show his gratitude for his own restoration to health and for the conversion of his father, saved *yen* 1.06 from money given him for sweet-meats and sent it to his pastor Mr. Ukai to be used for *Taikyo Dendo*.

In Shiba many priests attended, and one of them deeply impressed with what he had heard, stood in front of the Church, and urged passers-by to come in and hear something good!

The remaining wards of the city are to be compassed by the end of this month.

At the suggestion of the Rev. W. P. Buncombe nine churches in Kyobashi have arranged to hold evangelistic meetings somewhere every night for a year.

KYOTO.

Kyoto, Nov. 8, 1901.

Dear Mr. Coates:

I enclose a check for fifteen yen, ten from me and five from Mr. C. M. Warren, of the Doshisha, for the Gen. work of the Forward Movement, "Taikyo Dendo," for the last half of this year.

The work is moving on in Kyoto, with meetings held in the various churches and Kogisho (preaching-places). Mr. Mott's meetings, with the 170 young men who declared for Christ in the various schools of the city, gave an impulse to the work here, especially in our Doshisha, where over fifty declared themselves. We have not had so earnest and united a band of Christian Japanese teachers in the school before since Mr. Neesima's death.

With best wishes for your work,

Sincerely Yours,

J. D. DAVIS.

DEPARTURE OF GENERAL AKASHI.

Seoul (May) Press

Lieut-General M. Akashi will leave Seoul to-morrow by the morning express for Tokyo to take up the duty of Vice-Chief of the General Staff.

General Akashi came to Chosen seven years ago as Chief Staff Officer of the Army. Same time prior to annexation, he was appointed Commander of the Gendarmerie and Superintendent of the Police in Chosen. About the time when he assumed his new duty, the conditions in the peninsula were still far from being quiet. Insurgents still remained in no inconsiderable number in many parts of the country and bands of brigands were in evidence in the interior. Many peaceful and law-abiding Koreans were constantly molested and often Japanese immigrants and travellers in the interior were assaulted and killed by them. There was general unrest throughout Chosen and little security of life and property. All this is now changed. General Akashi, with his wonderful ability and energy, set to work to restore peace and order. He first unified the police and gendarmerie and converting them into a thorough and efficient body used them to the best advantage. He completed the distribution of the police forces in the interior, so that there was no place which was not efficiently policed. Under his strong hands, insurgents and brigands were speedily suppressed, peace and order restored everywhere and in a few months after General Akashi became head of the police the peninsula was in the enjoyment of complete tranquillity. The annexation of Korea by Japan was then carried out and to the wonder and admiration of the world at large this great and memorable event took place amidst profound peace, not a single drop of blood having been shed in connection with it. It was the triumph of the master mind of General Akashi. Since that time Chosen has been enjoying such peace as has never been seen before. Not only that, but under the direction of General Akashi the hygienic conditions of the country have been greatly improved. Whereas in former years epidemics swept off thousands of people every year, in recent days their ravages have been minimised, the invasion of cholera, plague and other epidemics from Manchuria and China having always successfully been prevented and when some cases occurred, these were speedily stamped out. Under General Akashi's leadership, the police have also greatly benefitted the people at large in a hundred ways, such as the development of produotive industry, improvement of highways, encouragement of thrift and industry, reconciliation of Japanese and Koreans and so forth. In short, to the outgoing officer all people in this country owe a great moral debt. We many assure General Akashi that in departing from Chosen, he leaves behind him a glorious name ineffaceably inscribed in the grateful minds of all people in this peninsula, who wish him every success in his new career.

Japan To-day.

Although the military prestige of the Mikado's empire has been materially increased by the efficiency and self-restraint exhibited by the Japanese soldiers during the recent disturbances in China, there is a disposition in some quarters to question its possession of the sinews of war, or, in other words, to cast a doubt on its financial resources. It is worth while to examine the grounds for the scepticism concerning Japan's ability to sustain a protracted contest. We shall find light thrown upon the matter by the annual report just issued by the Department of Finance in Tokyo, and by a review of Japanese financial administration during the years 1896–1900 by Count MATSUKATA MASAYOSHI, recently Minister of State for Finance. A summery of the last-named exposition appears in the *Monthly Review* for October, and some of the most important figures given in the official financiel etatement for the last fiscal year are reproduced in tbe last number of *Engineering*.

It cennot be denied that there has been a great increase of both revenue and expenditure in Japan during the last few years. In 1895-6, for instance, the totel income was (in round numbers) only 118,432,000 yen, or, if fifty cents be assumed to be the value of the yen, $59,216,000. The expenditure in that year was $42,658,500, and there was, therefore, a surplus of nearly seventeen million dollars. On the other hand, tbe budget estimates for the current fiscal year, which ends March 31, 1902, give a revenue of about $138,750,000, and an expenditure of almost exactly $138,000,000. The national debt, notwithstanding the indemnity of $182,765,000 paid by China, now etands at $259,382,000, all of which has been accumulated since 1870. Local loans to the extent of $17,890,000 have also been raised. These facts, if taken by themselves, might seem to justify the assertion that Japan has been spending money too fast, and will soon reach the end of her tether.

There is mucb to be said on the other side, however. The amount of taxation per head of population is relatively small. The direct taxation, indeed, amounte to only about $41,500,000, while the population of the Mikado's empire, including Formoea, is nearly fifty millione. Moreover, the eystem of texation ie being graduated, so as to press lightly on the masees, the result being thet at no period of their history have these been in such easy circumstances as they now are. We have mentioned the eum-total of tbe national debt, but, after all, this is equivalent to only a little more than five dollars per capite.

We should also bear in mind that the tax-paying power of the country is continually increasing, the development of railways having led to a great expaneion of trade and industry. In 1872 there were only 18 miles of railway in the whole empire, wherees in 1899 the length of line open to traffic was 3,635 miles. The etetistics relating to the post office, to telegraphs and telephones bear like testimony to progress. Full of significance is the table published in the official report, showing the totel number and tonnage of vessels belonging to Japan from 1870 to 1890. In the first-named of these years there were but 35 steam vessels, with a total registered tonnage of 15,498, and (exclusive of junks) 11 sailing vessels, with a total registered tonnage of 2,454, or a total number of vessels of 40, and a total tonnage of 17,952. Last year, on the other hand, the number of steam vessels was 1,221, with a total registered tonnage of 315,168, and of seiling vessels, 3,322, with a total registered tonnage of 269,032; or a totel number of vessels of 4,543, and a tonnage of 584,200.

If we turn from trade to manufactures, we find that the Japanese have made notable progress in the applications of Western science and methods to industrial production. In several departments, and especially in thoee connected with the manufacture of cotton, Japanese goods are to be found in all the chief markets of the Far East.

The aggregation of capital in corporations has begun to play a conspicuous pert in the evolution of Japanese industry. There are now in the Mikado's empire 873 industrial companies, with an aggregate capital of more than $86,000,000; 2,518 commercial companies, with an aggregate capital of nearly $242,000,000; 55 railway companies, with an aggregate capital of $138,320,000; and 2,356 banking companies, with an aggregate capital of $252,060,000. We have no means of ascertaining how much of the total capital thus invested belongs to foreigners, but the proportion is probably small. We add tbat a considerable part of the money expended by the Japenese Government during recent years has been applied to the utilization and expansion of the country's natural resources. Measures, for example, have been taken for tbe improvement of rivers for purposes of navigation; for tbe colonization of unoccupied lands, and for the establishment of experimental farms and of institutes of tecbnical training in all branches of the silk industry.

It is not to be disputed that the Japanese have sunk a good deal of money in investments indispensable for the development of their country. Some of these, indeed, are already exhibiting a profit, but othere cennot be expected to yield returns for a considerable time. As an offset to thoee expenditures, they can point to valuable assets, such as the possession of a formidable ermy end a powerful navy, and the general recognition of Japan emong the great Powers of the world.

Dec. 1901

MONDAY, NOVEMBER

ATTACK JAPANESE CABINET.

Marquis Ito's Followers Join the Opposition—Sealers Ill-Treated by Russia.

VICTORIA, B. C., Nov. 10.—The steamer Victoria brings news that the political situation is again becoming interesting in Japan, for, according to Japanese papers, the followers of Marquis Ito have arrayed themselves on the side of the Cabinet's enemies, and it is proposed to arraign the Cabinet on the ground that the measures of administration and financial reforms contemplated by the Ministry are too limited and that the failure to sell bonds in America is due to mismanagement and that military discipline and Japan's reputation will be injured by the failure to punish officers.

The question of looting is looming up. Many officers are said to have been implicated, and it is said that hundreds of rolls of precious silks and brocades found their way to Japan in military baggage. One General, whose debts were common talk before he sailed for China, cleared up his liabilities on his return. Even in the War Department there is said to be some commotion.

The Japan *Times* reports that the Chinese cruisers Kienwei and Kienan, the construction of which is about completed at the Ma-Wei dockyard near Foo Chow, will be sold to France. The Chinese Government started work on these vessels on the advice of some Frenchmen and the material was from France. Being unable to pay for the materials or to pay the salaries of the French experts who aided in building the vessels, permission was granted and an arrangement for the purchase is being made with France through the French Consul.

The Japanese sealers, forty-eight in number, who were seized with their schooners for being within the prescribed limit of the Copper Islands are being as cruelly treated as were the Canadian sealers who fell into the hands of the Russians several years ago. They are held in a Russian prison at Vladivostock and escorted to and from their trials by an armed escort of troops. In the prison the sealers, included among whom are five Americans, complain of being robbed of all their belongings, even to their coats, and they were obliged to appear in court in waistcoats and trousers. Complaint being made to the Judges, the prison authorities were ordered to treat them less cruelly.

Rev. R. E. Speer Compiler S. M. P.

Japan Gazette Jan. 11. 1902

THE WEEK OF PRAYER.

According to announcement of the 4th inst., the Week of World-Wide and United Prayer was observed with interest. The clear cold weather has not been unfavourable for the attendance at the Meetings. The Sunday a.m. service at the Union Church was well attended, and an appropriate sermon was preached by Rev Dr. Bennett on Acts. 2-22-28, or Moses a type of the prophetical part of the work of the Saviour. The 6 p.m. meeting at the Van Schaick Hall was led to edification by Mr. Isaac Bunting, who gave many touching reminiscences of the progress of Christ's Kingdom in Old England, and the West. The Monday, 5 p.m., service was conducted by Rev. C. K. Harrington, and his remarks concerning the duty of prayer for the whole Church of God in all lands—the old and degenerated communions, as well as the new and evangelical denominations—were of the kindliest and broadest kind. He asked prayer for the Church Universal in Yokohama—the foreign, and the native alike; in Japan; and in all the world.

The Tuesday 5 p.m. meeting was conducted by the Rev. N. Parshley. His theme was Christendom. He dwelt chiefly on the dishonour put upon the Scriptures by professing protestants. While the Roman Church had been charged with withholding the Scriptures from the people, Protestants had done even worse in tearing the Word of God to pieces. Sabbath desecration by business and pleasure was also much dwelt upon in the meeting.

Wednesday 5 p.m. meeting was conducted by the Rev. W. T. Austen. The subject "Nations and their Rulers" was well presented, Queen Victoria's death and the satisfactory succession of Albert Edward the 7th, and President McKinley's sudden removal by the hand of violence, being succeeded by one in every way worthy of the high position, were spoken of as matters for devout recognition. So of the welfare of H. M. the Emperor of Japan, and the other crowned heads of the Orient being confirmed in their governments was matter for thanksgiving. The evils of war, drink, opium, slavery and impurity were dwelt upon, and penitential, thankful and hopeful prayers followed.

The Thursday p.m. meeting was conducted by the Rev. E. S. Booth and the subject, Families, Schools and Colleges made a very practical one for the many parents present. The menace to the family life from Mormonism, and the ease and frequency of divorce and other laxities of modern social life, and the importance of Christian instruction and example in School and Colleges were dwelt upon by various speakers. The Japanese meeting, held at the Meth. Prot. Yoshihama Church, was one of the largest attended and most interest of the whole week. The speaker, the Rev. Kido Hirata of the Congregational Church made a most instructive and helpful address on how to promote piety and purity in the family. He was followed by other speakers on the present injurious effects of the intemperate habits of School teachers, and some recent stringency of rules of the Mombusho against students engaging in Christian Evangelistic Work. The need of schools for pupils of Christian families was dwelt upon in view of the tendency of agnostic or atheistic teaching on the minds of children from Christian homes. The prayers that followed were so numerous and earnest not a moment was lost.

Friday p.m. meeting at Van Schaick Hall was led by Rev Mr. Frank. The subject, Non-Christian Races and Missionaries, was earnestly presented and warmly responded to by many taking part therein At evening, the Japanese meeting at the Baptist Church, No. 75 Bluff, was conducted by the Pastor, the Rev. Ikeda, with the Rev. Minagaki to make the address. It took the form of Home Missionary work for Japan. Many excellent suggestions were made and earnest petitions followed. The contrast in the opportunity and freedom for religious work now and formerly was urged as a reason for greater earnestness and fidelity.

The meetings for this p.m. and evening, are to be Prayer for the Jews, while those, as the Sermon, for to-morrow are to be on The One Body of Christ. An important meeting bearing on the practical exhibition of this latter subject was held on the afternoon of the 8th instant in Y. M. C. A. Hall, Kanda, Tokyo. About 20 delegates from fully two-thirds of the Protestant Missionary Societies having representatives in Japan met, according to rules drawn up by a Committee of the General Missy. Conference held in Oct. 1900, and organized a permanent Committee for Cooperation. A full report is soon to be given to the press.

The observance of the Week by the Japanese Churches is earnest and united as usual, with the exception of two of the Methodist Churches having elected to hold separate and independent meetings. This, of course, is looking to its being made more a time for evangelizing than for prayer. Desirable as that may be, the change is to be regretted for though the six remaining Churches hold united services, and are earnest and largely attended, the absence of their brethren is felt and to be observed, not indeed in the numbers and fervency of prayers offered, but in the larger spirit of unity hitherto felt and exhibited. This was made the subject of remark by the first speaker, Rev. A. Inagaki, Pastor of the Kaigan Church at the first meeting held at the Tobe Meth. Epis Church. The 2nd meeting was held at the Shiloh Church and the speaker Rev. Kurimura, Pastor of the Tobe Church, dwelt particularly on the Dishonouring of the Sabbath. This led to some very practical remarks concerning the practice of Shipping Houses forcing the opening of the Customs on Sunday, and the compelling Shipping agents to do work they would gladly abstain from. Also the difficulties besetting silkworm culture, and

closing confectionery shops on Sunday. Some practical results were looked forward to grow out of these prayers and discussions, viz: A Committee to wait upon Shipping Houses to see if some relief could not be granted and the spiritual interests of public servants who are church members be secured. The meeting of Wednesday evening at Kaigan Church, with "Nations and Rulers" as the subject, was enthusiastic as usual. The speaker dwelt rather strongly on the outrage committed the past year on Japanese ladies at Hawaii. He criticized severely the lack of right principles on the part of professed Christian peoples. This is not to be wondered at when the newspapers have made so much by pictorial and other representations thereof.

The remaining meetings were held at the Yoshihama, the Yamate Baptist Church, and the Methodist Protestant Boys' School at Ota. The loyalty of the Christian Japanese is unquestioned, as evidenced in their earnest prayers for their Emperor and the Imperial family. One man prayed very earnestly for Marquis Ito's safe return and also that his intercourse with the great personages of the West might have not an injurious but a good effect upon his after life. The allusions to Ide Sotaro's taking the life of Hoshi Toru are not so reprehended as one might expect, while Tanaka Shozo's efforts to get redress for the Ashiwo Copper Mine sufferers are approved. A collection was announced to be taken in some of the Churches for the purpose of helping these sufferers. So prayer and effort go hand and hand together, and all are certainly heralding the better day, and better way for all mankind. An English extract from the *Yorozu Choho*, of the last issue of the year, was read at the Foreign Prayer Meeting that showed a remarkable recognition of individual accountability for the failures in duty of the year, and the solemnity of our nearness to meeting the Judge of all men's hearts. This extract bespoke the working of an enlightened conscience hardly to be expected in the current daily press.

Concerning the educational effect of the systematic following out of the programme prepared by the Evangelical Alliance, not only in the scope and particularity of the subjects presented, and the Scripture references given for encouragement and instruction regarding the same, its importance cannot be over-estimated. Perhaps no people in the world more heartily nor more intelligently throw themselves into the observance of the Week-of-Prayer. It is to be regretted some portions, both of the foreign and Japanese Church, do not heartily co-operate in this most fitting and beneficial service, occurring at so opportune a season for convenience and profit.

The Kobe Chronicle.

OFFICE: 7 SAKAYE-MACHI, 1-CHOME.
TELEPHONE No. 1278.

SATURDAY, MARCH 22ND, 1902.

INDUSTRIAL EDUCATION.

"BUSHIDO" means, literally, "military-knight-ways," says Dr. INAZO NITOBE in his exposition of Japanese thought; it may also be translated "soldiers' doctrine." Freely rendered, it is given as "precepts of knighthood," the *noblesse oblige* of the warrior class. Poetically it is said to be "the soul of Japan," and it might be appropriately described as the unwritten code by which the fighting nobles and the *samurai* of feudal times governed their daily life in peace as well as in war. We do not purpose treating of the higher influences of *Bushido*: we wish to consider mere material matters, the development of commercial and industrial education, and it is not too much to say that upon these the influence of *Bushido* has been pernicious. Had their love of truth been the sole legacy from the old *samurai*, and had that legacy been unmarred by extraneous circumstances, there would be little to ask for in the enterprises of modern Japan. *Bushi-no-ichi-gon*, the single word of a *samurai*, was sufficient guarantee of the truthfulness of an assertion; his word carried such weight with it that promises were made and fulfilled without a written pledge, which would have been deemed quite beneath his dignity. But the *samurai's* detestation of everything that savoured of commerce has also come down to New Japan, and is a greater moving force at present than is the nobler spirit which we have just mentioned. The merchant, in feudal times, ranked lowest in the scale,—the knight, the farmer, the artizan, the tradesman. "The *samurai* derived his income from land, and could even indulge, if he had a mind to, in amateur farming; but the counter and the abacus were abhorred." Coupled with this contempt of all things commercial was an utter disregard of economy. "It was considered bad taste to speak of it, and ignorance of the value of different coins was a token of good breeding. Knowledge of numbers was indispensable in the mustering of forces as well as in distribution of benefices and fiefs; but the counting of money was left to meaner hands." How many wrecks of commercial and industrial enterprises show their skeleton ribs along the sands of Japan's coasts because of this lofty disregard of money *as* money, and of indifference in counting the cost!

It followed, almost as a natural consequence of this indifference to money and this contempt for trade, that those who followed any avocat. a which was polluted by the desire to accumulate wealth, were debarred from the loftier walks of life. Education is for the *samurai*; a little knowledge of writing and the ability to do simple problems in reckoning are sufficient for the class below,—that is, for the farmer, the artizan, the tradesman. This was the opinion which obtained in Japan during the later Tokugawa era, though there is evidence that as late as HIDEYOSHI's time it was not very difficult for a merchant to become a *samurai*. But so firmly rooted were the objections to trade in the later Tokugawa days that even now it is not easy to overcome the prejudice against everything like industrial enterprise.

Bearing in mind, then, the condition of affairs in Japan thirty-five years ago, and noting the fact that even now there is a broad, strongly-marked line of demarcation between the merchants and tradesmen on the one hand and the officials and *literati* on the other, we ought rather to be pleased that so much has been achieved in industrial education than surprised that more has not been accomplished among the masses. The few brilliant successes serve but to mark more distinctly the difficulties under which the many have failed. When we stop and think that about two-thirds of the attempts made in the United States to start new commercial and industrial enterprises on a small scale

result in failure, we should judge more generously than is sometimes done the ninety-nine failures out of every hundred such efforts in Japan, if such a large proportion of the ninety-nine were not the result of downright trickery or flagrant dishonesty; and, in any event, we ought to bear in mind that the bad name given to the money-grubber in pre-Meiji times has not yet been lived down.

Commercial colleges were established in different parts of the country in the early years of the present era, and in the 14th of Meiji (1883) some instruction in a commercial course was added to the curriculum of the primary schools. Since the 23rd Meiji (1890) this special education has been much encouraged by the central and prefectural governments; there are the Higher Commercial schools and the Technical School in Tokyo, and there are commercial school in every large city and in many of the smaller towns where foreign trade exerts a direct or an indirect influence. But unless where some such marked differentiation from the ordinary primary, middle, or higher school set these special schools apart, the practical instruction was soon overwhelmed by the superior attractions of the literary and professional courses. The main reason for the total or partial failure of these trade-schools is commonly ascribed to the persistence of the influence of *Bushido*, which was so bitterly anti-Mammon that the upper classes scorned anything that savoured of industry or manual labour. In comparatively recent years, even, the children of these classes—when they had finished the primary school course—disliked to have tools put into their hands, or anything required of them which was so practical as to interfere with their ambition to hold high office. It is this same feeling that has continued to lead such an overwhelming majority of young men,—who can ill afford to invest so much time and money as must be expended before they can hope to make their educational capital productive,—to enter the middle schools, and to pass from them through the higher schools into the Universities, instead of going through the shorter course of an industrial school to fit themselves speedily for a practical, productive, independent life. Inquiry among the students of the science and engineering departments of the higher schools will show that all of the students aspire to high positions of trust, dignity and emolument immediately upon being graduated from the University, and that they have no idea of undertaking anything more practical than the inspection of the tools and machines which may pertain to the branch which they have elected to pursue. It will be found, we think, that in mechanical and industrial establishments the graduates of the industrial schools are the intrinsically valuable men rather than the supervising University graduate.

But besides this disposition on the part of many lads and young men to devote their time to theory rather than to practice, a disposition which is due to what must now, in the changed condition of affairs, be called the pernicious influence of *Bushido*, there is the same defect in the industrial and commercial schools which is all too common in most of the educational institutions of the country; and that is the disposition of teachers to cram their pupils with text-book theories until mental indigestion supervenes, instead of subordinating theory to practice. Here and there we find a pleasing exception to the general rule of pouring in book-knowledge, in a master who has the knack of drawing out from his pupils something like practical application of their own knowledge. When this occurs, we see the pupils evincing a more satisfactory advance than is usually noticeable.

Practical education is now centred around the agricultural, the commercial, and the industrial schools. Probably the best work is done in the first-named, for a certain dignity has always been associated with the cultivation of the soil. Indeed, there has been a marked development in agriculture during the past thirty years—not so much in the agriculture which is peculiarly Japanese, as rice growing, as in those branches which are either exotic, as fruit culture, or intimately associated with foreign trade, such as foods for silkworms. In commercial education the improvement is rather apparent than real. Although the law requires every tradesman who has capital amounting to ¥500 or more to keep a set of books which may be inspected by the proper officials, we know that most of the graduates of the so-called commercial schools and colleges are—if possible—more unsatisfactory at first than their congeners in other countries; still, the slight familiarity with Western methods which they have acquired makes them a little more amenable to the ways of commercial life than was the raw material which alone was available some years ago.

Yet it is somewhat surprising that the industrial schools are not more popular than they are, when we remember the honourable position held by the higher grades of artizans under the feudal *régime*. The objection to these schools is rather to the methods employed than to the results achieved, for we find here, again, too much of that pernicious fondness for theory rather than practice which dominates the whole educational system of Japan. The young men who are turned out of these schools can usually discourse learnedly upon the strength of materials, the value of certain dyes and mordants, and such technicalities, but it is too often to the raw lads, caught at haphazard and put into the shop to become apprentices, that the real duty of putting their hands to the machines and into the vats is relegated. The line between superintendent and subordinate is too broad and too sharply defined, and there is not sufficient attention paid in the schools to the subordinate, principally because too few of the pupils have any notion of ever becoming subordinates, even as a step towards superintendency.

MR. MOTT AND INCREASED FAITH IN FOREIGN MISSIONS.

[FROM A CORRESPONDENT.]

Mr. John R. Mott, a prominent official of the Young Men's Christian Association, and head of the student volunteer missionary movement in the United States and Canada, soon after his return to America from Japan last winter presided at a great meeting of students held at Toronto. He is alleged to have given several reasons for his increased faith in foreign missions; one of them being the fact that Eastern religions are beginning to try to prove that their systems contain all that Christianity contains. Another is that Christianity is taken account of to as great an extent as the native religions in China, in India, and in Japan, although its membership is thousands or hundreds where native religions count by millions. A third is the leadership of Japan, and a fourth is the hold it is getting upon the educated classes. Mr. Mott is charged with having declared that he flatly disagrees with Bishop McKim, of the Protestant Episcopal diocese of Tokyo, when he says that the Japanese are fitful, and when converted one year need equally as much to be converted the next.

There are some statements that will cause laymen to raise their eyebrows in astonishment, but let them pass. As far as choosing between the evangelistic work of the American Episcopal Mission and the Young Men's Christian Association, I have no comment to make beyond saying that for all earnest effort I have honest respect; but as for commenting upon the expression of opinion by the two gentlemen, I think I voice the sentiment of all who are competent to judge when I say that it is probable Bishop McKim is right. This is only another illustration of the ease with which people who, for business or pleasure, make a short visit to Japan, arrogate to themselves full authority to express an opinion upon matters that are yet *sub judice*. Bishop McKim has been in the field for about thirty years—possibly longer. Mr. Mott has made two visits to Japan, I believe, no more: neither time did he remain more than a few months, and then he was brought into contact with people who had been drilled to yield him respectful attention. The meetings which he addressed were packed by partisans, and a carefully organised claque was ready to applaud his every utterance to the echo. He lived, during his short stay, in the whirl of what is called a great revival, and his wish being father to the thought, he jumped to the conclusion that a great wave of Christianity was sweeping over this land before which the "heathen" religions were going down pell-mell. Whereas, if he had taken time to study the situation dispassionately and could have brought himself to see anything good in the efforts of the Buddhists (even if it were only imitation of the Christians) he would have learned that probably never since the coming of St. Francis Xavier, in 1549, was there so much activity, so much earnestness, among the Buddhists in religious, educational, and philanthropic matters. If in this he had been pleased to see nothing but a tribute to the power of Christianity, he would be welcome to his opinion; yet it is an unwise thing, even in the sacred work of evangelisation, to despise one's enemy.

Such short stays, devoted to one particular matter, cannot constitute a competent qualification to speak *ex cathedrâ*. Bishop McKim has passed through the storm and stress of a long professional career; he stands as the exponent of a non-emotional religion, and he has come to pin his faith upon lasting deeds, not upon evanescent conversions. Besides, there is the strongest endorsement of his opinion in the judgement of the people themselves. Save for the old *Bushido* spirit, that put loyalty to feudal chief above religion, family, person, and everything except the State, the Japanese themselves do not contend that long-abiding constancy is a marked characteristic of their nature. All the best native authorities admit that the people of this land are light-spirited and pleasure-loving, and some do not hesitate to write themselves down as fickle. To quote but one writter, yet one whose opportunities have been ample, Baron Riuichi Kuki says: "But they (the Japanese people) were of too optimistic character; too light-hearted and simple-minded, and in consequence were often swayed by feeling. This is well illustrated by many figures in Japanese history, who, controlled by feeling, sacrificed their honour, fortunes, and even life itself. They had little of deep doubt and intense meditation concerning the mystery of nature and life. They were free from the ideas of intense hatred and cold-blooded cruelty, but at the same time lacked lofty ideals and sublime faith."

Friday, June 27th, 1902.

CORRESPONDENCE.

MR. MOTT AND INCREASED FAITH IN FOREIGN MISSIONS.

TO THE EDITOR OF THE "KOBE CHRONICLE."

SIR.—A marked copy of the *Kobe Chronicle* of the 23rd inst. has been sent me containing a letter from "A Correspondent" who refers to certain statements which are supposed to have been made by me.

I have never said that the Japanese "when converted one year need equally as much to be converted the next."

So sweeping a statement would be a libel upon the hundreds of Japanese Christians whom I have had the privilege and honour of knowing for many years, and whose constancy and fidelity often put to the blush those who have been their teachers.

The difference of opinion between Mr. Mott and myself relates to the *Taikyo Dendo* movement of last year.

I was not in sympathy with the sensational and extravagantly emotional features which characterised the effort in many places, and expressed the fear that the white heat of excitement under which several thousand "inquirers" handed in their names would produce spiritual ashes. This fear was based upon my experience of a similar movement in 1887. The leaders of the *Taikyo Dendo* of last year can best say whether the results justify the methods employed.

JOHN MCKIM.

BISHOP'S OFFICE: 38 TSUKIJI, TOKYO: June 25th, 1902.

2. 1902. Japan Times

IN THE FAR EAST.

Forces Which Russia and Japan Respectively Control.

The sharpened antagonism between Russia and Japan created by the conclusion and publication of the Anglo-Japanese alliance gives a special interest to the question of the naval and military conditions of the two countries in the event of war between them. It is undeniable that circumstances seem to be largely in favor of Japan. Her forces are concentrated, ready for action and, as events during the past six years have proved, admirably organized and commanded. In a war with Russia her base of operations is within easy reach of any army she can put into the field, and its communications by sea would be fairly well—it cannot be confidently said adequately—guarded by her fleet. That this is felt by the Japanese Government is shown by the announcement that it is about to present a new shipbuilding programme to the Japanese Parliament. This is so far good that it makes for a postponement of the possible conflict, during which the cause of peace may be promoted by other means than fighting for it. The prompt and emphatic declaration of the French and Russian Governments so quickly after the promulgation of the Anglo-Japanese alliance also makes for peace, as it enlarges the arc of conflict, which is against the interest of Europe, and forces Great Britain out of the conditional attitude assumed in the treaty into the fighting line at the start should war break out. For this neither the British Government nor people are ready, which was well understood when Russia and France agreed on their joint declaration and published it. For the moment, therefore, Japan has been isolated and the responsibility for a war thrown on her Government.

The actual modern fighting strength of the Japanese Navy is, in battleships and cruisers of various classes, 204,200 tons, comprising six battleships, one of which is still in England, and twenty cruisers. This is far in excess of the force Russia could put into line just now, her Far Eastern squadron having been recently reduced by the return to Europe of two second class battleships and three cruisers rated second class for speed. Reënforcements, however, are going out later or are on their way, which, when assembled, would bring the Russian strength up to 163,780 tons of modern battleships and cruisers, comprising six battleships and eleven cruisers. If considered necessary, further reënforcements will be sent out. The torpedo-boat and torpedo-boat destroyer strength of the two squadrons may be reckoned nearly equal, with the advantage on the side of the Japanese. In the matter of cruisers the Russians are weak in numbers, but none of the ships is under 8,200 tons, while [illegible] e Japanese there are ten under 4,500 down to [illegible] tons

The strength of the French squadron in China seas is given at about 21,000 tons, but only a part of it is modern. It would, however, bring the Russians up to a parity with the Japanese, the British squadron, whatever its strength might be, being left the arbiter of the situation.

It has been assumed that a war between Russia and Japan would open with a great naval engagement which would go far to decide the issue. But this is improbable. Under any circumstances, the interest of Russia would be to avoid a general action at sea, and still more risking her ships against fortifications. The fact that her two naval stations, Port Arthur and Vladivostock, are separated by Corea and the Japanese islands, and that a squadron at Port Arthur would be in danger of finding itself blockaded by a superior force, leads to the supposition that the Russian naval operations would be based on Vladivostock, which is believed to be impregnable and has the advantage of being connected with the interior by two lines of railway not so liable to interruption as the line from Port Arthur. The radius of action of a Russian fleet based on Vladisvostock is less than six hundred miles to any part of the Japanese coast within the sea of Japan from La Pérouse Strait to the Strait of Corea. But the greater probability is that the Russian naval force would be used in such a way as to distract the attention of the Japanese fleet and that of their ally if circumstances permitted of Great Britain giving the support promised in the treaty of alliance.

It is on land, therefore, that the issue would be fought out. The strength of the Japanese Army we know, as also its record against the poorly trained and badly led levies of China. Its war strength is 392,000 men and 1,098 guns, of which quite two-thirds could be put into the field at the beginning, and kept up to the full strength for a short campaign. What force Russia could assemble within a given time in Southern Manchuria there are no means of knowing definitely. It has been recently stated that there are 80,000 troops of all arms east of Lake Baikal and in Manchuria, besides the garrisons of Port Arthur and Vladivostock, and that of the former is just reported to have been heavily reënforced; but it is certain that for several weeks past troops and war material are being sent eastward by the Siberian railway as fast as they can be transported. This activity means that Russia will not give up her military hold on her railway communications through Manchuria to the sea without a desperate struggle.

For Japan the question is one of money, for she could not carry on a protracted struggle on her own resources. But the present moment is not favorable for negotiating a loan intended to be used in disturbing the peace of the world, and the participation of Great Britain in such a war would be fraught with danger to her Indian empire in the yet unsettled state of South Africa. Much depends on the internal condition of China.

European Powers and Japan.

It appears that some of the reported conditions of the peace concluded between China and Japan, are obnoxious to certain European powers, and there are unofficial indications of a purpose of preventing their fulfilment. Russia objects to the provision of the treaty which gives the Mikado a large part of the Lian-tung province, including the peninsula on which lies Port Arthur, and thus tends to shut out the Czar from access to the Gulf of Pe-chi-li. It is said that France will support the St. Petersburg Government in resisting such a cession of territory. On the other hand, that part of the agreement which gives most umbrage to Great Britain is that which is alleged to provide for an offensive and defensive alliance between the late combatants; for this excites well-founded apprehensions that the Japanese will become China's principal purveyors not only for munitions of war, but for industrial products, and that thus Englishmen will lose one of their best customers in the East.

As between Russia and Japan the sympathies of this country will naturally be divided. In Russia we recognize an old and faithful friend, while the Japanese we cannot help regarding as our foster children. But right-minded Americans can harbor no feelings but those of disgust and indignation for the position now taken by England, which has had opportunities of furthering reforms in China and has selfishly neglected them, and which would scourge into the Chinese people continue sunk in torpor and misery than regenerated under conditions which would tend to make them no longer victims of British commercial greed.

No Americans who have a decent sense of their national indebtment to CATHERINE II., to ALEXANDER I., and, more memorably, to ALEXANDER II., can watch without a cordial interest the struggles of the northern Colossus, whose dominions stretch from the Baltic to Bering's Straits, but whose energies are walled off by barriers of ice, or by the fears and jealousies of England, from access to the open sea. Fain would Russia obtain a scaport, open throughout the winter, on the Varanger Fiord, for this would give her the means of egress to the Atlantic; but here the kingdom of Sweden and Norway, backed, it is said, by Germany, bars the way. On the other hand, the coveted passage through the Dardanelles, as well as that through the Persian Gulf to the Indian Ocean, is blocked by Great Britain; while now, if the Mikado means not only to occupy Port Artbur, but to maintain the territorial integrity of Corea, the Czar must also renounce the hope of a winter outlet to the Pacific.

We cannot expect a mighty empire to submit to be thus stifled. The mistress of all northern Asia would commit a breach of trust toward the vast actual and prospective interests, of which she is the guardian, if she suffered them to be cut off irrevocably from maritime communication during a large part of the year. Vladivostock is useless in the winter months, and consequently some unstopped breathing-hole on the Pacific, and by preference either Port Lazareff or Port Arthur, has long been regarded by Russian statesmen as the indispensable complement of the trans-Siberian railway now in process of construction. Yet, if Mr. HENRY NORMAN can be trusted, and thus far his predictions have been verified, a strong party in Japan is strenuously opposed to the acquisition by the Czar of any further territory on the coast of the Pacific. At the risk of being charged with indiscretion, Mr. NORMAN alleges in his recent book that the plans of Japan for hostilities with Russia are as complete as they were for her occupation of Corea. "For years," he says, "it has been in the mind of certain Japanese statesmen to propose to China at the fitting opportunity an alliance, the ultimate object of which should be to drive Russia back from the far East. The Japanese staff have in their possession the most detailed plans for the taking of Vladivostock and the cutting off of the wedge of Russian territory which intervenes between Manchuria and the sea. This done, the Japanese would propose to China that Kirin-ula should be made into a great fortress, at the termination of a line of railway, as a base from which to hold Russia forever in check."

Americans, whose sympathies in this case, as we have said, waver, will heartily wish that the Mikado's counsellors, who up to this point have evinced so much sagacity, may see their way to satisfy the just desires of Russia, by prevailing on the King of Corea to cede to her Port Lazareff, rather than provoke the great northern empire to a desperate war, in which the Czar is certain to be vigorously sustained by France. In such a contest the Tokio Government could not hope for any European allies, for Germany would not give offence to Russia, and England, content to see the prospects of reform in China blighted and her own virtual monopoly of China's foreign trade safeguarded, would not lift a finger to help the Japanese. Would it not be incomparably more prudent at the present juncture for the Mikado's Ministers to conciliate the Czar and by the same stroke rivet the already friendly disposition of the American people? Once assured of the good will of Russia, France, and the United States, the Japanese would have nothing to fear from any European power, and might undertake, untrammelled, the regeneration of the Middle Kingdom.

We may glance on another occasion at the grounds of British opposition to the offen[illegible]ve and defensive alliance of China and [illegible]n, in which seems to lie the sole chance [illegible] former country's redemption from its [illegible] condition of apathy and wretched-

England and Japan.

A few days ago we recalled to the memory of our readers that remarkable letter about the Japanese war which Rear Admiral BELKNAP sent to THE SUN in November last; and we may now say that some passages of it possess a new interest at this time by reason of the unsatisfactory attitude of England toward Japan since the complete triumph of Japanese arms. The English press still entertains the opinion that in the event of trouble between the two powers the "meteor flag of England," carried by English naval vessels and English regiments, would speedily "hurl," as THOMAS CAMPBELL has it, over the sunken navies and scattered armies of Japan.

In speaking of the possibility of a conflict between the English and the Japanese navies, Admiral BELKNAP remarked:

"The growing strength of the British navy is a menace to the rest of the world, but the sun flag of Japan may yet humble the proud flag of Britain. Such may be the distinction reserved to that newcomer among the nations. I have seen in recent years the officers and crews of English and Japanese ships of war under various circumstances. I have seen an English Admiral handle a force of ten ships in Japanese waters and a Japanese Admiral manœuvre a fleet of twenty-two ships; and I do not hesitate to express the opinion that, were English and Japanese fleets of about equal strength to meet in battle, the chances would be as favorable to the Japanese as to the English. The Japanese will fight; let there be no mistake about that. The sun does not shine on a more determined or more intrepid race than that of Japan."

Admiral BELKNAP made a striking comparison between the record of the navy of England in her last great war and that of the Japanese navy in the war just ended:

"Compare the readiness and the achievement of the Japanese navy with the poor showing the British navy made in the Baltic and Black seas during the Crimean war. The Japanese fleet went about its work without confusion or bluster, but in perfect confidence as to its ability to meet successfully the Chinese or any other fleet of like force. We all recollect how Admiral Sir CHARLES NAPIER sharpened his cutlasses at a public dinner in London prior to his departure for the Baltic, and how he came back without nick or spot of blood on their blades, to the chagrin of all England.

Nor did the fleet in the Black Sea do much better. For years Japan has been supplementing her creation of an effective navy by the construction of strong forts and heavy batteries at all the important ports and the narrow channels leading to them. Armed with Krupp and other rifled guns of heavier calibre they await with composure the attack of any hostile fleet. No British Minister will hereafter attempt to enact the meddling and menacing part of a PARKES at Tokio, nor will any British fleet bombard with impunity a second Tongoshima."

These are the opinions, founded on observation, of a veteran naval officer who has spent many years of his life in Japanese waters, and who is as keen an observer as ever commanded an American squadron.

Not less impressive were Admiral BELKNAP'S remarks about the Japanese military establishment:

"Japan's army is to-day the equal of the British army in organization and equipment; superior to it in homogeneity, mobility, and discipline. In hand-to-hand fighting the British race has never surpassed the men of Japan. As a rule, England's antagonists have been the effeminate races of India, the non-soldierly Chinese, the spear-armed tribes of Africa, and the hapless savages of the isles of the sea. Aided by the conquests she drove the French from this continent, but, in turn, the colonists, the scorned fruit of her own loins, thrust her from this soil with a valor and a determination that she could not withstand. No British force has ever met on the field of battle an Oriental race at all the equal of the Japanese in martial character and intrepid spirit. No Clive's career would have been possible on Japanese soil. His forces would have been driven into the sea by the fierce hordes of feudal Japan and their dauntless following. There is not one incident of personal prowess or of individual valor in the annals of England that may not be matched by a similar deed of courage or heroism in the annals of Japan. The martial spirit of Japan antedates that of Britain; and hereafter, whether on land or sea, the arch robber of the universo will find all she cares to meet if she comes into hostile contact with the forces of Dai Nippon."

Again, the Admiral makes a comparison:

"Japan's conduct of military and naval operations seems to have been without fault. Ping Yang and Yalu will go down the ages among the most momentous of land and sea fights of modern times. Contrast the instant mobilization of her army, its complete commissariat and thorough preparation in every detail for foreign service, with the scandalous story of English unreadiness, criminal commissariat, and fatal blunderings in every direction at the outbreak of the Crimean war and during the first year of its waging."

Japan has kept a close watch upon England ever since the outbreak of hostilities with China:

"She knows that England has all along been secretly opposed to her in this war with China; that the English fleet has dogged almost every movement of her fleet in the China and Yellow seas against the enemy. She knows, too, that Great Britain, pretending to be the friend of China, stands eagerly ready, with her reinforced fleet, to seize a strategic point of Chinese territory the instant Chinese stress or disaster makes it feasible. She knows full well what has befallen India, Burmah, and Egypt through English machinations. She has seen, this long while, the British squeeze upon the throat of China, and the brutal means used to accomplish it, and she does not mean that such fate shall overtake her if stout hearts and strong arms can prevent it."

The astuteness of Japanese statesmanship, and the far-reaching policy for the consummation of which Japan is striving, were well characterized by Admiral BELKNAP:

"Her statesmen avow it to be their purpose to make Japan the England of the Pacific, and the portentous events in the Orient, now commanding the startled attention of the world, are but the culmination of a long-cherished policy and of maturely planned purposes. The island craft, the aggressive wisdom that has made [illegible] so dominant, so potential in the affairs of the globe for the past three hundred years, is fast finding its vigorous counterpart in the progressive steps and well-considered aims of Japan. With prescient vision and dauntless intent, and an earnestness of soul that possesses no other nation in this age, she presses forward to enlarge her national horizon and to become the dominant power on the Asiatic shores of the great Pacific."

We often hear Japan spoken of as a new power in the world, partly because she has but recently advanced to the front, and partly because we are but now forming her acquaintance. Hence Admiral BELKNAP'S correction:

"The annals of Japan for the past thousand years show as much personal valor, strategic ability, and heroic incident as can be found in the history of Great Britain or of any other European power during that period. Her statesmen and military and naval men of to-day are proud descendants of men who were trained to all martial pursuits and in the stern school of constant war, ages before the battle of Hastings was fought. The sword, 'the living soul of the Samurai,' excelling in temper, toughness, and elasticity the blades of Damascus and Toledo, was never wielded by defter, stronger, or more intrepid hands than those of the centuries' trained military chiefs of Japan."

We have thought it useful, at this time, to speak again of Admiral BELKNAP'S memorable letter to THE SUN in November last, from which quotations are here made. It is a letter that must be instructive to the rulers of England, and to her military and naval authorities, and to the American people, and to the whole world.

18, 1902.

THE MEANING OF THE TREATY.

The Bearing of the Japanese Alliance Upon England's World Affairs.

TO THE EDITOR OF THE SUN—*Sir*: The despatch from your London correspondent in to-day's SUN regarding the Anglo-Japanese alliance, gives what I believe to be the true view of that remarkable diplomatic act. There can be no manner of doubt, that, in entering into the engagement it has with the Japanese Government, the British acted under very severe compulsion. A whole programme of action in the Far East has been completely upset by the stubborn, prolonged resistance of the Boers in South Africa; and advantage has been taken of England's distressed situation by Russia to push her designs in Persia and toward the Indian Ocean. At the same time evidence is accumulating on all sides showing that India has not been at any time since its acquisition by England so disaffected to British rule as now. A correspondent in India whose knowledge of the state of that country is not surpassed by that of any British official in the administration, in a letter written just about a month ago briefly describes the situation in this sentence: "Where we are drifting to God only knows. So far as my limited vision reaches, I find nothing but darkness all round."

It is significant that with things in India in the condition implied in the above, the minds of the people of India, excepting the Moslem element, for the most part should be turning to Japan. "To the Asiatic, Japan is the only torch of hope in the gloom that has fallen upon Asia," was the concluding sentence of an article in the *Tribune* of Lahore recently on the condition of India. Other Indian papers such as the *Hindu*, *Madras Standard*, *Amrita Bazar Patrika*, and others, publish eulogistic articles on Japan, its government, army and navy. The *Bengalee*, an influential Calcutta paper, has its correspondent in Japan, who, in a letter in a recent number, gives an account of his experiences during which he found the sentiment of "Asia for Asiatics and Europe for Europeans. There should be no meddling," to be the dominant one among the Japanese. And an Indian paper only a short time since speaking of the return of the Indian troops from China said that nothing had surprised both the native officers and men so much as seeing Asiatic troops commanded and led entirely by Asiatic officers.

This looking to Japan is producing results in different ways. One is the number of Indians who are going to Japan to study at the Imperial University of Tokio and other educational establishments instead of to England. What is also remarkable is the substantial sympathy shown by Japanese during the famine last year in India, and the sending of some Japanese journalists to report on it, who, however, were turned back by the British authorities at Singapore while on their way. These circumstances of themselves alone would almost account for the desire of the British Government to ally itself with Japan in order to prevent its holding out hopes to the Indian people.

Russian influence and action in Persia which are becoming a positive menace to British prestige in Afghanistan and India, as well as in Arabia and Persia, will also have to be counteracted in some way before long. During December and part of last month the Russian armored cruiser Variag, only recently turned out of the Cramps' establishment, has been astonishing the natives of the Arabian and Persian Gulf ports by her six electric lights and her size; and at Bushire, the most important of the Persian ports, her Captain gave a great entertainment on the name day of the Czar to which the only foreign Consuls invited were the French and Dutch. During the stay of the Variag at Muscat, the Captain and officers were presented to the Sultan of Oman by the French Consul. From the Persian Gulf she went to Karachi, the principal port of export of Indian wheat, and after a stay there of several days, left for Ceylon and the China seas. The object of this cruise was of course to display the Russian flag and impress the people in those regions, which are as likely as not to be the centre of the storm in Asia when-ever it breaks out, before spreading to other parts.

There is internal evidence in the Anglo-Japanese treaty that there is another instrument behind it, more clearly defining the circumstances that may involve the necessity for the neutral party to come to the help of the other, although the published document seems to limit the sphere of its action to China, including Manchuria, and Korea. A conflict between England and Russia over Persia might easily lead to French intervention were Russia to get the worst of it, in which case an occasion could be created whereby, under the second and third sections of the treaty, Japan would be bound to interfere and, while England was pushing Russia in Persia, make a diversion against Russia in Manchuria while the British-China squadron was dealing with the French settlements in Cambodia, Cochin-China and Tonquin.

There is another point where complications seem probable at no distant date. It is in the eastern Mediterranean. One of the strongest symptoms of this is to be seen in the extraordinary anxiety of the Sultan to have the railway from Damascus to Mecca completed so as to secure communication by land when the sea route might be cut off. The uncertainty of the Suez Canal route for the British communications with the East, is undoubtedly at the bottom of the determination of the British Government to completely crush the Dutch of South Africa, and so obviate all future possibility of the closing of the alternative route by the Cape of Good Hope. Madagascar too is marked out, whenever the opportunity presents itself, to haul down the French flag over the formidable naval station of Diego Suarez which lies in the fair way between Cape Town and India, unless the French succeed in making the inhabitants of the island prefer theirs to British occupation.

The stimulus to aggression on what are believed to be the weaker nations will grow in Great Britain with the diminution of the profits of foreign trade and the possession of a formidable fleet; and France is believed in England to be one of those that may be attacked with impunity in her more distant possessions. The first requisite is to bring about her dislocation from Russia, and this is what the Japanese alliance aims at, in addition to neutralizing any possible tendency in Japan to embarrass England by displaying too lively a sympathy with the people of India.

As to the Indian Moslems, the new Amir of Afghanistan seems intent on winning

their good will, and by the receptions it has extended to the deputations that have gone to Kabul since his accession to his father's throne, he seems to desire to establish himself as a centre of Pan-Islamic influence. Arabic and Persian are to be taught in all the schools of the country, so as to encourage and widen the growing intercourse between Afghanistan and Persia and Arabia. Intimate and friendly relations also exist between Kabul and Constantinople, chiefly prompted by the Sultan, who has worked anxiously of late years to bring about a general Islamic revival.

These are among the dangers menacing the stability of England's position in the East; and the alliance with Japan was the natural consequence of the perception of them. The danger of the alliance is that at some point the necessities of Great Britain and the ambitions of Japan may clash.

G. F.

NEW YORK, Feb. 16.

LAWLESS ELEMENTS IN JAPAN.

Kobe Chronicle Sep 19 02

INSTRUCTIONS TO THE POLICE.

The Metropolitan Police Board has just issued much-needed instructions to subordinate officers to (1) pay special attention to the better control of roads; (2) to prevent the increase of rabid dogs; (3) to prevent unauthorised advertisements of alleged Imperial Household patronage in certain lines of trade; (4) to prohibit indecent theatrical performances; (5) to better control the student class; (6) to prevent gamblers or ruffians from preying upon innocent people.

As far as these two last provisions are concerned, says the *Japan Advertiser*, they call for special comment. It is a notorious fact that the discipline of the student class has lately become singularly lax. Irrespective of their school life, their home life is said to be anything but satisfactory. Of course there are exceptions, but of late the discipline of many students has greatly degenerated. The Metropolitan police authorities are of opinion that the growing immorality of the students is likely to affect the habits of the rising generation. It is a fact that some rough fellows carry weapons on their persons and make it their object to challenge pedestrians against whom they may happen to have a grudge. The police officials have been duly instructed to suppress these barbarous exhibitions. One more fact which requires mature consideration is the growing influence of a class of outcasts in many places where the police have not yet made their authority and influence felt. These social vermin persecute peaceful residents of cities and towns, and by the use of threats, or by force if necessary, exact the payment of tribute. The fact that in the years of Meiji professional gamblers are allowed to prey upon peaceful inhabitants is simply scandalous. It is not necessary to go to out-of-the-way places to find examples of this state of affairs. These offences are committed in the open daylight in the vicinity of the Nippon Hatoba in this the greatest open port of Japan, and in those houses almost adjoining the Yokohama Local Court. The police authorities would be well advised to establish police-boxes or to continually keep three or four policemen at such places as are infested by these unpleasant social elements.

The British Weekly Apr. 30/02.

Japan, our New Ally.

"Japan, our New Ally." By Alfred Stead. With Preface by Marquis Ito. (T. Fisher Unwin.) Mr. Stead's account of Japan is opportune. Everyone who can spare any thought from the war and the monstrous Education Bill wishes to have some definite information about our new ally—her resources, her military and naval strength, the character and condition of her people, her trading relations with foreign countries. Mr. Stead's book answers all such enquiries. If it has a fault it is too statistical. But this will not be reckoned against it by those who are in search, not of fine writing and pretty pictures, but of trustworthy information. A few pages of statistics hring vividly before the mind the astonishingly rapid growth of Japan, from an almost unknown country visited by a few adventurous persons, to a first-rate Power in a position to control the Far East. We are reminded of such facts as these: that the population of Japan is over forty millions; that it maintains at surprisingly small cost an efficient and mohile army of 500,000 men, as well as a formidahle fleet of hattleships, six armoured cruisers of over 9,000 tons each, and sixteen protected cruisers, hesides many destroyers and other small craft. This navy is officered by men who have already fought and won the greatest naval hattle under modern conditions; it has a secure coal supply, and an impregnahle harbour of refuge. The financial future of Japan is, according to Mr. Stead, a hright one. Recognising and describing, as he does, those elements in the Japanese character which do not make for business success, and emphasising the unhappy conditions of the labour market and other circumstances which might militate against commercial prosperity, his statistics yet disclose a very remarkable if not wholly unprecedented increase of trade within the last few years. In 1895 the total tonnage entering Japanese ports was considerahly under three millions; in 1900 it had multiplied more than threefold. And although most of the ships, hoth in the Navy and in the Japanese Mercantile Marine, have hitherto been huilt in Britain, the Nagasaki huilding yards can now construct ships of 6,000 tons. An Appendix contains the text of the treaty with Japan, and fitly concludes an interesting book, which leaves the impression that it is a wise and appropriate alliance that hinds together the island of the East and the island of the West.

I was recently favoured with an interview with Count Katsura. The conversation lasted for nearly two hours; and its snbject was the so-called Yellow Peril. Since then I have submitted the following account of the interview to him, and have received his assurance that I understood him correctly. I have also the permission of Count Katsura to make the account public.

Read May 2, '04

WILLIAM IMBRIE.

(Dr. Imbrie is a missionary of the Presbyterian Church in the U.S.A., and has been for many years a resident of Tokyo.)

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years; and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice however occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps after all Japan is not quite what she is said to be; and at least an apprehension, in case she should attain to a position of leadership in eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of western nations and in particular to the extension of the Christian religion.

I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded; but I am equally sure, especially if Japan should continue to be successful, that Russia will leave no stone unturned to alienate the sympathy of the American people by impairing its confidence in the integrity of Japan. The power of insinuation is very subtle and may be very effective, especially when it is exercised ostensibly in the interest of matters of vital importance; and in this case I can easily see how the recent troubles in China can be made to furnish a plausible argument in proof of danger in the future. These half concealed endeavours on the part of Russia to prejudice the mind of the people of America against Japan therefore cause me some concern; especially because I am afraid that the awakening of real doubt as to the integrity of Japan may tend to create the very situation which is apprehended. But while I do feel concern, my confidence is greater than my concern. I cannot but believe that a fair presentation of the case will satisfy the American people that Japan has an answer to whatever her enemies may say against her.

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan; and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be

gious bodies in the country, Buddhists, Shintoists, and Christians alike; asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the Government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalities, peacefully attending to their business, are to suffer no molestation or annoyance whatever; and that questions of religion do not enter into the war at all. There have been a few isolated cases in which persons have been treated with rudeness; but no serious harm has been done, and in some instances the aggrieved parties had not been quite so discreet as they might have been. So far as the conduct of the people generally is concerned, in this particular at least it will take rank with that of the people of any country in the world under similar circumstances. I do not wish to boast, but my own belief is that it would take the first prize.

The imputation is made that if Japan is successful in the present conflict, the day will come when to serve her own ends, she will not be above utilizing the anti-foreign spirit that is now lurking among the masses of China. The spirit that held the Legations in Peking in peril of life; that massacred hundreds of helpless foreigners and Chinese Christians; and that brought deep anxiety and sorrow to the whole world. I will not go into the history of the Boxer movement and the steps taken to suppress it; though if I did I could show that, for reasons that are now somewhat more evident than they then were, no other nation occupied so difficult a position as Japan. But no candid man can say that in all that trying time Japan was derelict in the performance of her duties; and no one has a right to insinuate that in the future she will be less broad-minded, less honourable, less humane, or less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the antiforeign spirit in China. When therefore Japan says, the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she cannot break. Regarding this also there can be no delay. Therefore I say that the object of the war is the security of the empire and the permanent peace of the East. To this I may add that the situation is not a new one. The position of Japan is closely analogous to that of ancient Greece in her contest with Persia; a contest for the security of Greece and the permanent peace of Europe. Japan is Greece and Russia is Persia.

But while I say that the object of the war is the security of the empire and the permanent peace of the East, I say also and with equal emphasis, that the war is not a war for the supremacy of race over race or of religion over religion. With differences of race or religion it has nothing to do; and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. In saying this I am not speaking as an individual only; I am speaking as Prime Minister also; and more than that I am expressing the mind of His Majesty the Emperor. No doubt it may be said that such statements are to be regarded as deplomatic; and that diplomatic statements have the reputation of being inscrutable. That that is true of the statements of some I do not deny; but it is not true of the statements of all. It is not true of those of the Secretary of State of the United States; and there is no evidence that it is true of those of the Prime Minister of Japan.

Of course I cannot argue from facts that lie hidden in the future. That is impossible. But I can point to the past and the present; and the past and the present are an index of the future, just as truly in the case of a nation as of a man. To put the matter as it might be put I should have to go over the history of Japan from the time of the arrival of Commodore Perry; but I cannot do that at present, and must content myself with referring to only a few of many facts.

I do not think that any government in the world at the outbreak of war ever took such pains, as the Government of Japan has taken, to emphasize to all the duty of conducting the war in strict accordance with the principles of humanity and the usages of international law. Immediately upon the opening of hostilities, communications were sent to all the Governors of Prefectures, reminding them of their responsibilities and especially with regard to any Russians that might be residing within their jurisdiction. Under the authority of the Minister of Education, directions were issued by which all the students in the empire, from the young men in the higher institutions of learning down to the children in the Primary Schools, have been instructed as to the principles and duties to be observed. In addition to this, communications were sent to the recognized representatives of all the reli-

freedom. This is a principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other; as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines, which obtain their licences precisely as other newspapers and magazines; and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These Associations are allowed to "own and manage land, buildings, and other property; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of Associations founded for "purposes beneficial to the public"; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such Associations. In passing it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know; but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all; and therefore I repeat what I have already said: That Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What then becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds in common with the West the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. What in fact Japan has done, so the argument runs, has been to adopt certain products of the civilization of the West: The railroad, the telegraph, the post office, the system of banking, the battleship and the quick-firing gun. On the other hand, of those elements in the civilization of the West which the West regards as of the very highest importance Japan really knows but little, and for them she cares still less. The truth is that, underneath all, Japan stands for what may be described as the spirit of the East against the spirit of the West; and for this reason the sympathies of the West in the present war should be with Russia. It is worth while remembering also that battleships and quick-firing guns, without some other things, may some day make Japan a somewhat dangerous neighbour. That is the way the argument against Japan is sometimes put.

Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West; and yet a nation might have its newspapers without having anything of the freedom of the press. But those who advance the argument against Japan which I am now considering overlook, or are ignorant of, facts which cannot be overlooked or ignored.

Japan is an old country with a history which it will always read with a proper pride; for the civilization of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however I need not now give, during a long course of years Japan thought it wise to live an isolated life. Then came a period

in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no doubt his coming, and the manner of it, did much to give the movement of which I speaking direction; but it was not his coming that caused the movement. Then came the Restoration; and with the Restoration of the Emperor, the new era, the Era of Meiji (Enlightenment); and with the Era of Meiji, the Great Imperial Pledge that Japan should "Seek for knowledge throughout the whole world." Since then Japan has diligently sought knowledge; and the knowledge that she has gained she has made her own. The old tree still stands; but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilization which Japan now holds, and will hold, in common with the West.

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its Primary School; the towns are supplied with Secondary Schools; at convenient centres there are High Schools which may be compared with the smaller colleges in the United States; in Tokyo and Kyoto are the Universities; and besides these there are many Technical Schools. This is the system sustained by the Government. It may not be perfect; but Japan has searched and is searching the world over to find the best; and she is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions; some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the Primary School course. Education is yeast; and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. In speaking of the civilization of the West, it is hardly necessary for me to say that I am not thinking of the type which permits a man to be imprisoned or transported for life, with little or no process of law. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and in war; though she regards a judge, sitting in highest Court of Arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled for criticism of a nation in no way connected with the case under consideration.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a Constitution; though there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the Throne. It was the gift of the Emperor; freely given, gratefully received; a sacred treasure which both alike will guard with care.

Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East; and that if she does so, it will be in the spirit of the East against the West. Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps; and she will at least endeavour to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

For some years past Japanese journalists have been fully alive to the interest attached to the views of prominent men on the great questions of the day and interviewing has become as fashionable here as it is in the West. In this matter there is no difference between the religious and the secular press, as may be seen by the lengthy account of Count Ōkuma's views on religion which have been recently published in the *Fukuin Shimpō*. Count Ōkuma has watched the progress of Christianity in this country with very keen eyes for over 40 years and the *Fukuin Shimpō* is undoubtedly right in thinking that his opinions on this subject will carry weight with all unprejudiced persons. We now proceed to condense what the *Fukuin Shimpō* has given to its readers in several numbers of the paper. The first account of the Count's opinions published was entitled *Okuma Haku no Dampen* (Scraps of Conversation with Count Ōkuma). Owing to the fact that the interview was interrupted by the arrival of visitors, none of the subjects touched on were dealt with at any great length. Here are the Count's remarks in their fragmentary form.

Mr. Uemura, the editor of the *Fukuin Shimpō*, is a man of considerable reputation, but why do men like that quarrel among themselves? (The reference was to Mr. Uemura's disagreement with Mr. Ebina Danjō in reference to the nature of Christ). It is true that such things are very common among foreigners. In the year 1900 when there was a large gathering of missionaries in Tōkyō a good many of them came to see me, and without any reserve I told them what were my objections to Christianity as propagated in this country. There were some among them who agreed with what I said. As mission work is comparatively new in

Japan, I suppose competition among the different missions is unavoidable, but to me it seems to be a weakness. I know that it is argued that though men may unite in social, benevolent and ethical movements, they cannot unite as religious believers, because the religion which one body thinks to be true differs essentially from that in which another body believes. Though this sounds very plausible, I still, as an outsider, have the feeling that there is something wrong about the existing enmity of one sect to another. I pretend to no special knowledge of either religion or philosophy and simply speak as an ordinary man of the world. Some may say that I am without religion myself and a mere materialist, but I have inherited from Buddhist and Confucianist ancestors a certain amount of religious consciousness, which enables me to judge of religious questions. Here the interviewer interposed:—"If you have religious consciousness, this is saying that you realize that God exists and that religion is necessary. Is it not so?" To which the Count replied that when he thought over all the ways in which mind was affected by the action of matter he could no longer regard the soul as a separate, independent entity in the way that Christians were wont to regard it. Count Ōkuma then proceeded to speak of another matter thus: As I stated in an address delivered in Kanda in the year 1900, at the beginning of the *Meiji* era at one time I thought it feasible to construct a religion that would suit my fellow-countrymen by judiciously blending the best elements of Buddhism, Confucianism and Christianity, but I soon discovered that this could not be done and subsequently was rather ashamed of my simplicity in once thinking otherwise. But when I ponder over this now, I say to myself, people affirm that religions are not man-made but were not Confucius, Shaka and Christ all men? There may be some other explanation of the fact, if it be a fact, that men cannot construct religions at will. The objection to my plan as stated at the time does not appear to me as forcible now as it did then.*

At a subsequent interview granted by Count Ōkuma he is reported to have spoken in the following terms:—The late Dr. Verbeck was a most courteous, Christian gentleman. When I was living at Nagasaki I had a school attended by about 50 pupils and I employed the Doctor as English teacher there. I put many questions to him about Christianity and for three years was instructed by him. He was not like some missionaries: he never tried to force his opinions on me, but waited till he was applied to by me. Count Soejima studied Christianity under Dr. Verbeck at the same time. But Dr. Verbeck did not treat either of us as disciples, whether it was because we taught him Japanese I don't know. At one time I thought I might become a Christian, but I could never make up my mind to do so; whether it was that the Confucianism that filled my head kept me from believing in Christianity or whether it was that my perusal of the history of Christianity in Europe created a bad impression on me, I can't say. Anyhow I regarded Dr. Verbeck as my teacher and obtained much religious knowledge from him. Soon after I had moved to Tōkyō I was employed as a teacher in the Kaisei Gakkō (afterwards converted into the Imperial University). There it was that, after a close study of Buddhism, Confucianism and Christianity, I at first came to the conclusion that the three religions might be combined to advantage, but I afterwards perceived that a revelation or miracles form the foundation of a religion; that the men who have founded religions have dwelt in the mountains alone with God; that they have appeared among men as special messengers of God and as such they have been welcomed by mankind. The successful founders of religions have all been men who have first communed with God. My reaching this conclusion is largely to be attributed to the teaching I received from Dr. Verbeck. Just as I was thinking that I might become the founder of a religion Count Soejimà was full of the idea that he might become a God.† (*Ware ga shūkyō no kaizan taran to kushin* (苦心) *shitaru toki*, Soejima *wa mizukara Kami taran to ikigomi oritari.*) The Count it would seem no longer entertains this notion.

At one time religion became the subject of a warm diplomatic discussion. It took place in 1868 at the Hongwanji in Ōsaka. The representatives of England, America and France maintained that Japan's forbidding Japanese subjects to become Christians was contrary to the Treaties made with these Powers. Mr., afterwards Sir Harry, Parkes was the leader on their side and I represented the Japanese Government, on account of my knowledge of the subject under debate. Sanjō, Iwakura and Kido were present at the discussion, which lasted from 10 o'clock one morning till 4 in the afternoon. At that time I had already begun to entertain the project of founding a new religion and so was opposed to the removal of the edicts against Christianity. I pointed out that the history of Christianity in the West showed that it was liable to cause grave political disturbances. I maintained that the Treaties only referred to the personal belief of foreigners and could not be interpreted as curtailing the power of the Japanese Govern-

* This we take to be the meaning of the somewhat confused account given in the *Fukuin Shimpō* of Count Okuma's remarks on the occasion of the first interview granted to one of the staff of the paper. What appears below, it will be seen, considerably modifies what is stated here.—(WRITER OF SUMMARY.)

† The Count is an eminent Shintoist and a great Chinese scholar.—(WRITER OF SUMMARY).

ment in dealing with their own subjects. I was young and full of spirit at the time and I argued our side of the question at issue in an earnest manner. I asked the foreign diplomats what they themselves would think if foreigners were to come to their countries and assert their right to interfere with any directions bearing on religion that their Governments might be pleased to issue. We saw dangers connected with the propagation of Christianity that they did not recognise. In their past history there were scores of instances of religions becoming the cause of strife and bloodshed. When, in a rage, the French Minister said he would write to his Government and ask them to send men-of-war to settle the question, I came down on him in no measured terms. I told him that his remark well illustrated the danger to which we should expose ourselves did we allow Japanese subjects to become Christians. A religion that had men-of-war at its back to settle any disputes that might arise was one that our Government should certainly forbid. (*Jitsu ni Kirisutokyō no osorubeki wa, ippo ayamareba gunkan sata ni naru nari. Kaharu kata muki areba koso Kirisutokyō wo kataku kinzuru nari*). The foreigners winced as they listend to this argument.

On the withdrawal of the anti-Christian edicts, Count Ōkuma's remarks briefly stated, were as follows:—It was only a few years after the above named discussion was held, namely, at the close of 1871 or the beginning of 1872, when the prohibition of belief in Christianity ceased and Japanese were left free to choose what creed they pleased. The causes which brought about this sudden change of policy were various. Parkes

kept up the pressure from without and at the same time our statesmen began to understand better the state of opinion on this question in the West. The reform was effected by Saigō (Takamori), Itagaki, Sanjō and myself, as Iwakura and Kido were then in Europe, and did not altogether approve of our action. Saigō gave in on this question at once, as was his wont when his feelings were appealed to. It was a weakness in Saigō's character that always clung to him to yield to the opinion of others when an appeal was made to his feelings without considering whether a cause was just or reasonable. Many a time did I save him from unpleasant consequences by arguing against measures to the adoption of which his sensitiveness was leading him. The world of course did not know this and invariably, as it its wont where great men are concerned, gave Saigō credit for much more prudence than he possessed. The Count's language is very strong here. He says, *Ware wa soba de sono ri to hi wo tadashite, kore wo shirizokuru koto shibashiba aritari. Sore de sejin wa ware wo dai-akunin to shite, Saigō wo dai-gōketsu to shitari. Saigō no daijimbutsu to iwaruru ni, ware wa kwankei nashi to wa iigatashi. Hito ōku wa agamuru mono wo masumasu ōi nara shimen ga tame, ta ni dai-akunin wo shimeshi, sono hedatari no hanahadashiki wo shimesu wo yorokobu.** Here the Count quoted instances from history of the mistaken notions entertained in reference to the lives and actions of prominent men. He then passed on to the subject of Buddhism; the present condition of which he described as *heishiki no bi, naiyō no shū* (externally beautiful, but internally repulsive). The sins of the present generation of priests are many, says Count Okuma, and the hell about which they preach is a place prepared for the like of them. Foreign Christian missionaries are in every way superior, but when we come to Japanese Christian pastors, as a class, they fall below the foreign standard. Some of them have been turned out of the church and are no better than Christian *sōshi*. There are men who enter the church with all manner of sinister motives, who are mere speculators with no real religious feeling of any kind. In my intercourse with professing Christians I have met with a number of such persons. At the present time there is much that is artificial among religious professors. The tendency to make big outward show is in many cases a sure sign of inward hollowness or rottenness.

* * *

Under the title "The Present State of Christianity," the *Tōkyō Maishū Shinshi* publishes a number of Statistics culled from the Rev. D. S. Spencer's "Tidings from Japan," which we are told is published annually and which last year arranged the statistics given under 52 headings. Here is the *Maishū Shinshi's* summary of Mr. Spencer's report.

Missions.	Native Pastors and Missionaries.	Evangelists.	Converts.
Protestant	789	494	50,512
Roman Catholic..	229	98	55,824
Greek Church	4	152	27,245

These figures when compared with those of ten years ago do not, as far as the Greek Church and the Roman Catholic Church are concerned, indicate remarkable progress, but to Protestants they are on the whole encouraging. There are 23 Protestant denominations working in Japan, but the most important sects are the Congregationalists, the Presbyterians, the Episcopalians, the Methodists, the Baptists and the Fukuin Kyōkai (Evangelicals). The statistics for the 7 principal missions are as follows:—

Missions.	Foreign Missionaries.	Japanese Pastors.	Members.	Converts.	Baptisms Last Year.
Congregational . 71		45	10,856	11,548	880
Presbyterian ...153		79	10,156	11,651	1,213
Episcopalian ...224		47	9,968	10,997	846
Methodist 73		60	4,367	6,561	949
Japanese Methodist	34	26	2,449	2,675	289
Baptist.....	56	9	2,213	2,213	328
Evangelical	6	18	1,025	1,025	110

The following table gives other interesting particulars:—

Missions.	Churches.	Self-supporting Churches.	Church Property.
Congregational.....	81	34	125,794
Presbyterian	71	23	218,252
Episcopalian.....	69	2	—
Methodist	77	8	147,985
Japanese Methodist...	27	3	36,627
Baptist	30	—	—
Evangelical	14	—	9,000

Missions.	Sunday School Scholars.	Money Subscribed.	Amount per Member. Yen. Sen.
Congregational.....	6,880	33,791	3.11
Presbyterian	7,879	29,027	2.86
Episcopalian.....	5,524	15,827	1.59
Methodist	6,844	18,757	4.30
Japanese Methodist...	1,623	5,803	2.38
Baptist	3,775	4,283	1.04
Evangelical	710	1,511	1.47

It is calculated that if all the different kinds of property held by the Protestant Church be included, it is worth over 1,500,000 *yen*. Mr. Spencer's report is very minute, but it contains a few errors. For instance, it states that the total value of the property of the various churches† is 495,655 *yen*, whereas 608,655 *yen* is the correct amount. Again the number of converts attached to the six branches of the Methodist Church is stated to be 19,164, whereas 11,874 are the exact figures. Placing all the Kumiai Churches under the heading of the American Board of Foreign Missions is misleading, as there are Kumiai Churches that have hardly any connection with the American Board. This discrepancy we hope to see corrected in the next report issued by Mr. Spencer. On the whole the report shows solid progress. The increase of baptisms as a result of the evangelistic work known as the Taikyō Dendō was considerable, and as that movement is still supported, next year's report is likely to be encouraging.

(TO BE CONTINUED.)

* As some readers may not be able to understand the original, we translate the passage:—"Time and again I set him right, making him withdraw from courses he intended to follow. The world thought me to be a very bad man and considered Saigō to be a great hero; but it is true to say that I was connected with Saigō's becoming a great man. Most people in order to make those whom they worship appear greater (by contrast) magnify the distance between them and other men, making out the latter to be very wicked men." There is a tinge of bitterness about these remarks.—(WRITER OF SUMMARY).

† This we take it does not include dwelling-houses and the like.—(WRITER OF SUMMARY).

The Rising Generation.

Not a few eminent leaders of thought whose avocation or inclination brings them into close touch with the rising generation, are agreed in noticing a remarkable change that has lately come over the mental attitude of our young people with regard to the great problems of life. Mr. Saburo Shimada, the well-known editor of the *Mainichi Shimbun*, for instance, is one of these leaders. In an interesting article, Mr. Shimada observes that there are various indications of a new and welcome tendency in the domain of thought in this country. Political lecture meetings, which, he says, used ten years ago to attract overflowing audiences, are now deserted whereas lectures on scientific and social questions are always well attended. What is still more suggestive of the direction in which the current of thought among the rising generation is tending, is supplied by the class of summer schools which are now most patronized by young people of the better classes. The summer schools which attracts the largest number of the better educated among our young students are those devoted to the discussion of religious or philosophical subjects. The same tendency is noticed by another thinker scarcely less eminent, namely, the Reverend Danjo Ebina, who, writing in the columns of his paper the *Shin-jin*, remarks that the Japanese leaders of Christian thought are now besieged by increasing numbers of young and earnest students in search of spiritual nourishment. To mention one other evidence tending in the same direction, we are personally informed by the proprietor of one of the largest publishing establishments in Tokyo that there is now an increasing demand for works on religions and other serious subject in great contrast with the state of things which prevailed five years ago when books of that class found only limited favour.

THE COMMENCEMENT CEREMONY IN THE WOMEN'S UNIVERSITY.

The 2nd Commencement Ceremony of the Girls' Higher School attached to the Women's University was held yesterday afternoon. It began at 2 o'clock though announced to begin at 1.

The hall in which the ceremony was held was decorated with hangings of evergreens, interspersed with bunches of camelia flowers. The touch of women's hands was discernible in the style of the decorations, and our representative was not surprised when, later on, he was told by Mr. Naruse, President of the institution, that the decorations had been really made by the girls, who had taken the evergreens and flowers from the gardens of Count Okuma and Count Kabayama.

The singing of the national anthem, the reading of reports, the distribution of diplomas, were duly gone through. Then Mr. Naruse delivered an exhortatory speech. The number of the graduates were 92, but 74 of them were to be taken into the Collegiate Department, and Mr. Naruse was naturally most solicitous about the future of the remaining 18, who were to bid farewell to scholastic life.

Mr. Naruse said that for the two years that had elapsed since the foundation of the school his principal object had been to build up the character of the students. For that purpose, each student, no matter whether she was a Peeress or the daughter of a millionaire, was caused to go through the drudgery of domestic life. He was glad to see an *esprit de corps* in making its appearance among the students, and he was convinced that the students by adhering to that spirit could exercise a good influence on the public. This must be the ideal of the students and, he said, that ideal should guide the graduates after leaving school.

A congratulatory address from Baron Senge, Governor of Tokyo-fu, was read by an educational inspector, who, after reading it, delivered a speech of his own which did not seem to be much needed.

Count Okuma then spoke, addressing himself to the staff and students, and touching on the vital principle on which women's lives ought to be regulated. According to him, nothing was so hurtful to the guiding principle of a woman's life as the teaching that she ought to adhere to an ideal. He cautioned the graduates against adopting for their ideal the notions prevalent in the West. For, he said, whereas in the [illegible] a husband and a wife constituted

UCHIDA ON JAPANESE WOMEN.

Consul-General the Guest of the Wells College Alumni.

Sadazuchi Uchida, the Japanese consul-general in this city, was the principal speaker yesterday at the luncheon and twenty-second reunion of the Eastern Association of Wells College at Sherry's.

He said that it was unjust to Japanese women to regard Madame Chrysanthemum as the type. He repudiated all the presentations given of them in our plays and comic operas. "They are highly patriotic," he said, "and in the present war have offered themselves as nurses and in various capacities have given splendid examples of self-sacrifice, urging their sons and husbands to the front."

Mr. Uchida acknowledged that there is "a new woman" in Japan created by the advance of Western influences. Women now hold separate property, he said, under the civil code, and seem to be striving for all the rights of man. He added that the man in Japan would shortly be striving for equal rights with women, following the conditions in this country. "The 'old maid,'" Mr. Uchida continued, "has been an unknown thing in Japan, but the war is decimating the male population so terribly that even this Western product may find a reproduction there in the near future."

It was announced that Miss Edith Wright of Rochester had won the $50 prize offered by the association to the students of the English department of the college for the best essay.

Some of those present were Mrs. Grover Cleveland, Mrs. Clarence M. Phipps, Miss Anderson, Mrs. C. L. Eidlitz, Miss M. Helena Zachos, Miss Minna Puitti, Mrs. Colin Campbell Cooper, Charles H. Russell, and Professor Winchester of Wesleyan University.

Japan Mail 1901
Jan 26, 1901

ENTRANCE TO KOTO GAKKO GRANTED.

On several occasions during the past four years efforts have been made to obtain for the graduates of Christian schools of a certain grade the privilege of entrance to Koto Gakko: *i.e.* schools preparatory to the University. Those interested in these efforts will learn with pleasure that the privilege has now been granted by the Department of Education. To many this is of sufficient importance to warrant a brief statement of the essential facts in the history of the case.

In 1899 what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. Prior to that time Meiji Gakuin, Aoyama Gakuin, Doshisha, and perhaps other schools, had been granted Chu Gakko (Middle School) licenses; but as Instruction No. 12 forbade all religious instruction and services, "even outside the regular course of instruction," those who hold to the principle that schools carried on by Christian missions should be avowedly Christian institutions were forced to surrender the licenses along with their attendant privileges.

In the hope of obtaining relief, a petition was presented to the Minister of Education requesting that the Instruction might be restricted in its application to such Chu Gakko as were supported by public funds. That petition the Minister felt himself unable to grant; but some time afterwards regulations were issued by which the graduates of such schools as Meiji Gakuin were allowed the privileges of those of Chu Gakko regarding admission to Koto Gakko though the schools were not allowed the name Chu Gakko.

This concession on the part of the Department of Education was understood to be and was accepted as a final settlement of the question; but during the spring of 1902 new regulations were issued requiring the graduates of all schools excepting Chu Gakko to pass a special examination, in addition to the examination required of graduates of Chu Gakko, in order to enter Koto Gakkō. Also a fee of five *yen* was to be paid for this special and preliminary examination.

This was a manifest injury to Meiji Gakuin and similar schools; and accordingly shortly after the new regulations were issued, Dr. Ibuka, Mr. Honda and Mr. Kataoka laid the case before the authorities and endeavoured to obtain relief. In addition to this a letter was addressed to the Minister of Education, signed by representatives of Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin, and Doshisha, and designed to bring the matter to his attention from the point of view of foreigners deeply interested in the welfare of the institutions affected by the regulations. This request was received with great courtesy and with something of encouragement for the future; but for the time being the Department was unable to comply with it. Dr. Ibuka and Mr. Honda therefore decided to make an attempt in another direction; and in this they were successful.

Included in the Government system of education are a number of Semmon Gakkō: *i.e.* schools which prepare students for a profession without the necessity of their passing through the University. Among these are the Commercial College, the Foreign Languages School, the Agricultural College at Sapporo, one or more Polytechnic Schools, and a number of Medical Schools. In fact, these are the schools which a considerable number of the graduates of Meiji Gakuin and similar institutions prefer to enter; but until recently they were open only to the graduates of certain Government schools and to students passing special examinations. After a painstaking presentation of the case by Dr. Ibuka and Mr. Honda, the regulations for entrance were changed so as to include "graduates of schools recognized by the Minister of Education as equal or superior to Chu Gakko." The first Christian schools to obtain such recognition were Meiji Gakuin and Aoyama Gakuin. Subsequently it was obtained by Doshisha, Tohoku Gakuin, and perhaps others. It has also been granted to the Chuto Kwa (Middle Department) of Gakushin (Nobles School), and to several Buddhist institutions.

But the privilege of admission to Semmon Gakko was not only valuable in itself. As Semmon Gakko no less than Koto Gakko belong to the Government system of education, and as the grade of scholarship for entrance is the same for both, the privilege of admission to one was logically a promise of the privilege of admission to the other. Accordingly towards the close of last year Dr. Ibuka and Mr. Honda called upon Mr. Kubota, the present Minister of Education, who promised to inquire into the matter. Subsequently they called upon Mr. Koba, the present Vice Minister, and also upon Mr. Matsui, the Director of the Semmon Gakko. These gentlemen told them that the request would be favourably considered; and on January 25th of this year there appeared in the *Official Gazette* a regulation extending the privilege of entrance to Koto Gakko to "graduates of schools recognized by the Minister of Education as set forth in Article VIII, No. 1, of the regulations for entrance to Semmon Gakko."

This gives to such schools as Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin and Doshisha, all the privileges of Chu Gakko. They have besides, within certain limits, greater freedom than Chu Gakko in determining their curriculum. Such action on the part of the Department of Education is also evidence that it is coming to set a higher estimate than formerly upon the value of private schools, and that it consents to recognize their right to freedom in the teaching of religion. Looking to the future of Japan the importance of the adoption of these principles by the Department can hardly be over-estimated. On the other hand the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well.

WILLIAM IMBRIE.

Church. June 11, 04.

The Church Abroad.

Dr. Awdry, Bishop of South Tokyo, is said to have informed the S. P. G. that the Japanese Government has insisted that the interpreters who accompany the English and foreign correspondents to the front be Christians. As the bishop remarks, confidence in the character of the Japanese Christian is the reason for this order. This remarkable edict fits in with the report of an influential meeting at Tokyo, which was convened for the purpose of mooting a project for the establishment of a pro-Christian, independent Church in Japan. We tremble, says The Church Times, to think what kind of a Christian Church would be founded upon the mere feeling that Japan would be well advised in adopting the elements of a religion that is held by most civilized nations. But the fact that such an idea is entertained ought to stimulate missionary effort in Japan. If there is a decided movement toward Christianity, it needs Christian control.

Oct. 2, 04 Mission News

Since of the last number of MISSION NEWS appeared the battles of Liaoyang and Shaho have been fought and won by the Japanese armies in Manchuria. The same qualities which had previously won the admiration of Western observers were exhibited with equal clearness. The causes of the new strength and vigor of the Japanese nation still puzzles the students of her recent history.

Without attempting a complete solution of this enigma, may not one cause be found in the new sense of power and of opportunity that came with the breaking down of the social barriers which formed one of the most important features of the new regime? It seems to the writer that the more this subject is studied the more impressive will the moral stimulus appear which marks the Meiji era as the storm and stress period of Japanese history.

The working of this stimulus is seen in every department of life and it is shared by all classes. Its fruit is the same in every class. There is no evidence that the *shizoku* officers are more brave or efficient than their *heimin* colleagues; or that the *shizoku* professors in the higher institutions of learning are possessed of finer scholarship or are more successful instructors than their compeers from *heimin* families. The difference in social standing is still a matter of official record, but little notice is taken of it and often in the case of students, it is not known even to their associates in the same school or college.

In lowlier spheres a similar increase in efficiency is seen, the result of the same stimulus.

MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

Mail. Nov 4th 04

(CONCLUDED FROM SATURDAY.)

The *Koye* (*Revue Catholique*) in its latest issue deals with two subjects that have of late been much discussed in the secular pass. The first of these is the suicide of the troops on the *Hitachi Maru*; the second is the merits of the Bushidō as a moral code for modern Japan. In reference to the remarkable self-immolation performed by the warriors referred to, the *Koye* observes that it is unreasonable to expect the Japanese nation to condemn this act on Christian grounds. The Christian believes that life is the gift of God and that no man or woman has any right to destroy it. But those who, while admiring the spirit of the men who died in this way, regard their action as quite unwarrantable may well appeal to common sense and reason, and point out that there are occasions when it is harder to live than to die, and hence when the calm endurance of shame and hardship is morally a greater feat than absconding into the next world in order to avoid them.

The *Koye* has two articles on the Bushidō. The general line taken by this magazine is that the Bushidō is lacking in many of the requirements of a code of morals suitable for modern Japan. Dr. Inoue Tesujirō has of late been writing at great length in the *Taiyō* and elsewhere on the Bushidō. The *Koye* remarks that in his explanation of the teaching of the Bushidō Dr. Inoue has mixed up doctrines that he has acquired by the study of Western ethics.* His Bushidō is not the Bushidō of history by any means. But taking the real Bushidō, when we come to ask what is the principle on which its authority as a code of morals is based, we must answer, a sense of honour, love of reputation, ambition. Now there are two distinct ways in which a man may desire to make for himself a name. He may bid for popularity by acting up to the moral standard of society generally or to the standard of a certain select section of the community, or he may make for himself a still greater name by following a high ideal of his own construction. That conformity to a general standard established by others is a moral action on incomparably lower ground than the pursuit of high spiritual standards of of our own, admits of no doubt whatever. In order to get high moral action, the motive and authority for doing one thing rather than another must be beyond question.

As an exponent of Christian thought, as a defender of the faith of Christ as held by Roman Catholics, and as a close observer of the general progress made by the Japanese nation the *Koye* displays some admirable features. Readers who are unacquainted with the breadth and thoroughness of a large number of Catholic writers would certainly be surprised by reading some of the articles which apear in the *Koye*. We epitomized last month what, written by a Christian as it was, seemed to us a very remarkable article on the Japanese general indifference to religion. In the latest issue of the magazine, under the title of *Kōkyō to Bushidō* (Roman Catholicism and the Bushidō), we find another singularly broad-minded discussion of the following question. If it be true that the Japanese are not naturally a religious-minded people, how is it that so many men, women and even children cheerfully laid down their lives rather than deny the Christian faith 300 years ago? The answer given by a writer signing himself "Tamoku" in the *Koye* is, that to the Bushidō is to be ascribed the credit of having made this astonishing constancy and disregard of death possible.

What ordinary Japanese were accustomed to do for ordinary masters, that the servants of Christ were prepared to do for Him. The obstinate holding on to principles, the glory of dying in a noble cause, regarding life as of no more value than a hair when compared with the maintenance of what is right and just—these and kindred ideas were instilled into the minds of men and women by the Bushidō teachers centuries before Xavier came to Japan. Had this not been so, the results of the cruel persecution to which Christian converts were subjected would certainly have been very different from what they were. "Tamoku" does not say of course that the Christians of those days were without Divine help, but he clearly implies that it of itself would not have sufficed without the pre-instilled notion respecting the obligation to die for a master or a cause. Here is his own summing up of the matter: *Hikkyō karera no junkyō* (殉教).*wa Kimi* (君) *ni isuhauru chū wo Kirisuto ni utsushi; Kunzen no uchijini wo Shinzen* (神前) *no uchijini ni utsushitaru mono ni shite, sumawachi waga kuni koyū* (固有) *no Bushidō to Kōkyō to no seishin kankwa ga ai-tasukete hirakitaru bikwa* (美花) *nari.* This explanation accounts for the strange fact that so much religious zeal was shown by persons who belonged to a nation which has always been deficient in the religious sense, concludes "Tamoku."

The following items of information are published by the *Koye.* Considerable persecution of Protestant Christians is going on in China. There are over 100,000 of these, and not a few find it difficult to make a living owing to the hostility felt towards them on account of their denunciation of the worship of images, etc.

The *Nihon Kirisutokyōkai* (Presbyterian) in its estimate for next year's evangelistic expenses has reduced the sum allowed by one thousand *yen*, the amount now being 7,000 instead of 8,000 *yen*. This is on account of the war.

The Unitarian Church situated near Shiba zono-bashi has had a split among its members, Messrs Abe Iso-o, Murai Chishi, Toyosaki Zennosuke, Kishimoto Nobuta and Hirai Kinzō having left the church. Such dissensions among the Unitarians are to be expected, observes the *Koye.* The cause of the affair was certain action of the church in question having reference to Mr Saji Jitsuzen and his followers.

The following statistics on the capacities of Christian places of worship given by the *Koye* are of interest. St. Peter's at Rome heads the list among Christian Churches; this building being capable of seating 55,000 people. Next comes the Milan Cathedral, which holds 37,000 people; followed by the Church of St Sophia in Constantinople, which has a capacity for 33,000 people. Then comes St. Paul's at Rome, with 25,000; followed by the Paris Nôtre Dame, with 21,000, and the Florence Cathedral, with 20,000.

* * *

In its issues of Oct. 13th, and Oct. 20th, the *Kirisutokyō Sekai* (Congregational) publishes two articles from a Japanese Christian residing in Seoul, who signs himself "Nanyō." The title of the articles is "The Reform of the Congregational Church and the entrusting of several churches to one Pastor or Evangelist." The following is the substance of what "Nanyō" has to say on the above subject:—(1) *Japan's duty as a Religious Reformer.* That it is the duty of all Churches to endeavour to regenerate the world is universally admitted. But when we come to inquire as to what is actually accomplished by

*This is always apt to take place. The late Mr. Lafcadio Hearn was a striking instance of this. He constantly made Japanese stories serve as a vehicle for expressing his own fancies. Subjectivity cannot be got rid of in writing. The question of how much of it is allowable in writing that claims to be accurate has never been precisely settled.—(WRITER OF SUMMARY.)

congregations and ask ourselves whether the Church of Christ in this country is ready for the new rôle it aspires to play in the Far East at the close of the war, we confess to a feeling of disappointment. Some churches do little work because they are too poor to provide the necessary funds. Some churches are without efficient evangelists to employ, though able to pay them. Other churches are so undecided in their Christian belief that they have no inclination to further mission work. The net result is that the Christian Church as a whole is not ready for a new gigantic enterprise of any kind. (2) *The sects cannot be united.* As long as our Japanese Christian sects are connected with European and American sects, as they mostly are to-day, a union of the whole Church of Christ in Japan for mission purposes is an impossibility. Union, however desirable, is at present impracticable, and so we have as Congregationalists to work on our own lines separately. What are our qualifications as a sect for doing this? (3) *The merits and the deficiencies of the Japanese Congregational Church.* The Congregational Church of Japan is undoubtedly one of the greatest if not the greatest Christian body in this country. These are some particulars in which no church can compare with us. Such, for instance, as stability, knowledge of the spirit of the times, acquaintance with Japanese sentiments and feeling, respect for individual liberty, recognition of the claims of congregations to manage their own affairs without interference from outsiders, the supply of men of character and the development of thought. These constitute the great elements of strength possessed by the Congregational body to day. But as an organization the Congregational body in Japan is essentially defective. The principle that every congregation is entirely independent of sister churches acts as a powerful deterrent to all united action. The Church as a whole has no head. There is no pulse that beats throughout the entire body, no central heart through which its blood flows. Instead of being one body, the Congregational Church consists of many bodies all on an equality, all absolutely independent of each other. Under these circumstances united effort becomes difficult.* (4) *A scheme for creating a New Organism.*—But the difficulty alluded to above might easily be got over by each church undertaking to appoint delegates to act in union with sister churches for common objects. The local power now possessed by the churches would not in any way be curtailed by this arrangement. Of course cases would arise in which the congregations would be required to endorse the action of their representative in the general council of the whole Church. If, for instance, money were requireed for a certain purpose the congregation would have to signify its willingness to provide it. By a system of representation we could as a Church manage to work together for the realization of great objects. What is wanted among us is the extension of the feeling of responsibility. At present our Christians only feel responsible for their own churches and the work carried on by them. By our uniting by means of representation in a great evangelistic movement they would gradually be made to realize that their responsibilities extend to the whole Far Eastern world. (5) *The appointment of one pastor*

to take charge of several congregations in cases where the financial state of churches makes this desirable. This would save much money and would also facilitate united action among churches generally. The next number of the *Kirisutokyō Sekai* has another long article on the subject by the same writer, in which the benefits to be derived by the amalgamation of offices proposed are set forth in detail. We shall revert to the question in our next Summary.

L'Abbe G. Ligneul has recently published a pamphlet entitled "The Church," in which he maintains that the constitution of the Catholic Church is such that she will hold together as long as the world lasts. The work is divided into 14 chapters. It is one of a series of books entitled *Shingaku Kōyō*, published by the Sansaisha, Nishiki-chō, Kanda, Tōkyō.

*Of course the European and American congregationalists have managed to surmount this difficulty; since they have such prosperous missionary societies as the London Missionary Society and the American Board of Foreign Missions. Is the spirit of union stronger in the West than in Japan?—(WRITER OF SUMMARY).

Nov 14. 97

AN DAILY MAIL, M

THE UNITED STATES MINISTER IN SENDAI.

(COMMUNICATED)

Last winter the American missionaries residing in Sendai invited His Excellency and Mrs. Griscom to visit them, on the grounds that this is the largest community of American citizens in any interior town, that we should be pleased to show them some of the results of missionary work, and that the friendly relations existing between the people of the city and ourselves would contribute to the enjoyment of such a visit.

They cordially accepted our invitation and were our guests from November 5th to the 8th. Long before our distinguiseed guests reached Sendai, organized demonstrations of welcome took place at every station, and at the end of their journey they were met by the Governor, the Mayor, and hundreds of ladies and gentlemen who filled the station and the wide square in front. Two hours later, we held a reception in the new gymnasium of the Miyagi Jo Gakko, which was decorated with countless flags of the two nations and with the flowers and foliage of the season, amid which was a rare picture, loaned by a member of the Diet, of Commodore Perry's reception feast at Uraga.

On Sunday our guests visited nine churches in the city, including the Catholic and Greek cathedrals, and spent an hour in the General Military Hospital, where they saw some of the sad effects of the war. Monday morning they visited Mr. Date's foreign seed garden, Mr. Kisu's private park, and four mission schools, at two of which the Minister made brief remarks. In the afternoon the City tendered them a welcome in the First Middle School Hall, at which more than a thousand ladies and gentlemen were present. Address of introduction and welcome were made by the Governor, the Mayor, the General-in-command of the garrison, the Chairman of the House of Representatives, and the Chairman of the City Council. The Minister's reply to the cordial words of welcome and of recognition of the work of the resident missionaries was as follows:—

Your Excellency, the Governor, Your Honor, the Mayor, Ladies and Gentlemen.

I have no intention on this occasion of making a speech in the nature of a formal address, but after listening to the eloquent words of the several gentlemen who have addressed this audience, and after having received this very remarkable welcome from the city of Sendai, I feel that it would both be ungracious and ungrateful if I failed to make some expression of gratitude and acknowledgment.

In the first place I desire to make some reference to the purpose and nature of my visit to Sendai. It is a well known fact that a number of American citizens have been enjoying the hospitality of the city of Sendai for many years. When first I landed on the shores of Japan a year and a half ago, among the first things that came to my knowledge was that one of the largest bodies of American Missionaries was located at Sendai. But more than this, I learned that over a long period of years the Japanese officials of this city have gradually come to know these Americans better and better to their mutual benefit and such unusual and cordial relations between them have sprung up that they have been deemed worthy of especial comment. With this explanation I may now state that the object of my visit to Sendai was two-fold.

In the first place I came to have the pleasure of visiting my countrymen and observing their work here and at the same time to witness myself the friendly relations existing between them and the officials and people of Sendai.

My second object was to be able to greet His Excellency Governor Tanabe, His Honor Mayor Hayakawa and the other leading officials of this city and offer them some expression of appreciation for the endless acts of kindness which have been shown the American residents.

I may state at once that the first object has been entirely and most satisfactorily fulfilled. If I had any doubts as to the feelings entertained here toward my countrymen they must have been quickly dispelled when we found 4,000 people awaiting our arrival at the Railway Station of Sendai, and later at a reception, where I made the acquaintance of some 350 of the leading ladies and gentlemen of Sendai representing many official bodies and every profession, I heard nothing but expressions of sincere good feeling.

The reception with which Mrs. Griscom and I are now being honoured by the city of Sendai gives me the desired opportunity of fulfilling my second object and of this I hasten to avail myself. To Your Excellency Governor Tanabe, to Your Honor Mayor Hayakawa and to the other officials and the people of Sendai, I beg to extend the most sincere and heartfelt thanks for the kindness and hospitality shown during a period of many years, to the Americans who have made Sendai their home.

In conclusion I can only say that I am at loss for words to adequately express our appreciation of the personal reception which has been given to Mrs. Griscom and myself. As long as we live it will be deeply graven in the tablets of our memories. Nothing could have been more gracious and nothing could have been more courteous than our welcome to Sendai. Ladies and Gentlemen, again I thank you.

I have the honour now to propose the health of His Gracious Majesty the Emperor of Japan, Dai Nippon Kotei Heika, Banzai.

Then followed the presentation of a rare sword that had been the personal property of the Governor. It was selected from a large number of choicest blades that had been collected for inspection. Gifts of Sendai silks of all patterns, some with exquisite embroidery, were presented to Mrs. Griscom by the various Ladies' Societies of the Province and City.

A spacious bank of seats had been built for a memorial photograph, and though it held 600 people, it was twice filled with the unexpectedly large assembly of ladies and gentlemen.

In the evening a Japanese dinner was given our guests by the Governor and Mrs. Tanabe, and the Mayor and Mrs. Hayakawa in the Governor's home, which was splendidly decorated with rare *fusuma*, *byobu*, and chrysanthemums. The *koto* music and the *No* dance were exceedingly entertaining.

Tuesday morning, by the kindness of the

railway authorities, we were provided with a special train in which to take our guests to Matsushima, and a special steamer took us through the islands. Only a few moments were left to see the celebrated statue of Date Masamune in the historic Zuiganji.

Returning at noon thirty-six of us lunched at the home of the Methodist ladies, and then our guests took their home train from the station once more filled and overflowing with the people who crowded to bid farewell and shout "Banzai."

The Minister's private secretary Mr. I. Laughlin, accompanied him and shared in all the festivities given by the City and the Americans. The Minister presented the Mayor with *yen* 100 for the city poor, and Mrs. Griscom left in the hands of the Governor a similar sum for the Red Cross Society; and Mr. Laughlin also contributed *yen* 30 to the Relief Home conducted by the missionaries, and sent *yen* 25 for the comfort of the sick and wounded soldiers.

The City of Sendai is famous for the many delightful welcomes it has extended to Americans at different times, but it is needless to say that this last breaks the record.

SHILOH CHURCH.

The anniversary exercises in celebration of the thirtieth anniversary of the founding of the Shiloh Church, were held in the handsome and substantial brick building in Onoyecho, Yokohama, on Saturday, the 19th instant, at 2 p.m. There was a good congregation and a number of missionary friends were present, some of the latter from Tokyo. The recently installed Pastor, Rev. Kanji Mori, presided. The services were opened by the congregation, singing "Holy, Holy, Holy, Lord God Almighty," to the tune Nicaea. The pastor offered the prayer of thanksgiving, and reading of the scripture. A hymn by the choir was followed by the history of the Church, written by Elder Yaroku Idzumi, who was unable to be present from sickness; the narrative was read rapidly, but clearly, by the Pastor. The spirited reading of the historical sketch was followed by the congregation uniting in singing No. 131 of the New Hymnal, "God only is our rock, and our Salvation," a version of Ps. 62:2.

Rev. Dr. Ibuka gave as the text of his remarks, Our Lord's parable of the Mustard Seed, Matt 13: 31-32—the least of seeds developed into a great tree. He traced the beginnings of the Church of Christ in Japan with its handful of believers until its now wide spreading branches afforded rest and blessing to all the land. He contrasted the first evangelistic efforts of the Japanese in the 7th year of Meiji, in which he also had a part, with the present number of Protestant believers in Japan—fully 50,000. In the one body of believers to which this Church belonged, the *Nihon Kirisuto Kyokai*, there were 70 to 80 churches, 14,000 members, 70 to 80 ministers, as many evangelists, and contributing 30,000 *yen*. This church ranked in point of time as the 3rd in the history of the body. The Kaigan first, the Shinsakae Second, and the Shiloh third. He spoke of the Creed of the Church, its short but explicit recognition of the essentials of Christianity, the divinity of Our Lord Jesus Christ, the necessity of spiritual regeneration, the inspiration of the Word of God—and unity with all ancient and modern believers as witnessed by its adoption of the Apostles' creed, and the declaration that all who so believe are to be accounted our brethren. The constitution of the church in guarding the equality of the clergy and the rights of the laity; the Mission Board and its foreign and domestic work had contributions of 7,000 *yen* yearly. He spoke of the unity and harmony of foreign members, representing seven separate Mission Boards, and ecclesiastical bodies, and the Japanese from the beginning labouring to build the Church of Christ in Japan. He spoke of the Church from the outset being patriotic and independent of all alien relations. He hoped in conclusion 30 years hence would see the Church of Christ increased many fold in numbers and influence. A solo was exquisitely sung by Miss Sada Hayashi, herself accompanying it on the organ.

At this point the congregation was requested to adjourn for a few minutes to the exterior of the Church building where arrangements had been made for having a photograph taken. This accomplished, exercises were resumed by a trio of young ladies singing a Japanese hymn accompanied by Miss Hand at the organ. Rev. S. Minagaki, one of the original Church members, long a worker, and first Japanese pastor, gave a number of very interesting and often amusing incidents of the early difficulties the original members had to contend with in their church organization, which was a separate or Presbyterian organization. That difficulty, however, was finally overcome by this church and one or two others joining with the original Church of Christ in Japan. Of the original or early members were Revs. A. Hattori, and Y. Ishiwara, the latter of whom is at present pastor of the Shiba Church in Tokyo. The Rev. Dr. D. C. Greene, of Tokyo, the Senior Missionary of the American Board Mission, was the next speaker. He spoke of his early experience of meeting some of the first Christians in Japan, such as Awadzu Keijiro, Suzuki Kojiro, Kanagawa Basan, when there were but 5 or 6 Protestant believers in Japan, and now Christians of all sects of Greek, Roman, and Protestants number at least 125,000 and their adherents must be two fold that number. He spoke of the influence of Christian terms and literature upon the Japanese language, of Christian song and music, of regard for life, in contrast to the body of a beggar he had himself seen cut down by some *samurai* to try the temper of his blade. He referred to the effect of Calvinism upon all society—which taught all men were the children of God, and hence the new life arising from new ideals, and the direct and indirect influence of Christianity was beyond computation. It was not in numbers, but results attained we are to estimate its influence. In conclusion he wished these results to extend to all the people.

Rev. A. Inagaki, pastor of the first or Kaigan Church, spoke of the truth of the Scripture.—"He that goeth forth weeping and sowing the precious seed, shall doubtless come again rejoicing bringing his sheaves with him" as fulfilled in our eyes. He spoke of the difficulty in even renting land for Church purposes originally, and then of the final erection of this most substantial and imposing Church edifice in Eastern Japan in connection with the Nihon Kirisuto Kyokai. The advance in Christianity had been spoken of and he thought it was not more nor as great as the advance in population till now Yokohama included 270,000 population. He wished greater advance still. The Rev. J. H. Ballagh, of the Reformed Church Mission, Senior Missionary of the Protestant Missions in Japan, was the last speaker and without alluding to the history of this Church or the many subjects referred to by the previous speakers wished simply to represent if possible Dr. Hepburn himself in what he would say to them were he here present to do so. The subject was suggested to him by his having become possessor of Dr. Hepburn's own copy of the Romaji New Testament, from which

he read two selections from the 2nd and 3rd Epistles of St. John, viz: the 4th verse of each Epistle, the latter of which reads "*I have no greater joy than to hear that my children walk in truth.*" The speaker referred to its appropriateness in the Doctor's advanced age, and to the history of the church not in its increase of numbers, its buildings great and good as these were, but in the spiritual character of its members, and their adherence to the truth. The speaker was happy to bear record he had never heard a whisper of heretical doctrine taught from its pulpit, nor any immorality in life countenanced by the congregation. This was a great deal to say. Further more there had been no Church divisions or contentions he had heard of. Therefore he hoped they would continue so to walk in truth, and Dr. Hepburn, should he live as long as the oldest of the Apostles, might still adopt this language. The singing of the C. M. Doxology by the congregation, and the pronouncing of the Benediction, by the Rev. Henry Loomis, brought the exercises to a close.

An entertainment of tea and cake furnished by the ladies of the congregation was afterwards given in the lecture room, which, with long tables ornamented with bouquets of flowers in vases, and cut flowers tastefully laid as borders, and heaped up trays of various kinds of cakes and tarts with young lady waiters gave opportunity for much social and pleasant intercourse, all the pastors of the various City Churches being present and rejoicing in the happy occasion.

The following is the more important part of the historical sketch given by Elder Yaroku Izumi. "The church record begins almost with the beginning of Meiji, when a class of young men under the instruction of Mrs. Louise H. Pierson, of the Woman's Union-Mission Board Society of America was, on arrival of Rev. Henry Loomis in May, 1873, passed over to Mr. Loomis, who besides teaching English, taught the principles of Christianity. In the next year, Meiji 7th year, in the 7th month, 10 persons were baptized by him. This was the nucleus of the Shiloh Church. A preaching place had been opened by Dr. Hepburn and Rev. O. M. Green near the Iron Bridge, the English school had been removed to Dr. Hepburn's Dispensary, No. 39, Water St. Here on Sept. 13th, 1874, eighteen persons were organized into the First Presbyterian Church in Yokohama; this was the natal day of our Church, or when it sprang into existence.

The school was the source of constant additions to the Church membership. It had been taught by Mrs. Hepburn, Revs. Green and Loomis, and finally by Mr. John C. Ballagh, who later removed to Tokyo, where it became the beginning of the present Meiji Gakuin. At the close of the first year, the Church membership numbered 21, the next year, 1875, over 30; and the next year over 42. In April, 1877, Mr. Loomis from failing health had to return to America. Since then he returned to Japan but not to the Missionary work but as Agent for the American Bible Society. Although Dr. Hepburn was not a clergyman, on the withdrawal of Mr. Loomis, he preached, and laboured zealously, and by his medical practice, and literary labours did much for the advancement of the church. He built the building in Sumiyoshi Cho, Sanchome, and gave it to us for a church, hence our name was changed to the Sumiyoshi Cho Kyokai. At about that time the Nihon Kirisuto Kyokai, organized by the Reformed Mission, the Chosa Kyokai, and the believers of the Scotch Presbyterian Mission united and formed the *Nihon Itchi Kyokai*, or United Church of Christ. Our Church entered into the Uni- which is now called the Nihon Kirisuto Kyokai. Mrs. Benton, afterwards Mrs. John Ballagh, started a school for the children of the tea-firing women, which later grew into the very useful Sho Gakko taught by Miss Marsh, Miss Alexander and Miss E. W. Case, when it reached a high point of usefulness; but owing to the instructions promulgated by Count Kabayama, Minister of Education, Aug. 3rd 1899, "that it was not permitted to teach religion or exercise its rites in school" it was closed. But to this day many of the pupils taught in the Sumiyoshi Gakko acknowledge that the labour thus spent was not in vain. But as the school and Church building became too strait, Dr. Hepburn did the yet greater work of building the present Church building in Onoyecho. He obtained several ten thousand *yen* from friends in America, and bought in this place, 175 tsubo of land, and built this stately and substantial building which we now possess. It was dedicated, Jan. 16th, 1892, and its name was changed to Shiloh Church. *Shiloh* is the name of a place where God was worshipped in the Old Testament times and means "Rest and peace." It was also the name of the church to which Dr. Hepburn belonged in America. Dr. Hepburn and wife, ninety years of age, are living at East Orange in New Jersey, U. S. A. He still has great interest in our church, and though by no means wealthy, frequently sends us contributions for repairs, etc. We are also much indebted to the Presbyterian Mission for constant consideration. Our new pastor recently called on Dr. Hepburn, prior to his return to Japan, and was warmly welcomed and he prayed for his usefulness and the prosperity of the Church. As these aged servants are soon to leave this world we desire that they should know particularly of our present prosperity. The pastors of this church have been besides Rev. Mr. Loomis, 3 years; Rev. Geo. Wm. Knox, 5 years, Rev. Shingo Minagaki, from Meiji 16th to 20th, though he had in reality laboured ten years in all. He was followed for 14 years by Rev. Shiuko Yamamoto, when the affectionate relations between pastor and people, and even to this day, was much as between husband and wife. Rev. Yamamoto in July, 1901, resigned in order to go to the United States. From that time till October of this year, Rev. Kajinosuke Ibuka has been acting pastor, who with Mr. Masaki Kono as assistant evangelist has laboured zealously. Recently our new pastor was welcomed and a farewell given to Mr. Ibuka for his labours rendered and for his kindly services in securing our new pastor. The whole number of pastors has been 7 in all. The membership has increased from 12 at the time of organization, to 287 at present, or 697 in all, during the 30 years, or over 20 per year. The contributions have increased gradually, averaging now over *yen* 1000 a year, or over 16,000 *yen* in 30 years. The Sunday School, the Woman's Society, the Young Men's Society, etc., cannot be enumerated. It is to be regretted that though 287 names are enrolled as the present membership, there are seldom 100 in attendance on worship. This calls for solemn consideration, and imposes great responsibility upon each and all."

MR. STEAD'S JAPAN.

Nov 5 SECOND NOTICE. 1904

JAPAN BY THE JAPANESE. A Survey by Its Highest Authorities. Edited by Alfred Stead. 8vo. Pp. 697. New York: Dodd, Mead & Co. $6.

If any man wishes to satisfy himself as to why the Japanese have leaped so suddenly from the heap of Orientals into the first rank of Occidental nations, he can do no better than buy Mr. Stead's book and turn therein to Chapter XIV., entitled "Religion." Prof. Inazo Nitove, in the first section of that chapter, sets forth with extraordinary clearness, force and eloquence, the nature of what the Japanese call "Bushido," the great moral influence which with them takes the place of the like springs of action in the West—whether called Christianity or what not. Literally it is the things which a soldier and a gentleman (and all his house) must do; roughly, it may be translated Chivalry. But Prof. Inazo Nitobe prefers to explain it and leave it untranslated, though, since that word is now pretty well domesticated in English, he says you may call it Samurai-ism. He calls the ideas of it indigenous to the Japanese race, borrowing no more than nomenclature from imported Confucianism and Buddhism, which foreign systems have otherwise served rather to overlay and obscure the true National sense of right. It is impossible to get full value except by reading all that the Professor has to say, but this paragraph is in a way his summary:

> The truth is that Bushido is the totality of the moral instincts of the Japanese, and as such was in its elements co-eval with our blood, and therefore also with our religion of Shintoism. I am strongly inclined to believe that the simple Shinto worship of nature and ancestors was the foundation of Bushido, and that whatever we borrowed from Chinese philosophy or Hindu religion was its flowers, nay, scarcely flowers even, but rather acted as a fertilizer to feed the tree of the Yamato race to blossom into knightly deeds and virtues.
>
> The central moral teachings of Shintoism seem to be these: Know thyself; reflect into thy mind; see in thy heart a god enthroned, appointing this or commanding that; obey his mandate and thou needest no other gods. Consider whence thou camest, namely, from thy parents, and they from theirs, and so back from generation to generation: thou owest thy being to thy progenitors, to whom, though invisible, thou canst still be thankful. Consider also where thou art, namely, in a well-ordered State, where thou and thine are safe and well: only in such a State could thy mother give birth and suck to thee; only in such a State can thy children thrive; forget not, therefore, Him, thy Lord and King, from whom peace, law, and order emanate.

For the rest the contents of the book are of various degrees of interest to English speaking readers since they are made up in part of official documents and speeches of official persons addressed rather to Japanese on some special occasion than to the non-Japanese reader of this current year. Some of the speeches were delivered several years ago. Many other sections, as that relating to the army, navy, finances, education, are in the nature of things, largely statistical. But in each case the person who speaks is a conspicuous Japanese authority. Chapter I. recites the important imperial edicts and rescripts from the beginning of international intercourse and the restoration of the direct Imperial power in 1868 to the late declaration of war against Russia. Chapter II., entitled "The Imperial Family," is rather concerned with a review of Japanese history so as to show the rise and fall of the Shogunate, to exhibit the fact that the original imperial sovereignty, (dating back to B. C. 660,) was only eclipsed for a period, never destroyed by the rule of the Shogun or feudal deputy sovereign. The writer is Baron Sannomiya, Grand Master of Ceremonies of the Imperial household. Chapter III., "The Constitution," is written by Marquis Hirobumi Ito, who drafted the instrument, and whose elucidation, as might be expected, is most enlightening. The Marquis contributes also the next two chapters, one on the growth of Japan, the other made up of extracts from his speeches relating to parties and elections. Chapter VI. is a speech of Marquis Yamagata as Minister President in the first Diet. (December, 1890.) Chapter VII. sets forth the Constitution of the Diet and was prepared by the Minister of Justice; Chapter VIII., "The Organization of a Constitutional State," is by the Baron Kentaro Kaneko. The army and navy, respectively, are treated by Field Marshal Marquis Yamagata and Field Marshal Marquis Oyama, and Rear Admiral Saito, and "Diplomacy," (in which certainly the Japanese have cut a very fine figure,) by Nagao Ariga, Japanese Legal Delegate to The Hague Conference. The chapter is a very long one and gives the history of Japanese dealings with foreign powers from Commodore Perry's visit on. The chapter on education is from several hands and makes conspicuous the preponderant importance which the Japanese attach among foreign languages to English. The chapter on religion already quoted from has also several contributers. The leading article in the long chapter on "Finance" is the work of Count Inouyé, while the chapter on "Banking" is prepared by the Imperial Ministry of Finance and Mr. Yamamoto, formerly Governor of the Bank of Japan. Further chapters deal with commerce and industries, foreign trade, mining, labor, the merchant marine, railways, the legal system, police, and prisons. Baron Suyematsu writes at length upon "Art and Literature," and there is a surprising and instructive article on the Japanese press, with a discussion by Baron Suyematsu of the "Problem of the Far East," the purpose of which is to show that England and Japan are natural allies in the settlement of questions there.

Ch. Standard League Gazette Jan. 05

Japan.—"The philo-Japanese of New South Wales, up to May 7, had subscribed £447 to help the pagan to down the blessed cross."

These words are quoted from the Sydney *Bulletin*, a paper professedly comic, which never loses any chance of ridiculing religion, and libelling Christian ministers. In another issue the *Bulletin* writes: "Allegedly Christian England is still cheering wildly for the pagan. So, to a great extent, is partly Christian and partly horse-worshipping Australia." To those who know the *Bulletin*, this ardent zeal for Christianity is far more comic than its professed and professional witticisms. The *Bulletin* has been engaged for many years in ridiculing all that should be respected and ennobling in public life. Citizenship, and patriotism, and social amenities, and civilization, would be destroyed if the tone and principles of the *Bulletin* were to prevail. This unworthy organ has, no doubt, done immense harm by lowering all the standards of opinion, both in public and private life. Its teaching is the very antithesis of all that is taught by, let us say, such teachers as Milton and Wordsworth with regard to civic, personal and patriotic virtue, and all the obligations of public and private honour. The practical answer of Australians to the needs of the Empire during the Boer war shows that the influence of the *Bulletin* cannot withstand a great popular movement. Nevertheless, its influence upon the attitude and thought of Australians in the ordinary course of their public and social life must be most pernicious and destructive to the best elements in a growing nation. The amount, however, which has been collected for Japan, in a very small community, and among people who are continually incited to prejudice against the Yellow Race, is another sign that the *Bulletin* misrepresents the truer and better feelings of Australia.

If the *Bulletin* could only see it, its own opinions and principles lead it continually into

absurdities. For instance, it says, in another place, about the late unjust and marauding expedition to China :—

> When European troops hung back the Japanese advanced cheerily to doom. In face of shot and shell theirs was the superior morale. Why? Because the Japanese mental attitude is still the slave's attitude of implicit obedience to a master.

And it describes the Japanese as a race in whom "barbaric instincts persist vaingloriously."

If we turn from these makers of prejudice, and consult authorities who know their facts, we shall find that in 1890

> The Mikado solemnly promulgated a constitution for Japan. Whilst in all other monarchical countries the constitution had to be wrested from an unwilling Sovereign by the force, and not infrequently by the violence of the people, Japan is the only country in the world which can boast of a monarch who has voluntarily divested himself of a part of his rights, and who has by his own free will granted a participation in the government to his subjects.

So much, then, for the baseless fabric of the *Bulletin*. The writers of that organ profess to be above all other mortals intelligent; but could there be a more striking instance of unreason, of being precisely wrong, of seeing things as they are not, of assigning great effects to inadequate and impossible causes, of being led away by passion and duping others by blind prejudice? The *Bulletin* is certainly an illustration of the blind mis-leading the blind. Australia has fallen some way into the ditch. Its growing debts and its dwindling population, its dubious finance and its tyrannous legislation, its degraded politics and its incapable over-government, are all warnings which cannot be disregarded. Wordsworth prayed for a restoration of "manners, virtue, freedom, power." No Anglo-Saxon community has less of these in its public life than the Australian States. Australia will reach the bottom of the ditch, and will remain there, unless it repudiate its present blind guides, of whom the *Bulletin* is the worst and noisiest. Surely the Mikado has been a more profitable teacher than the *Bulletin*; and the Japanese people have been more efficient scholars than the pupils of the *Bulletin*, in everything which makes for the true greatness of kingdoms and estates.

As a matter of fact, it is the virtues and not the vices of the Yellow Race which the Australians dislike. They are afraid of its superior industry, and intelligence, and thrift. We need not, however, look so far from home to find the present war mis-stated and misunderstood. A Bishop, not long ago, preaching before the University of Oxford, described the war as a struggle between Christianity and paganism. This is a wholly fallacious and misleading statement, except for those who allow themselves to be duped by phrases and by the sound of words.

So far as any real meaning goes, it is impossible to consider so great an abomination as the Russian government as a Christian institution or an organ of Christianity. The Church of Russia is a debased, corrupt, reactionary, and obscurantist parody of Christianity. Its only supporters among us are those who forgive all its defects because of its pervading sacerdotalism. Those who know it best say that it only touches the people through formalism and superstition. It has no influence whatever on their moral life, and it is not allowed to promote their intellectual life. One of the Fathers talks of people who are "by nature Christians," contrasting them with persons who are Christian formally and by profession. It must be allowed that the Japanese are Christians of this sort; and they contrast favourably with the formal Christianity of Russia. They have taken all that is best in our Western ethical and intellectual inheritance, and in many ways have improved upon it. A Japanese statesman claimed, not long ago, that his people had "absolute equality before the law," "freedom of person, of domicile, of profession, of speech, of pen." In fact, his utterance might stand for an ideal charter or statement of true Liberalism, with nothing narrow, or petty, or sectarian, or provincial, in it. It may well make less fortunate English Liberals envious in our present heated and unhappy times. Certainly Russians cannot boast of such liberty and progress as Japan shows. Again, a Japanese authority has said that "with differences between races and religions this war has nothing whatever to do." It is a war for freedom and national existence. We think this attitude is both more noble and more true than the words and attitude of those who misrepresent it as a struggle between Christianity and paganism. As a matter of fact, Japan is fighting for Western ideals and civilisation. Her victory will mean the triumph of all that is best in them, including Christianity.

Russia is at this moment, as she is at present constituted in Church and State, one of the chief obstacles to all that we value most as citizens and as Christians. She is also an element of danger to all that we should value highly as patriots; as men who believe in our moral responsibility for all that our fathers have won, and who take a high view of our work and

Sun Jan 12 05

THE FOUNDER OF JAPAN'S NAVY.

Count Katsu Awa Did Not Live to Witness Its Triumph and the Glory of His Pupil.

The founder of the Japanese navy was Count Katsu Awa, who died in January, 1899. At that time the *Japan Monthly Evangelist* said: "In his death Japan loses the most venerable figure in her public life. It was this statesman who became the first captain of the Japanese navy, established the first naval college in her history, and was made the first Minister of Marine. More than that, it was largely owing to the wise and energetic statesmanship of this 'Bismarck of Japan' that the restoration of the Mikado's Empire was effected without bloodshed."

It was in recognition of this work that Katsu Awa was made a peer, a Count, a Privy Councilor, and a month or so before his death the Mikado also decorated him with the Grand Cordon of the Rising Sun.

In his message to the bereaved family the Mikado bore testimony to Katsu Awa being the founder of the Japanese navy by saying: "With wonderful foresight the deceased encouraged, during the last days of the Tokugawa regency (Shogun), the creation of a navy for national defense."

The circumstances under which Katsu Awa laid the foundation of the Japanese navy are of peculiar interest at this time, when that navy has so forcibly impressed its strength on the world's mind. Beginning at the bottom, Katsu Awa worked his way up from position to position, till in 1853, when he was 32 years old, the Shogun (Tycoon) made him president of the naval training school at Nagasaki. This was just one year before our Commodore Perry made his appearance in the Bay of Uraga.

"At this early period," says Prof. E. Warren Clark, late of the Japanese Imperial University of Tokio, "only the Dutch were permitted to come to Japan. They had a little concession of a dozen acres or so, called Dezima, at Nagasaki. It is separated from the mainland by a moat, has substantial stone buildings and warehouses like those in Holland, and in walking the short and narrow streets one might well imagine himself in the land of dykes."

It was here that Katsu Awa had his first naval training school. He had a faculty of six Dutch officers, and about forty students. The school was creditably conducted, taught practical gunnery (very practical gunnery these days), producing graduates some of whom have been heard from, notably Admiral Ito and Gen. Saigo. Katsu Awa was also the primary instructor of Admiral Togo, the Nelson and Farragut of Japan.

The first illustration of steam power at sea which Katsu Awa experienced was in 1854, when he saw Commodore Perry's ships coming up the Bay of Yeddo against wind and tide. It was then he said: "People who can make ships that sail against wind and tide are not such barbarians after all." It is noteworthy that while we with our century and a quarter of national existence have until recent years been calling the Japanese "heathen," they with their twenty centuries of history have also until recent years classed us as "barbarians." We understand each other better now. "Heathen" Japan and "barbarian" America are setting a pace which the rest of the world find it hard to keep up with.

Later, on hearing the salute of howitzers on Perry's small boats, Katsu Awa added: "People who can manifest such power and such patience at the same time—when we are trying to thwart them in their purpose—are a people whose friendship is worth cultivating." To good effect has Japan cultivated American friendship since those words were uttered by Japan's Bismarck.

Prof. Clark says: "The great event of Katsu's life, from a nautical point of view, was soon to happen. He was about to become a second Columbus and discover America. He actually sailed, or rather steamed, to San Francisco in a vessel of his own, though it was only of 250 tons burden. It was in 1858, when the permanent treaty between the United States and Japan was to be ratified. He secured the Tycoon's permission to accompany and "protect" in his "tugboat" the Japanese Ambassador and his suite, who were carried to San Francisco on the United States warship Powhattan. This he did, funny as it may seem in these days of 15,000 ton warships. His boat was built in Holland, was 162 feet long, 24 feet wide, had a nominal 100 horse-power, carried twelve popguns, and was called the Kaurin Maru.

That was the first Japanese warship—at least to go beyond the waters of Japan. That was the precursor of Togo's mighty fleet which has annihilated the two mightier fleets of Russia. And all this naval progress by Japan sprang out of Commodore Perry's morning call at the Sunrise Kingdom only fifty-one years ago.

Thirty seven days sailing with an unskilled crew and in rough weather brought the belligerent little craft to San Francisco. This voyage taught Japan how big the ocean is, and how to manage steamships and warships. How thoroughly Japan has learned the entire lesson recent events tell and history will record.

Though San Francisco was much smaller then than it is now, the voyage taught Japan that here lived a nation "whose friendship," as Katsu Awa said, "was worth cultivating." The famous Japanese teacher Fukuzawa also went on this cruise, and ably taught its lesson to his countrymen.

On his return from the United States Katsu Awa was appointed president of the Naval College at Kobe. It was there that he instructed the late Count Mutsu, the present Admiral Ito, and men of similar character and influence. He constructed fortifications of modern type, introduced European methods, insisting that the separated ships of the Shogun and feudal lords should be unified into one great navy, the navy, brought up to date, which on May 27 and 28 last made Japan's national existence permanently secure.

In June, 1862, Katsu Awa was made president of the Naval College at Yeddo, and in August of the same year he was promoted to be Minister of Marine. Advanced plans for naval extension were adopted, and Hiogo was selected by the Shogun on a personal visit—an unheard of thing in Japan—as a naval base. From all this, before Katsu Awa died in 1899, came that revelation of naval strength, Yokosuka, on the bay south of Yokohama, with its buildings like those of the Brooklyn navy yard.

There these little Japanese lift massive steel turrets entire from the decks of battleships and deposit them "as deftly and gently as a cheese box on the shore." There they patched up holes made by their own 13-inch shells in the captured Chinese battleship Chin-Yen as easily as if repairing an old lacquer tray. There Admiral Togo's fleet was secretly repaired, says Prof. Clark, and waited to welcome the Russian Baltic fleet. It has welcomed it.

All honor to the memory and work of Katsu Awa, the founder of the Japanese navy.

WALTER J. BALLARD.

SCHENECTADY, June 10.

CHRISTIANITY OF JAPAN.

Sun June 25 '05

Tokio Graduate Suggests That the Root of the Matter Is in Her.

Seated at the right and left of President John N. Blair at the banquet of the University of Michigan Club in the Aldine Club rooms, 111 Fifth avenue, last evening were Matsuzo Nagai, graduate of the Imperial University of Tokio, and Yakichi Siutsu, graduate of the Imperial University of Kioto. Mr. Nagai, who is attached to the Japanese Consulate-General here, made the speech of the evening. He protested against calling Japan a heathen nation fighting a Christian nation.

"Japan has no State religion," he said. "All religions are equally protected. On the surface it would, perhaps, seem that the American and English missionaries had not accomplished much. Perhaps that is because they have not identified themselves with the Japanese people. They do not change their dress or their customs. They live in foreign houses. In the summer they go to summer resorts; in the winter to winter resorts. They have not mingled closely and intimately with the people of Japan. Yet in every school there are to be found 'The Life of Christ' and the other books explaining the Christian faith, and children are studying these books. It is they who will decide whether Japan shall come to be classed as a Christian nation.

"In the war now going on our soldiers and sailors have been carefully instructed to refrain from cruelties and from wrongs to non-combatants. They have been taught that the enemy is fighting for his country, just as they are, and that the honor of the enemy is as sacred as their own.

"Japan is not fighting a war of conquest or revenge. She is fighting for her national existence. If the key to the East comes into Japan's hands it will never be used to lock the door of the East. It will be used to unlock it to all civilization."

CHRISTIANITY IN JAPAN.

[BY ~~A CORRESPONDENT~~] H Loomis

There have been times in past years when the Christianization of Japan seemed not only certain of accomplishment, but not far distant. But as time passes new obstacles have arisen, and while progress is being made it is not at the rate that was anticipated.

One chief reason for the lack of unexpected growth is that Japan occupies a focal position in the religious as well as the political world, and to an unusual degree have efforts been made to introduce all sorts of belief and unbelief that are to be found elsewhere.

"Modern Japan," says a recent writer, "harbors a strange mixture of belief and tendencies. Every shade and stripe of unbelief may be found—scepticism, agnosticism, materialism and atheism, rung through all their changes, each dressed in the garment of science, and all together contending stubbornly with the old polytheistic and pantheistic faiths as well as with Christianity. Dr. Imbrie tells us that the real conflict that Christianity has before it in Japan is essentially the same which it has to wage in Europe and America—Theism vs. pantheism and agnosticism, and the Christianity of the New Testament vs. the Christianity that reads into or out of the New Testament anything it pleases."

The general condition of Japan is well described by a writer in speaking of the people of India: "There is a rising tide of dissatisfaction with their religion and unrest at their ideals on the part of thousands. This is especially true of the higher and educated classes."

As a result of this condition there has come about a state of affairs that has awakened real alarm. In a recent discussion that took place in the Diet regarding the anarchists one of the members declared that the cause of such a lamentable and disgraceful occurrence was "a general degeneration of the young men of the country, and the inclination of the people towards moral corruption was beyond a doubt."

In reply to this statement the Prime Minister said that such were his own feelings in regard to the matter, and on that account he and his associates felt constant self-reproach and had asked to be released from the reponsibilities of their official positions, but His Majesty had generously kept them at their posts. As long as the people's minds were becoming corrupt all measures for the purpose of national extension would be of no avail.

Following the words of the Premier, the Minister of Education expressed his anxiety in regard to the whole matter and his opinion that more should be done for the inculcation of right sentiments among the people, and especially the young.

In a book written by the ex-Vice-Minister of Education, Mr. Sawayanagi, on "Education of Japan," the writer says: "When we think seriously upon the subject, religious education in a very important thing, because it is religion that constitutes the foundation of spiritual life. Some say that moral education is quite enough, and religious education is not necessary to the nation to-day. When we ask such persons why we must behave morally, they will answer that it is only for the sake of doing good; but as to this answer there is plenty of room for doubt. If people are educated only by the moral sentiment, they may be said to have passed a good life, but there will be something wanting. Unless they grasp the spiritual life in its completeness, they lack the foundation upon which the highest and best type is formed."

That Christianity supplies this want is and has been realized by many of those who have been prominent in Japan. The late Prince Ito said to a friend that the students educated in Christian Schools were more reliable than those educated without any religious influence, and he chose as his Private Secretary a pronounced Christian. When he went to Korea to administer the affairs of that country he selected a man who was conspicious for his Christianity as the head and founder of a judicial system. Christian men have also been sought for other and responsible position in that country.

For many years the Managers of the Sanyo Railway have selected Christian men for positions of responsibility on that line, and a request sent to the missionary at Yamaguchi to teach the employés Christianity; and all provision for religious teaching was to be made by the Company. The Sanyo Railway is acknowledged to be the best managed line in the country.

Rev. Mr. Winn of Dalny has been accorded a warm welcome along the whole line of the South Manchuria Railway, and arrangements were made at the different stations for special services for the employés.

There are now twenty-eight Christian young men teaching English in Government Schools who have been selected from among College and University graduates in the U.S. All of them are doing Christian work, and some with large success. This has proven a fruitful field for direct evangelism of a class of young men who only in rare cases come under Church influences. Bible study institutes have been held in most of the large student centres by the national secretaries, with a resulting increase in the number and interest of the students and better preparation on the part of the teachers.

In the regular work of the Y.M.C.A. there has been great advance. In the Osaka Association there have been held 27 weekly Bible classes with an average attendance of 829, and in a short nine days canvass 252 new members were enrolled.

At the time of the great fire in August effective committees were organized and a sum of Y.18,000 was raised by Japanese and foreigners for the immediate and pressing needs of the sufferers.

The President of the Nagasaki Association reports the organization of a Sunday School of non-Christian students with an average attendance of 200 boys.

At a meeting of some leading business men, held in the White House in Washington, at the invitation of President Taft, subscriptions were made for the work of the Y.M.C.A. in Japan to the amount of $250,000. Of this sum $95,000 was given by Mr. S. W. Woodward of Washington for a Memorial building in Kobe for Mr. Helm. Mr. Woodward visited Japan recently as a representative of the Layman's movement, and saw for himself the value and influence of the work that is being done.

Another gift of $35,000 by some Buffalo men was for a building in Tokyo for the Chinese and Korean students.

The success of the work of the Y.M.C.A. has resulted in an organization among the Buddhists for similar purposes. In the city of Seattle the most costly and complete building of the kind is that which belongs to the Young Men's Buddhist Association. The development of such organizations is a powerful testimony to the practical features of Christianity and is to be commended because they are doing a noble and praiseworthy work.

At the same time it is to be noted that Buddhism is waning; and this is due to the turning away from its teachings of the younger and educated classes. According to the latest statistics, there were 264 less temples in 1908 than in 1904, and 280 priests. Of Shinto Shrines the loss was still greater, as during the same period the number is reported to have been 28,417. As is well known, the great temple at Kyoto is hopelessly in debt, although it belongs to one of the most popular sects, and it was at one time reported that it was in danger of being sold at auction.

Owing to a lack of workers, as well as the causes before mentioned, the growth of Pro-

testant Christianity has not been as large a it would have been under more favourabl circumstances. For several years the number of missionaries has not increased to any considerable extent, and the num'er of nativ workers is entirely insufficient to properly supply all the demands. Owing also t the desire on the part of the Japanese t be independent of foreigners the funds fro abroad have not been sufficient to supplement the contributions of the Japanese Christians for the many departments of work.

And yet there is on the whole decided growth. The reports are incomplete in many respects and believers are so scattered that it is impossible to ascertain the whole number or the extent of religious activity. The number of adult baptisms reported for the past year was 6,805, and the total Church membership is given as 75,608. There are 546 organized churches, of which 172 are self-supporting.

In this connection it is interesting to note that the increase in the number of communicants and contributions is proportioned largely to the amount of independence of the churches of foreign control and the form of doctrine or belief that is being taught.

For example, the Congregationalists report an accession of 1,477 members, and contributions amounting to Y.9,7351, which is Y 5 per member. The Presbyterians report 1,246 members added by baptism; contributions Y.83,000, or Y.4,87 per member. The Sei Kokwai (Episcopalian) report an aggregate of contributions as Y.84,651, or Y.2,56 per member.

The German Evangelistic Protestant Missionary Society (Unitarian) reports the total contributions as amounting to Y.243, or 81 sen per member. Owing to a lack of funds the theological school connected with this mission has been closed, and the mission force diminished. After a quarter of a century of effort the Liberal Christians of Germany and Switzerland combined are unable to raise the funds to support even one foreign mission, and that in a field which is described as "grander than any which has ever been cultivated."

There has been a division among the Unitarians in Tokyo and the majority now discard the name of Christian and claim that all systems of religion are of value, and no one is to be followed to the exclusion of the rest. Those who differ from them, and retain the name of Christian, have formed themselves into a Church, but no report as to the number of members or contributions has been given.

The Universalists report a gain in five years of 28 members; and the total contributions for the past year were Y.11, or 6 sen per member.

One of the best evidences of the growing favour with which Christianity is regarded by the people is the large and increasing circulation of the Scriptures. That people buy these is evident that they will read them and thus become acquainted with the teachings that have been the basis of that civilization that has made other countries great and prosperous and which the Japanese are seeking to imitate.

The circulation of the American Bible Society during the year 1909 was 61,045 volumes, including portions of the same. The circulation during 1910 was 201,190, or more than three times the former. Of these there were 5,420 Bibles, 68,087 Testaments and 182,783 portions, or Gospels. If to this circulation be added that of the other Societies the total is 460,680 volumes.

Some of these were donated and some purchased for the purpose of free distribution. The actual sales (almost entirely to Japanese) reached an aggregate of 9,242 Bibles, 108,872 Testaments, and 218,695 Portions. When we consider that this is only the distribution effected in one year it is truly remarkable, and is evidence that the progress of Christianity is not to be estimated by the number of accessions to the churches alone.

Among the different ways that Christian activity is manifest are the following:—49 Girls' Schools; 44 Mixed and Day Schools; 14 Schools for training Bible Women; 5 Industrial Schools; 32 Schools for Theological training; 18 Orphanages; 4 Day Nurseries; 3 Homes for old people; 2 Hospitals for Lepers; 2 Dispensaries; 3 Homes for ex-prisoners; 3 Schools for deaf and blind, besides Rescue Homes and other social work, like that for factory girls, which is accomplishing much for the betterment of the needy classes, but cannot be tabulated.

That Christianity in yet to triumph in Japan is the conviction of all engaged in the work and who are cognizant of the facts. In an article by Rev. S. Heaslett on the subject "Will Japan become a Christian Nation?" the author says:—

1. "The Japanese people have a real and definite desire reaching out toward a better day and state of things.

2. "The Minister of Education has issued several edicts dealing with the problem of student immorality and suggesting various remedies. Lately the Osaka city authorities decided to remove the site of one of the licensed quarters, destroyed in the recent fire, to the outside of the city. This was a concession to public opinion, the result of an agitation started by Osaka Christians supported by leading city men.

3. "Many Japanese look on Jesus Christ as their ideal. The Sermon on the Mount

compels their admiration and assent. A professor of the Tokyo University recently computed the number of those who took Jesus as their model as one million. While it would be wrong to say "post hoc ergo propter hoc," about all the awakening of public opinion and enlightenment of idea since Christianity was brought to the Japanese, we know that, directly and indirectly, a Christian public opinion on all great questions is being slowly evolved.

4 "The doctrinal danger is a matter for grave thought and prayer, and careful teaching on the part of all authorized teachers in the various bodies. But it is good to know that the majority of missionaries and Japanese pastors and catechists are sound in their teaching, and their quiet and persistent work must tell in the future, even though it be not heard so much of just now.

5. "Lastly, there is to be kept in mind the inherent power of Christianity to move and compel men. Again and again have we seen men and women who actually began with prejudice and feeling hostile to Christianity, moved to wonder on a nearer acquaintance with it, and finally compelled to acquiesce in its truth and to acknowledge its lordship over their lives, to believe and be baptized. And therein lies the real secret of our optimism about Japan; and from this springs our belief that the present current just now moving across the soul of Japan will one day become a river to carry the nations on its life-giving bosom."

WARNED TO FEAR LONG WAR.

Count Okuma's Talk to Japanese Bankers —State of Finances.

Special Cable Despatch to THE SUN.

TOKIO, Oct. 6.—In an address to the leading bankers Count Okuma, an Elder Statesman and ex-Premier, warned the nation to expect a long war. He said that if the hostilities lasted two years they would cost 2,000,000,000 yen. He predicted that the Government would have to borrow 500,000,000 yen next year, and declared that the country must be ready to face depreciation in the national securities.

He calculated that the war would cost Russia more than 3,000,000,000 roubles. It was impossible to raise loans or increase taxation in Russia because the limit had been reached. Moreover, corruption seemed to pervade the military, political and financial departments of the Russian Government, tending to bring on a climax and threatening revolution. Notwithstanding her weakness and defects Russia still occupies a prominent and commanding position in Europe, and even the German Emperor was courting her favor.

Furthermore, Russia has immense resources and enormous advantages in size, population and natural wealth. Therefore Japan must inevitably make great sacrifices to secure final victory, of which Count Okuma declared he was confident, and she must prepare for these sacrifices by carefully husbanding her strength and resources.

Baron Sone, Minister of Finance, in an address to the Governors, stated that the financial plans for the carrying on of the war had proved satisfactory, no part of the scheme having failed. He attributed the success of the plan to the recent increase in the national wealth. It is stated that in view of the prolongation of the war the Government will be obliged to further increase taxation in 1905. The Government, therefore hopes that the people will cultivate thrift.

The *Jiji* severely criticises the alleged instruction to the various Governors to retrench in the matter of education. It contends that local expenses already are at the minimum and that a further reduction would be a serious and unnecessary evil. The time may come when education and other necessaries may have to be sacrificed, but that time has not yet come.

The prefectural governors have conferred with the Cabinet in reference to the prefectural expenses, which have been reduced to 20,000,000 yen since the beginning of the war, in addition to other retrenchments for the purpose of strengthening the national finances.

Prime Minister Katsura emphasized the grave nature of the country's task, and warned the nation that although he had the greatest confidence in the result of the war he foresaw that the end was still distant.

JAPAN WANTS GRISCOM TO STAY.

Report That He Is to Enter the State Department Causes Regret.

Special Cable Despatch to THE SUN. 1905

TOKIO, July 9.—The reported transfer of Lloyd Griscom, the American Minister here, to the State Department at Washington was published to-day and was received with regret on all sides.

No Minister since Mr. Bingham has so commanded the confidence of Japanese statesmen and commercial men. The latter would he especially affected by his transfer. Mr. Griscom's training and tact have secured the settlement of American claims of long standing without estranging the Japanese. His relations with the merchants and the Japanese are closer than those of any Minister in twenty years. Mr. Griscom has also been successful in adjusting the differences between the various sects of missionaries, and he has created an efficient American spirit.

Your correspondent learns that the Japanese Government, through a High official, has expressed unqualified regret at the report of Mr. Griscom's recall and the hope that the report is not true.

in my outfit and in getting to and from Shimonoseki. Once in the hands of the army officials, and I was cared for in a manner wholly unexpected. There are only two classes of foreigners permitted in the army, war correspondents and those attachés who go to see the fighting. The war correspondents have to shift for themselves and pay for what they get, as a rule. The attachés are the guests of the Emperor, cared for generously from the royal purse. I was frequently called an attaché, and my passport classed me as of the 8th rank, which means a major or lieutenant colonel or a full colonel. Anyway, I had the best time possible. Foreign food was always provided, and even in Moukden, just after the battle, I had nice sweet bread and butter, fruits from Tientsin, and course dinners, with baths thrown in.

I have an immense admiration for the Japanese army so far as I saw it. It was clean in that notoriously dirty land. It was wonderfully orderly, without drunkenness and gambling and women followers. In spite of its extraordinary series of unbroken victories, I did not meet with a single case of brag or boast. They all seemed cheerful yet in dead earnest; kind to one another and so far as I could see equally so to their enemies; sad over the terrible losses, and also sad over Russia's. It is an army fighting for international righteousness and for the open door in commerce, in knowledge, and in religion.

J. H. DEFOREST.

JAPANESE ARMY Y. M. C. A. AT DALNY AND FENGWANCHEN

Popularity of the Association

An Army Captain's Strong Approval.

Tokyo, February 25, 1905.

After the fall of Port Arthur the Japanese Y. M. C. A. lost no time in extending its army work to Dalny. The first boat to that port took two secretaries who were soon followed by two additional secretaries and a complete outfit of the usual supplies. The Y. M. C. A. has been especially fortunate in the quality of men that it has secured for army secretaries. Mr. Ochiai, the Field Secretary for Manchuria, is a graduate of an American college besides having taken graduate work at the University of Chicago. He is a man of broad culture, fine address, great executive ability and deep spiritual life. Dr. Fukuda, the head secretary at Dalny, is a graduate of Edinburg (Scotland) University from which he recieved his degree of M. D. He is a man of good social standing, has had considerable experience in the Association both in Scotland and in Japan, and like Mr. Ochiai has the other characteristics of a leader of men. The other six Japanese secretaries too are men of good parts. Assisting the Japanese National Committee are two secretaries of the International Committee. Mr. C. V. Hibbard, University of Wisconsin 1900, has been in northern Manchuria since last August. Mr. George Gleason, Harvard '97, has recently arrived at Eike from which point he will probably proceed to Dalny.

At the earnest request of the authorities, Secretaries Hibbard and Hibi proceeded from Antung to Fengwanchen. The following extracts from letters from Mr. Hibbard tell of the successful opening of the work at that point:

"Our reception was more than could have been desired. We called first on the head of the local military government, then on the couple of other officials whom I had had the good fortune to meet at Antung. In the streets we met numbers of soldiers who recognized me as 'the soldier comforting foreigner.' Everywhere the reputation of the Antung work secured us the most cordial treatment. The commandant of commissariat regretted that he could not furnish us with permanent quarters at once but offered to do the best that he could for us temporarily. A soldier guided us to a very good room in a Chinese house and set the Chinese to cleaning the same. When we returned from the station with the baggage, a cart was at the door and a couple of soldiers were carrying in a great wooden bucket of cooked rice, a parcel of fresh meat, canned fish, a fire-box, charcoal, firewood and a lamp."

"The second day the Chinese interpreter and the commander of commissariat called to show us the buildings which had been offered for our use. On our return we found that the military government had anticipated our decision and had posted a notice to the effect that the place was occupied by the Y. M. C. A. Closer examination justified the choice."

"Our work in Fengwanchen has opened with unexpected success. There were enough men sprinkled through the ranks who knew enough of the work at Antung to advertise it and the result was that it opened with a boom. We have had from 200 to 300 every day and yesterday I spoke to 150, all the place would hold and a good many standing outside."

"On the second day a captain came in and looked around. A couple of other commissioned officers were in playing games and he stayed for two or three hours. Then he came around and said that he had been a student in the Doshisha for several years. He was interested in Christian work and was greatly pleased with our enterprise. I heard of this thing last night, he said, and came right over here to see about it. I am the only commissioned officer in my company at present and I can't talk with the men for this everlasting bowing and scraping. The result is I am pretty lonesome and want company. Some of my men have been frequenting low drinking places in the town and I have winked at it because there was no other place for them to go, but now that you have opened up this place, I will come down hard on them."

"We have a little printed statement of the work for distribution among the men. Day before yesterday a man came in and asked for one saying, 'My people have been a good deal worried about me over here thinking that I have no pleasures and a good deal of hardship so I want to send them one of these reports of your work that they may know about it.'"

"As we had to have a fire anyway and as we had on hand two Japanese bathtubs, we decided to supply hot water to any man with a dirty shirt who was disposed to profit thereby. Be it said to the everlasting credit of the sons of Dai Nippon that this department is second in patronage only to the barber shop."

"The other day a chap with some skill at the clipper was furnishing free haircuts to all comers. On the crown he left a single wisp after the manner that Japanese mothers shave the heads of their youngsters. As he managed to pull a solemn face the joke had made some progress before it was discovered."

"As you may understand there is no mail service here aside from the military post. We had, of course, no claim on that but have been permitted to use it under certain merely formal restrictions. I do not think that a single letter of mine has been censored. But to day the commandant told us to go ahead and use the same envelopes that we issue to the soldiers and that there would be no trouble about it. This is another point gained."

JAPANESE WAR DEPARTMENT
and
THE Y. M. C. A.

Army Officers Pleased with the Organization

Extension Granted in Manchuria.

Tokyo, Japan, Jan. 7, 1905.

When the Japanese Minister of War granted permission for the Y. M. C. A. to begin work at Antung and Yingkow, two important military bases, it was understood by both parties that the Association was on trial. Therefore the recent decision of the authorities to allow the Association to have full swing from Antung to Yingkow including all points between Dalny and Liaoyang indicates that they are highly pleased with the reports that they have received from the field officers. In fact it is believed that it was due to the urgent recommendations from officers at the front that this extension was granted, for it is known that General Nishi, who commands the district from Dalny to Liaoyang, General Kamio, his Chief of Staff, Colonel Hibiki, Commissary General, and Dr. Arima, Chief Surgeon, have all heartily endorsed the work and have desired to have it represented in their territory.

With this valuable permission the National Committee of the Y. M. C. A. has decided to push out from the original bases to Dalny, Liaoyang and some of the more important points on the railroad between those places. If the money can be found to finance so large an enterprise, six important posts will be equipped before spring. There are now six secretaries on the field including one representative of the International Committee, Mr. C. V. Hibbard. It is planned to have twenty men on the field including two more International Secretaries, when the work is fully established.

The Association Secretaries at Antung accepted an invitation from the officials to take a special part in the celebration of the Emperor's Birthday. The large Association tent was pitched by a detail of men on a site selected by the officer in charge. A Japanese gendarme ran a rope around the tent and by keeping vigilant patrol the curious Chinese were kept away sufficiently to enable the soldiers to effect an entrance. These last came in large relays to the tent for the "Banzai cha" (celebration tea) and to hear the graphaphone. The commandant called in the afternoon and expressed his pleasure at what he saw. Nine-tenths of the commissioned officers visited the tent and it was impossible to estimate the number of soldiers.

Mr. Hibbard, who is frozen in at Antung with three Japanese secretaries for the winter, gives many interesting incidents in the work. The following extracts from a recent letter show that he is not wasting his time in that far away post:—

"On Tuesday a modest little procession consisting of four Chinese coolies and myself started for Wiju. The commandant kindly supplied the coolies and a letter of introduction to the commandant of Wiju setting forth the fact that I, an American citizen representing the Young Men's Christian Association, was proceeding to Wiju in order to bring comfort and amusement to the invalids and solidiers there. After crossing the Yalu River in the midst of floating ice we set out for Wiju. Presently in the broad stony branch of the bed of the river we come upon a little group of invalid solidiers making their way slowly, very slowly, and by easy stages from hospital to hospital in the long march back from the front to the nearest open harbor and the hospital ship that is to take them home. One man exhausted has thrown himself down in the soft sand and the wan face that looks out from the fur collar of the army coat is covered with great beads of sweat. A hospital attendant leaving two men that he has been helping across the sands turns back to encourage the man to another trial and so, slowly but very patiently, the little company moves on its way bearing heartbreaking testimony to the cost of the war."

"At last we file into the military headquarters and are right cordially received. Having heard that a couple of American missionaries are in Wiju on a tour among the churches we propose quartering ourselves on them. This clearly is a welcome suggestion to the hospitable mind of the commandant for it is not easy to find an acceptable place for a foreigner in a miserable Korean town already overcrowded with soldiers. The next day was a busy one. When at nine o'clock a Japanese soldier, a Korean soldier and a coolie came to escort me and the necessary baggage to the place the commandant had appointed for our gathering, I already had little parcels made up consisting of ten ordinary franked military postal cards, ten new postal cards and a paper bound gospel. In an old shrine were gathered the commandant, several of his subofficers, the head of the gendarmes, the chief of the hospital, a half dozen civil officers, as many invalid soldiers as could get up from the hospital near by and practically all the soldiers of the place not on active duty. My speech won't go down to posterity with the Gettysburg oration, though it might perhaps claim the virtue of brevity. For the most part I think I was understood and when I ran out of material there was the phonograph to fall back on."

"In the hospital court was a group of men eating their luncheon as they sat on the rough stretchers waiting to begin the eight days overland journey to Chinnampo. All of these were wounded men from the front and the dark stains on coat and blanket gave silent testimony to the quality of their patriotism. After presenting to the men the little gifts above mentioned, the head of the hospital took me through the different wards in each of which he introduced me as 'the American Y. M. C. A. man who had come to comfort the soldiers.' In each room as we withdrew he closed the ceremonies by saying, "Now this gentleman understands Japanese very well, thank him." There had been more than sufficient thanks before but this never failed to bring forth a shower of gratitude. In the branch hospitals where the men had been out of hearing of the first performance, the phonograph was again pressed into service. In every case the men accepted the gospels and in not a few cases men asked eagerly for them before I offered them. It was well after four when I finished the day's work and returned to the little Korean room at the church to find a half dozen bottles of beer with the compliments of the commandant awaiting me."

The National Commitee of Japanese Y. M. C. A. is sending out an appeal for $15,000 with which to carry on this great work during 1905. American friends may send contributions through the "International Committee of Young Men's Christian Associations, 3 West 29th Street, New York City."

RELIGIOUS WORK AMONG SOLDIERS AT THE FRONT

Desire for Spiritual Solace Exceeds that for Physical Comforts.

Tokyo, March 1, 1905.

The success of the Army Department of the Y. M. C. A. has not been confined to provision by the Associations for the physical comforts of the soldiers. As much as these are appreciated and used the most sought after ministrations of the secretarics are the spiritual. The following extracts from different secretaries show the great opportunity for direct religious work among the men at the front:—

A Bible class

"Takabatake has just closed his Bible class. He stood at one end of the hibachi (fire box) while the men sat or stood all around him. To as many as wanted them Testaments were distributed. As he talked he gave the references and made his points on a post in the wall behind him."

"Just now I was interrupted by the question, 'What is baptism?' I looked up to see the face of a cavalryman with whom I had a little chat over the hibachi the other day, and to whom I gave a gospel. He had read it all and had come back with a string of questions that was imposing to say the least. There is no limit to the opportunity for such conversation except the limit of one's ability."

Word from Gleason

"Last Sunday afternoon I sat thrilled by the report of Kawasumi as he related what he had done at the real front where he was near enough to hear the cannon balls exploding not a quarter of a mile away. He has been twice to Liaoyang, he and Mr. Fujii going together once, visiting hospitals and distributing 3000 postal cards. Mr. Kawasumi was near the place where the engagement of which we read in the papers recently was fought. He was amazed at his reception. On the train an officer asked his business.

'I am engaged in the tent work,' he replied.

'Oh, so? I know this from the news-papers. If you will only come and visit us, I will give you a gochiso (feast).'

On the firing line

"Kawasumi has been given free privileges to visit anywhere in a certain army. He not only gives out cards, etc., but he is urged again and again to tell the men any message of comfort. When a certain company was to be sent out to the firing line the next day, they sent for him and urged that as they were going where there was danger, he ought to speak to them first. Three or four officers with whom he staid at night asked him for Bibles or any book about the Christian faith. The men have found that in times of stress the Bible words do give real strength and cheer. I met a man today who said that when he and a handful of men were posted at a certain place here (Eiko) when the Russians attacked the camp, they were told to defend the spot to the death. He knew his danger and while waiting took out his one cent copy of the Gospel of John, finding in this peace and contentment."

"On the day before the battle at the front, Mr. Kawasumi started off from somewhere at mid-night and walked almost steadily until four in the afternoon. Then he got a one supper and a bit of rest and was off again. However Kawasumi pushed on until he found a temporary hospital with every room full and men in the yard siting around charcoal fires. The thermometer was 3° below zero. As they lay there waiting for their wounds to be dressed, he passed from group to group telling them who he was and cheering them as best he could. It was an inspiration to see Kawasumi's face light up as he told of the appreciation of those poor suffering fellows."

A clean heart

Mr. Hibbard reports this interesting incident from the new post at Fengwancheng:—

"From ten until two we were busy with the routine work of 'comforting' and making preparations for a social meeting in the afternoon Takabatake made all the plans and arranged the decorations with great effect. Chiba-san and Low Sin (the cooks) produced 600 odd cookies and did them up in little parcels with peanuts. By two o'clock our guests began to pour in, most of them strangers to us for our old friends have been moving on of late. Soon it was apparent that we were in a crush, in no figurative sense of the word. The room we use is 18 by 60 feet. It became impossible to get in by the door but more came in by the window at the opposite end of the stage. Takabatake made a short speech of welcome and was followed by a captain who is specially commissioned as an instructor of morals to the men. The captain spoke of our work at some length saying, 'There is a place to shave and cut your hair and so cleanse your head; a place to wash your clothes and I understand, it was the purpose, if circumstances had permitted, to provide a bath that you might cleanse the whole body; but the fundamental purpose of this work is to make the heart clean.' This captain and the commissioned officers of his company have given up the use of tobacco and intoxicating liquors, as they say, on account of the Y. M. C. A. work here."

Came in for prayer

"Yesterday while attending to affairs in a detatched room which we have made a correspondence room, I noticed that Takabatake came in with a following of perhaps a dozen men, each in heavy marching order. With pack, blankets, canteen, extra shoes, and sagging cartridge belts, they were just off for the front. As Takabatake caught the look of question on my face, he explained that they had come into this quiet room for prayer. They were very quiet while he prayed that they might be kept from needless accident and that if they were to offer up their lives on the battle field that this sacrifice might be acceptable in the sight of God."

"I hope the war will end soon now but the longer it lasts the greater is our opportunity. In three days two men have reported as 'learners' or 'questioners.' As we hear of others we are going to open a regular 'question meeting.' In every case the men accepted the gospels and in not a few cases they asked eagerly for them before I offered them."

Speaks to officers

Mr. Kawasumi was received by General Kuroki who heartily commended the work of the Association secretaries. Other high officers went out of their way to facilitate his work and urged that more secretaries be sent to the north from Yinkow as a base and promised to do all that he could to help their 'comforting' work. By special request Mr Kawasumi addressed an assembly of officers including the division commander upon a religious topic and was urged to come again. "In this meeting (referring to that of the officers) I saw tears in several eyes." Mr. Kawasumi writes:

"The men at the front wish addresses more than supplies. When I prayed at the end (of a certain address), they were very solemn (respectful) and expressed deep gratitude. I was permitted to preach and console at the front. I think that it is necessary to give Bibles to the soldiers."

The latest word from Gleason

Mr. Gleason writes from Yinkow under date of February 21st. as follows:—

"Ochiai came in from Dalny on Sunday. His reports of the prospects there make me eager to get over to that lively spot But I am also glad to remain here and aid this work. It is splendid to be here where one is so much appreciated and where there are men from morning till night eager for religious instruction, Bible teaching, or some social recreation. Some fine fellows come in here."

JAPANESE ASSOCIATION ARMY WORK NEWS SERVICE [No. 1.

Issued by The Press Committee of The Young Men's Christian Association National Union of Japan

WITH JAPANESE SOLDIERS AT THE FRONT

The Minister of War grants special permission to The Y. M. C. A. to follow the Army

Military Commandants Provide Buildings.

Tokyo, Dec. 12, 1904.

When the Russo-Japanese war broke out the secretaries of the Young Men's Christian Association of Japan undertook to do for the Japanese soldiers what similar organizations did for the British army in South Africa and for the American army during the Spanish War. In organizing such a campaign the Association not only had to face the problems connected with so vast an undertaking but also had to overcome the difficulty of securing from the War Department permission to go to the front. The allied Christian bodies of Japan had already applied for permission to send representatives with the troops but had failed to get them out of the country. It was especially gratifying therefore when about the middle of August the Minister of War issued an order giving the Association permission to open up work at Antung, the Yalu River base of General Kuroki's army, and at Yingkow, the seaport of New Chwang. The Minister of Railroads granted free transportation for baggage on the government lines and the Nippon Yusen Kwaisha and Osaka Shosen Kwaisha, the two great steamship companies, gave the same privileges on their boats.

The Association secretaries reached Antung late in September and Yingkow the middle of November. From the first the work has been such a success that the Association leaders have been embarrassed to meet the demand from the field for men and equipment. Each post is furnished with an outfit consisting of a tent capable of seating 200 men; books, news-papers and magazines; writing-paper, envelopes, postal cards, pens and ink; graphaphones, games and small musical instruments; Bibles, religious tracts and hymnbooks; bathtubs, soap, hair clippers, tea outfit, buttons for uniforms, needles, thread and a thousand and one little things that add to the comfort of the soldiers. The practical nature of the work from the first so impressed the military commanders that at both Antung and Yingkow they placed at the disposal of the Association first-class buildings in the best of locations. At Yingkow the commandant set a force of 26 carpenters at work for three weeks remodeling the building to suit better the needs of the work. The commandant at Antung twice in one week cabled over government wires for the secretaries asking first for one additional man and later for two men and another complete outfit for work at Ilojo, a post fifteen miles from Antung. Several of the highest commanding officers have heartily endorsed the work and have made valuable suggestions as to how the needs could best be met.

The following extracts from reports of secretaries at the front give some idea of the work:—

"We are working full capacity for our present plant right along seven days in the week. About 200 men are all that we can conveniently handle. There is scarcely a time between three and four when there are not more men writing letters than can get around the big table with four *suzuri* (ink) boxes. I have seen half a dozen men on their knees in a row writing on a bench because the tables were full."

"The hair clippers were in use to-night until it was so dark that the last man barely escaped with his ears."

"Last night I spoke to about one hundred men. Many of them had never before listened to the gospel. All were prejudiced in our favor because of what we have been able to do for them. I have never seen men who listened more eagerly."

"Within a few days we have placed 1500 copies of scripture in the hands of men who actually wanted them, and we could easily have used as many more."

"During the preceeding week there were 1,500 visits to our rooms. In one day we served ten buckets of tea to the men. About 400 letters and postals a day were written in our rooms. We have used (in six weeks) 20,000 sheets of paper, 15,000 postal cards and 12,000 envelopes."

"During our concerts in the hospitals soldiers were detailed to guide us through the wards. As the graphaphone played tired eyes lit up and mouths drawn with pain relaxed into full grown smiles or even hearty laughter and when some familiar Japanese air followed, one could hear smothered words, 'Well, isn't that good,' 'Well, it is a long time since I heard that,' etc."

The National Committee of Japan is making great efforts to collect money and supplies to occupy the whole field of military operations. In response to requests from officers on the field it is hoped to be able to do more for the soldiers on the firing line and for the men in the hospitals.

Helping Returning Soldiers in Manchuria. Our chief efforts are for the returning soldiers. During the fifty minutes they have for lunch at Mukden and Liaoyang, our men are playing the gramophone, giving a word of greeting, and with the assistance of other soldiers are every day giving out to each man as he sits at his meal a pretty souvenir postal card and the material for one letter. Also, at the trains, religious tracts and newspapers, and other reading matter are given out. Notices are also made that at Dalny and Liuchuton, the two ports of embarkation, there are special Associations to welcome them. Twenty-four hours later when the soldiers arrive at Dalny, or Liuchuton, near Dalny, they find two of the most interesting Associations in the world. I donbt if there ever was an Association that entertained as many men in as short a time as the Army Branch at Dalny entertained in December. Some days we were so overrun by visits from the 10,000 or 15,000 men who were waiting for their steamers at Dalny that we hardly knew what to do. At least 130,000 and possibly 150,000 entered, that one building during the month. Many of course came in twice or more. It is safe to say that of the 600,000 soldiers in Manchuria when the movement of troops began, nearly all will have received some benefit from the Association before they reach home. The result of the distribution of the 100,000 special sonvenir pamphlets, or of the 600,000 postals, or the 90,000 Scripture portions, who can tell?

At Yingkow we had planned to close the work, but as the committee of citizens, who had helped the work since its opening in December, 1904, agreed to meet all the expenses of the branch until its close, probably early in March, it was decided to continne. This action on the part of that committee, which up to this time has raised more than $1800. for us, showed that the work has stood the test of time.

Port Arthnr continues without much change, except that it looks as if before long a church organization might be effected to work along with the Army Brauch. About twenty Christians come to the Association, and two weeks ago five Navy and Army men and citizens were baptized.

GEO. GLEASON.

ENGLAND AGAIN JAPAN'S ALLY

NEW TREATY MENTIONS DEFENSE OF INDIA'S FRONTIER.

To Fight Together If Either Nation Is Attacked—Text Sent to Russia With Explanations of Its Peaceful Character—Corea Is Now in Japan's Sphere.

Special Cable Despatches to THE SUN.

LONDON, Sept. 26.—The text of the Anglo-Japanese agreement, which was signed on August 12, and a despatch to the British Ambassador at St. Petersburg forwarding a copy, with instructions to communicate it to the Russian Government at the earliest opportunity, have been issued.

The preamble declares that the Governments of Great Britain and Japan, being desirous of replacing the agreement concluded January 3, 1902, by fresh stipulations, have agreed upon the following articles, having for their object the consolidation and maintenance of general peace in the regions of eastern Asia and India, the preservation of the common interests of all the powers in China by insuring the independence and integrity of the Chineee empire and the principle of equal opportunitiee for the commerce and industry of all nations in China, and the maintenance of the territorial rights of the high contracting parties in the regions of eastern Asia and India, and the defense of their special interests therein.

The agreement continues:

"Article I. It is agreed that whenever in the opinion of either Great Britain or Japan any of the rights or interests referred to in the preamble are in jeopardy the two Governments will communicate with one another fully and frankly and consider in common the measures which should be taken to safeguard those general rights and interests.

"Article II. If by reason of an unprovoked attack or aggressive notion, wherever arising, on the part of any other Power or Powers, either contractor be involved in war in defense of its territorial rights or special interests mentioned in the preamble the other contractor shall at once come to the assistance of its ally and conduct war in common and make peace in mutual agreement with it.

"Article III. Japan possessing paramount political, military and economic interests in Corea, Great Britain recognizee the right of Japan to take such measures for the guidance, control and protection of Corea as it may deem proper and necessary to safeguard and advance those interests, provided always that such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

"Article IV. Great Britain having special interests in all that concerns the security of the Indian frontier Japan recognizes her right to take such measures in proximity to that frontier as she may find necesary fnr safeguarding her Indian possessions.

"Article V. The high contracting parties agree that neither, without consulting the other, will enter into separate agreements with another Power to prejudice the objects described in the preamble of this agreement.

"Article VI. In the matter of the present war Great Britain will continue to maintain strict neutrality unless another Power or Powers join in hostilitiee against Japan, in which case Great Britain will come to the assistance of Japan, conduct war in common and make peace in mutual agreement with Japan.

"Article VII. The conditions in which armed assistance will he afforded by either power to the other and the means hy which such assistance is to be made available will be arranged by the naval and military authorities of the contracting parties, who from time to time, will consult one another fully and freely on all questions of mutual interest.

"Article VIII. The present agreement shall, subject to the provisions of Article VII., come into effect immediately after the date of its signature and remain in force for ten yeare from that date. In case neither of the high contracting parties should be notified twelve months before the expiration of the said ten years of the intention of terminating the agreement it shall remain binding until the expiration of one year from the day on which either of the contracting parties shall have denounced it, hut if when the date fixed for ite expiration arrives either ally is actually engaged in war the alliance, *ipso facto* shall continue until peace shall have been concluded.

"In faith whereof the undersigned, duly authorized by their respective governmente, have signed this agreement and affixed their seals. Done in duplicate at London, August 12.

"LANSDOWNE.
"HAYASHI."

Foreign Secretary Lansdowne, in forwarding a copy of the agreement to the British Ambassador at St. Petersburg on September 6, instructed him to communicate it to Russia, explaining that it would have been immediately publiehed, tnt that, the Russo-Japanese negotiations having been begun, its publication would be obviously inopportune and improper. Lord Lansdowne said:

"The Ruesian Government will, I trust, recognize that the new agreement is an international instrument, to which no exception can he taken hy any of the Powers interested in affairs in the Far East. You should call special attention to the objects mentioned in the preamble, as those hy which the policy of the contracting parties ie inepired. His Majesty's Government believe they may count upon the good will and support of all the Powers in endeavoring to maintain peace in eastern Asia and in seeking to uphold the integrity and independence of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in that country. On the other hand, the special interests of the contracting parties are of a kind upon which they are fully entitled to insist, and the announcement that those intereels must he safeguarded is one which can create no surprise and need give rise to no miegivings."

Lord Lansdowne calls special attention to Article II., in which it is stated that assistance ie only compulsory in the event of unprovoked aggressive action. He also emphasizes Article III., adding:

"The new treaty doubtless differs in this point conspiouously from that of 1902. It has, however, become evident that Corea, owing to its close proximity to the Japanese Empire and its inability to stand alone, must fall under the control and tutelage of Japan. Hie Majesty's Government observe with satisfaction that this point was readily conceded by Russia in the treaty of peace recently concluded, and they have every reason to believe that similar views are held hy the other Powers in regard to the relations which should eubsist between Japan and Corea."

Lord Lanedowne concludes: "His Majesty's Government venture to anticipate that the alliance thus concluded, designed, as it is, with objecte which are purely peaceful and for the protection of

rights and interests the validity of which cannot be contested, will be regarded with approval by the Government to which you are accredited. They are justified in believing that its conclusion may not have been without effect in facilitating the settlement by which the war has been so happily brought to an end, and they earnestly trust it may for many years to come be instrumental in securing the peace of the world in those regions which come within its scope."

A similar covering despatch was sent to the British Ambassador at Paris.

LONDON, Sept. 27.—In an interview in the *Standard* Sir Charles Dilke, M. P., the well known authority on foreign affairs, says the renewal and strengthening of the Anglo-Japanese agreement was practically inevitable, and it is useless now to urge what is probably a fact, that Great Britain would have been better off without any entangling allances. Judged on its merits the most that can be said of the treaty is that it may render more universal and can hardly endanger peaceful prospects in the future It may be regarded, indeed, as a peace instrument not because it compels Russia to curb her ambitions, but because it hardly affects Russia's true interests and future development. Russia's position in Asia now and hereafter has been determined by existing facts, not treaties.

Sir Charles is convinced that a long period of peace is in sight. He does not think that the peace of Portsmouth has been made any more permanent by the Anglo-Japanese treaty, which is also not likely to have any direct bearing on the Anglo-Russian relations in Asia. He never believed in the Russian peril in the direction of India, and the danger of a Russian attack on India is now removed further than ever, but in any case he would oppose the employment of Japanese troops to defend India. India could and must defend her own frontier.

The two countries most affected by the treaty are France and Germany. It secures to both the Far Eastern possessions they might in certain circumstances find it impossible to defend. To France it is wholly satisfactory, but it may cause an unpleasant feeling in Germany, whose supposed aspirations in Shantung and the neighborhood have received a blow.

Viscount Hayashi, the Japanese Minister, in an interview averred that the treaty assures peace in the East for a long time. He said that that was its aim. It was not intended to menace any one. This ought to be recognized by everybody.

CZAR'S CALL FOR PEACE TALK.

Wants Questions That Arose During the Recent War Discussed.

Special Cable Despatch to THE SUN.

ST. PETERSBURG, Sept. 26.—The Russian representatives abroad were instructed on September 21 to invite the foreign Powers to send accredited delegates to a second Hague conference, the labors of which will have a strictly practical character, especially, perhaps exclusively, dealing with the serious questions which arose during the Russo-Japanese War and which demand an immediate settlement.

JAPAN'S NEW COINAGE.

The new coinage law of Japan has now been fully enacted, and will go into force on October 1 next. Both in mechanism and in principle it makes radical changes in the currency system, and its workings will doubtless command the interested attention of financiers all over the world. Briefly stated, its provisions are as follows: The unit of value is to be the gold yen, containing 11.574 grains troy, and worth about half as much as the old gold yen, which was permanently rated at 99.7 cents United States money. The new gold coinage will consist of pieces of 5, 10 and 20 yen, no 1-yen pieces being coined. The 10-yen piece will, in round numbers, be reckoned equal to $5 United States or £1 British, its actual value being between the two—namely, $4.985. In silver there will be pieces of 10, 20 and 50 sen; 100 sen being equal to 1 yen. In nickel there will be pieces of 5 sen, and in copper pieces of 1 sen and of 5 rin, 10 rin making 1 sen. Gold coins are to be 900 fine and silver 800 fine, the alloy being copper. Nickel coins are to be one-fourth nickel and three-fourths copper, and copper coins 950 parts copper, 40 tin and 10 zinc. Gold will be unlimited legal tender, silver to the amount of 10 yen, and nickel and copper, 1 yen.

The law, as already stated, is to take full effect on October 1; but the coinage of 1-yen silver pieces is to be stopped at once, or as soon as all existing orders for coinage of bullion are filled. The silver yens are to be exchanged gradually, at the convenience of the Government, for gold at par—yen for yen—and until such exchange is completed silver yens are to be full legal tender. The suspension of their circulation is to be notified six months in advance. The ratio between the values of gold and silver is fixed at 1 to 32.34. And just here arises one of the most interesting questions connected with the scheme. There are in existence about 79,-500,000 silver yen. These will gradually be presented for redemption in gold. What will the Government do with them? It will not need them all, nor more than a small fraction of them, for subsidiary coinage. Either it must store the rest away, for future disposal, or try to sell them to other nations. The former course is the more probable. The Government reckons that silver has now touched its lowest mark and will henceforth gradually appreciate in value. In that case the redeemed and hoarded silver yen will become a source of profit.

That calculation may prove to be ill-founded. Instead of rising, the price of silver may continue to fall. In that case the Government may find itself a loser to the amount of some millions of dollars. But Japanese financiers seem confident that silver will rise; their own action in this law will hasten it. They have made all the gains possible through the steady depreciation of silver during the last score of years. Now they have changed their base at what they deem the psychological moment, and expect to make further gains by the swinging of the pendulum in the other direction—by the appreciation of silver. It is a shrewd and somewhat daring scheme, and it is not impossible that it may succeed. One unpleasant feature of it is this, that Japan's recent obligations are payable in silver, and she now declares them to be payable in gold at a ratio arbitrarily fixed by herself. If when she comes to pay them silver has considerably appreciated in value, there may be some grumbling among her creditors over what they will call their losses in being paid in gold instead of silver. It is evident, however, that such losses will be imaginary or speculative rather than real.

Japanese statesmen believe that this adoption of the gold standard will serve to attract capital to that country for investment. It seems probable that such will be the case. Japanese Government securities will probably command better prices in the European and American markets. They have one disadvantage, in the eyes of European financiers, that they are not a permanent investment. They are all to be paid off in the next forty-two years; for Japan has set herself to cancel her entire present indebtedness by the year 1939, and she bids fair to do so. But that is not to be deemed a serious fault. American bonds for a much shorter term and at a much lower rate of interest command a fine premium. A Japanese gold bond, paying 5 per cent interest and having forty-two years to run, will not go begging for a purchaser.

JAPAN AND CHINESE BOYCOTT.

Post Feb 15 '06

TO THE EDITOR OF THE EVENING POST:

SIR: The boycott of American goods and general anti-foreign movements in China are serious matters to the interests of the United States, but the accusation that these have been instigated by the Japanese seems to me still more serious to the interests of my country. I wish, therefore, you will kindly allow me a little space in your valuable columns to explain the matter.

The assertion by a certain writer in the last issue of *Scribner's Magazine* to the effect that the Japanese have been using the influence of Chinese papers, published in China, especially the *Eastern Times* of Shanghai, issued under the Japanese charter, to agitate the boycott and anti-foreign movements in that country is most emphatically denied by Mr. H. Eitaki, the Japanese consul-general at Shanghai, in his official report to his Government. Instead of making any agitation, he has been urging the *Eastern Times* to explain that Japan has nothing to do with the matter, and thus to allay the suspicion of the foreign residents.

It is true that in China there are many Chinese papers published by different foreign proprietors. As a matter of fact, however, these papers are solely owned and controlled by the natives, and their nominal foreign proprietors have nothing to say except in case the publications are interfered with by the Chinese authorities. The same thing may be said of the Chinese papers published by Japanese proprietors. They are subject neither to Chinese laws nor to the Japanese press regulations as applied at home, and as a rule they are beyond the control of our Government authorities. Therefore, if some of the Chinese papers issued by the Japanese proprietors are making any agitation, it does not follow, as a matter of course, that it is instigated by the Japanese.

That our public are not supporting or sympathizing with the Chinese in their anti-foreign movements is proved by the facts that the leading papers in Japan are strongly advising China against such actions.

They are explaining to the Chinese how much more beneficial it would be for their own country to have open door and invite foreigners to invest their capital for the development of their business and industry.

The charge that Chinese young men who have studied in Japan are employed by the Japanese Government for the agitations against Americans and Europeans is too absurd to need any refutation.

S. UCHIDA,
Consulate-General of Japan.

New York, February 14.

(Reprinted from the *Japan Gazette*, January 8th, 1906.)

TWO DAYS IN THE FAMINE REGION.

Here in Sendai we hear much of the famine that exists in the surrounding country districts but the city is only indirectly affected and while we have the poor always with us their number has not very materially increased because of the famine. To see the worst however we do not need to go far. The chief of Kuribara Country, who is the brother-in-law of a very dear friend of mine, a gentleman who was a student with me at Princeton, recently made the statement that his county is the worst in this Ken. Some friends having recently sent a sum of money "for immediate distribution" Dr. Forest and I went last week with this in hand on the invitation of the head official of Kuribara County to see this bad spot of the famine region.

Kuribara County was the scene of the great military manœuvres held in the presence of His Majesty the Emperor four years ago. Some of us saw the fields at that time just after a good crop had been harvested. This year the country official report shows that the crop is less than 8 per cent. of an average year. Kuribara is in every way by far the largest county in Miyagi Ken. The main reliance of its nearly one hundred thousand people is the rice crop and their loss on this last year amounted to more than two millions of yen. It is estimated that to feed the poorest of the people with cheap food until next May will require Y.198,000. As has been said several times, work is to be provided for those able to work and thus much of this sum will be paid as wages to a large part of the more than 40,000 poverty-stricken people of this country. So far relief works have not been begun except by a few philanthropic individuals, but after work is begun even the able-bodied must meet many days when snow is falling or on the ground. The nations of Europe and America do not as governments dispense charity and here at this time in Japan there is as yet no provision for the sick and aged and those who for any reason cannot work.

When there was only half a crop three years ago the most important relief work was the relaying out of rice fields. Some of this land is very good for rice, and near Tsukidate there is a fine large plain which was well laid out three years ago. One of the strange things concerning this famine is that some of the best land yielded the least and last year this fine plain produced almost nothing. Some of the rice is still standing uncut, as even the straw is worthless, and much has been cut to get it out of the way, and thrown into the fields to rot and enrich the ground for another year.

For five years I have been secretary and treasurer of the Sendai community's poor relief committee which annually uses about three hundred *yen* among the poor of the city, and three years ago I was treasurer of the Miyagi Ken Famine Relief Committe. I know more than one poor family whose main food the year round is what is left over in the dishes of the soldiers in the barracks, and have seen many cases of poverty. Officials had recently given us samples of the food being eaten by the poorest of the poor, but I must admit that I was hardly prepared when we suddenly entered one house to actually see a child eating a mixture of boiled leaves and chaff. Breakfast had been made of this stuff by the whole family and there was still some left in the pot. Some of the food we saw on this trip was of a sickly green colour and my stomach was almost turned at the sight of it.

Among the poor there are some who still manage to get a little cheap rice to mix with the *daikon* for one of the meals of the day but we were in the homes of many who now have not a grain of rice even once a day. A large number of families are trying to live on an average of two *sen* per member per day. My experience with such people leads me to believe that it is not wise to give them money, at least not any large sum. Sometimes kind-hearted people do as much harm as good in their attempts to give aid. With the very poor a little at a time is a good rule and, no matter what the circumstances, we did not give more than one yen to any family.

We recently asked the Chief of the Tax Bureau of these three *ken* what is the main cause of the poverty of so many people in this region and he replied that while some are lazy and some wicked the great reason is the size of the families. The whole world knows that the poor have more than their share of children. The Japanese have a proverb *bimbo ko takusan*—the poor have many children. They have also a persimmon which they call *bimbo kaki*—poor man's persimmon, because it has very many seeds and contains very little that can be eaten. In Kuribara County the average family consists of more than seven members. One town we visited has a population of a little more than five thousand, and 78% of all the families are said to be in need of aid. There are only two the twenty-nine towns and villages in the county worse off than this. In one house into which we entered we saw a man who is trying to support a family of seven on about twelve sen a day which he and his wife earn by making of twige the bundles into which charcoal is put. He is a peasant and has no other work. Here is a family in real distress. The morning meal had been *daikon* leaves and bean husks.

The next house we entered was only a few doors away. Here is a deserted family. Some of the neighbours emigrated with their families to Hokkaido but this man ran away and left his family in poverty and misery. The family consists of the wife and three children—one of them born after the father ran away—and the great-grandmother about seventy years of age. The mother looks self-respecting and she is bravely trying to keep alive all five with the few sen she is able to earn somehow.

We had not time to visit very many of the five hundred stricken families and so after giving some help to the families we did see we left fifteen *yen* with the town officials who had been in Sendai on business, called just before starting home and said that the rice had been distributed. In answer to questions he replied that of the five hundred families three hundred are in great need. Our idea had been to have them help five or six of the very, very worst cases but there are sixty such families and the officials had given twenty-five *sen* worth of cheap rice to each. This means that each family received not quite two *sho* of rice—about enough for a family of seven for one day's full allowance.

We had ideal weather for getting around.

to be given in rice to those in greatest need. To-day one of the officials,

The roads were frozen but there was comparatively little snow. At Tsukidate a policeman told me that if it rained or snowed for three days there would be intense suffering and that if the police were not watchful some people would actually starve. The village offices have no money but the policeman thought that at the last pinch some money could be gotten somehow to prevent death. Just as we reached home at eight o'clock on Friday night snow began to fall and when we awoke next morning there was nearly a foot of snow on the ground and the flakes were still coming down thick and fast.

WILLIAM E. LAMPE,
Chairman of the Foreign
Com. of Relief.

EDUCATION IN JAPAN.

AMAZING DEVELOPMENT.

Seven Government Universities And 25,000 Primary Schools

Educated Class Turning To Christianity—Buddhism Losing Its Hold—Speaker In The Diet A Presbyterian Elder. First Missionary Work By Catholics. Christianity And Buddhism Contrasted — Description Of Beautiful Shinto And Buddhist Temples.

By William J. Bryan.

[From The San Francisco Chronicle.]

Back of Japan's astonishing progress along material lines lies her amazing educational development. Fifty years ago but few of her people could read or write, now considerably less than 10 per cent would be classed as illiterate. It is difficult to conceive of such a transformation taking place almost within a generation. The prompt adoption of Western methods and the rapid assimilation of Western ideas give indubitable proof of the pre-existence of a vital national germ. A pebble dropped into soil, however rich, and cultivated no matter how carefully, gives back no response to the rays of the springtime sun. Only the seed which has life within can be awakened and developed by light and warmth and care. Japan had within her the vital spark, and when the winter of her isolation was passed her latent energies burst forth into strong and sturdy growth.

Her sons, ambitious to know the world, scattered themselves throughout Europe and America, and, having laden themselves with new ideas, returned like bees to the hive. In this way Japan constantly gained from every quarter, and her educational system is modeled after the best that the ages have produced. She has her primary schools for boys and girls, attendance being compulsory, and below these in many places there are kindergarten schools. The middle schools—in which the boys and girls are separated—take up the course of instruction where the primary schools leave off.

Seven State Universities.

Then follow the universities, of which there are seven, under the control of the Government. Besides these, there are in the cities institutions known as higher commercial schools, which combine general instruction with such special studies as are taught in our commercial colleges. There are also a number of normal schools for the training of teachers.

In addition to the schools and colleges established and conducted by the Government, there are a number founded by individuals and societies. The largest of these is Waseda College founded and still maintained by Count Okuma, the leader of the progressive party. It is adjoining the home of the Count, and is built upon land which he donated. Dr. Hatoyama, at one time Speaker of the National House of Representatives, who holds a degree from Yale College, is the official head of this institution; in all of its departments it has some 5000 students.

I have already referred in a former article to the Keio Gijuku, the college founded by Mr. Fukuzawa. The attendance here is not so large as at Waseda, but the institution has had an illustrious career and exerts a wide influence upon the country. I visited both of these colleges and never addressed more attentive or responsive audiences. As English is taught in all the middle schools, colleges and universities, the students are able to follow a speech in that language without an interpreter.

The State University at Tokyo includes six departments—law, medicine and engineering courses being provided, as well as courses in literature, science and agriculture. The total number of students enrolled at this university is about 3500. The National University at Kyoto has three faculties—law, medicine and science—the last named including engineering. The attendance at this university is between 600 and 700. In the states of Choshu and Satsuma there are higher schools supported by funds given by former feudal lords of those states.

The education of girls is not neglected, although, as a rule, the girls do not go as far in their studies as the boys. There are a number of normal schools and seventy-nine high schools for girls, besides the Peeresses' School and several private institutions. The Woman's University of Tokio, situated near Waseda College and under the patronage of Count Okuma, has had a phenomenal career. Established only five years ago, it has now an enrolment of some 700 and is putting up several new buildings.

Many Missionary Schools.

There are also a number of missionary schools and colleges. The Presbyterians support three boarding-schools for boys and eleven for girls, besides ten day schools. The total attendance at these schools is nearly 2300.

The Congregationalists have a number of schools, the largest—Doshisha College, at Kyoto—being the largest and most influential Christian institution in Japan. I had the pleasure of visiting both this college and Kyoto University.

The Methodists have eighteen boarding schools and nineteen day schools, with a total attendance of nearly 5000. Their college at Kobe is a very promising institution.

The Baptists have a theological seminary, an academy, five boarding-schools for girls and eight day schools, with a total attendance of nearly 1000. The Episcopal church has also taken an important part in educational work, while the Catholics (who were on the ground first) have over sixty seminaries, schools and orphanages, with an attendance of some 6000.

Twenty-five Thousand Primary Schools.

The Japanese Government supports more than 25,000 primary schools, attended by more than 5,000,000 boys and girls; it supports more than 250 middle

schools, with an attendance of nearly 100,000. While less than 2 per cent of the primary students enter the middle school, more than 10 per cent of the middle school students enter the higher colleges.

Although the figures given above give some idea of the interest taken in education, they do not furnish an adequate conception of the enthusiasm with which a large number of these students pursue their studies. Nearly fifty young men called upon me or wrote to me asking to be taken to America that they might continue their studies. Many of the leading men of Japan to day are graduates of American or European colleges. The physicians have shown a preference for German schools, while to engineers and politicians our universities have been more attractive. A part of the friendliness felt toward foreigners can be traced to the favors shown Japanese boys who left home in ssach of knowledge. Marquis Ito, one of the first of these, owes much to an elder of the Presbyterian church in England, in whose home he lived as a student, and the Marquis has ever since been making returns in kindness to foreigners and Christians.

Marquis Ito's case is not exceptional; all over Japan are men who hold in grateful remembrance American and Europeans to whom they are indebted for assistance. I met a man now a publisher of an influential paper, who twenty years ago at the age of 16, went to sea and in a shipwreck was cast upon one of the islands in the South Pacific. He became a retainer of the King of the islands and as such wore the scanty native dress, consisting of a loin cloth. He went with his King to Honolulu to pay a visit to the Hawaiian Queen, and finding a Japanese settlement there, remained for two or three years. He then went to the United States, and, making a friend of a professor in one of the universities, attended school there for several years. He now visits the United States every year or so on business, and one seeing him wearing a silk hat and a Prince Albert coat would hardly guess the experiences by which he has risen to his present position. If Japan, beginning fifty years ago with no educational system and scarcely any educated men or women could accomplish what she has accomplished in half a century, what will she accomplish in the twentieth century with the start which she now has and with the educational advantages which her people now enjoy.

State Religion Without Creed

Japan has several religions, although Shintoism has been, since 1858, the state religion. As a matter of fact, however, Shintoism can hardly be called a religion, for it has no creed, no priesthood and no code of morals. It is really ancestor worship, and comes down from time immemorial. It implies a belief in immortality, for the ancestral spirits are invoked and vows are paid to them at numberless shrines that dot the country. These shrines are not usually in temples, although sometimes Shintoism and Buddhism have been mixed together and one temple employed for both shrines: as a rule, however, the Shinto shrine is in some secluded spot on the top of a hill or on a mountainside where a bit of natural scenery awakens a spirit of reverence. A gate of simple, but beautiful design, is placed at the point where the pathway to the shrine departs from the main road. We had read of these Shinto gates and had seen pictures of them, but we first saw one at Honolulu, itself the gateway to the Orient. No description can convey to the reader the impression which this gate makes upon the traveler; its outlines are so graceful and yet so strong that it seems an appropriate portal to a holy place.

The moral code of Confucius has also influenced the thought of Japan.

Chinese Introduced Buddhism.

About 1400 years ago the Buddhist religion was introduced into Japan by Chinese priests, and it spread rapidly throughout the islands. Its temples were imposing, its ceremonies impressive and the garb of the priests costly and elaborate. It did not root out Shintoism, it simply overwhelmed and absorbed it. The Buddhist temples, though not as popular as they once were, are still visited by millions of faithful believers and are objects of interest to the tourist. Most of them are old, one at Nara having been built about the year 700. It is in such an excellent state of preservation that one can hardly believe that it has stood the storms of twelve centuries.

In the center of the temple is an image of Buddha and on either side the figure of a huge warrior. There is also in this temple a god of war, to which the Japanese were wont to pay their vows before going to battle. The devout Buddhist, approaching the image of the founder of his religion, bows and mutters a prayer half audibly, and, throwing his mite in a box on the floor before the shrine, departs. There is usually a bell, or sometimes only a chain, hanging above the place where the prayers are said, and the suppliant swings a rope against the bell or shakes the chain before his prayer and claps his hands two or three times at its close. We inquired about the bell and received two answers; one that it was to attract the attention of the god, and the other, that it was to awaken the conscience of the one about to present his petition.

Near the temple at Nara stands an ugly image which never fails to attract the attention of the visitor. It is literally covered with paper wads which have been thrown against it by worshipers at the temple in the belief that their prayers would be answered if the wads adhered to the image. There is also at Nara a huge bell almost as old as the temple. This bell is about thirteen feet high, nine feet in diameter and eight inches thick. It hangs in a pagoda quite near the ground, and when struck upon the side by a swinging log gives forth a sound of wonderful depth and richness. It was rung for us, and as its mellow tones reverberated along the hills we were awed by the thought that 1000 years before our Declaration of Independence was written, 800 years before the Pilgrims landed at Plymouth Rock, yes, even 700 years before America was discovered, this old bell was calling people to worship.

There is at Nara an immense bronze image of Buddha, even larger than the famous one at Kamakura, though not considered so finely proportioned. The smaller one is forty-nine feet in height and nearly 100 feet in circumference (both represent Buddha seated tailor-fashion on a lotus flower) and the larger one is almost twice as large as the smaller one. The lantern of stone or bronze seems to be as necessary an adjunct to a Buddhist temple as the Shinto gate is to that form of religion. At Nara there are 2900 stone lanterns of various sizes along the walks that lead from one temple to another, and they are found in abundance in other cities.

The Corean lions are also identified with Buddhistic worship, these animals, wrought in bronze or carved in stone, guarding all temple doors. They are not as ferocious in appearance as the Numidian lion

and they illustrate an idea. One has his mouth open and the other has his mouth tightly shut, and they together represent the affirmative and the negative, or, in other words, the eternal conflict between truth and error.

Nara has an additional attraction in the form of a beautiful park containing some 700 deer, which are here regarded as sacred animals. They are so gentle that they will come, old and young, and eat from the hand.

Beautiful Shrine Of Nikko.

Next to Nara, in our opinion and in the opinion of many even before Nara, comes Nikko in beauty and interest. The spot was wisely chosen for a temple, a foaming stream, rugged mountain and stately trees adding to the attractiveness of the place. There is a shaded avenue twenty-five miles long leading from the lowland to the temple, and it is said that when other feudal lords were bringing stone lanterns, one poor daimio, unable to make so large a gift, offered to plant little trees along the way; these, now 300 years old, furnish a grateful shade for the pilgrims who visit his Mecca, and the poor tree planter is now known as "The Wise Daimio, who went into partnership with nature."

The temple at Nikko is only about three centuries old, and its decorations are the richest and most costly to be found in Japan. As the Buddhists and Shintoists worship together here, the temple is kept in repair by the Government, and one can see the best in architecture and ornamentation that the temples exhibit. So famous are this temple and its environment that the Japanese have a phrase which, when translated means: "You cannot say beautiful (kekko) until you have seen Nikko."

The most modern of the large temples is that at Kyoto. It was erected about thirty years ago on the site of one which had burned. It is not so large as the original, but is a reproduction in other respects, and is one of the thirty-three temples to which pilgrimages are made. Some estimate can be formed of the ardor of those who worship here when it is known that the immense timbers used in the construction of the building were dragged through the streets and lifted into place by cables made of human hair contributed by Japanese women, for that purpose. One of these cables, nearly three inches in diameter and several hundred feet long, is still kept in a room adjacent to the temple, the others having been destroyed by fire. Japanese women pride themselves upon their hair and arrange it with great care—what a poem of piety—what a strong sacrifice in these myriad strands of mingled black and gray!

All of the Buddhist temples stand within a walled inclosure entered through a gorgeous gate, which contrasts sharply with the simplicity of the Shinto gate. The Buddhist gate has a roof resembling a temple roof, and is often ornamented with animals, birds, and fantastic figures carved in wood. As an illustration of the superstition to be found among the ignorant, the following incident is given: An American, Frederick W. Horne, who lives at Yokohama and who has built up a large importing business in American machinery, has a handsome new home modeled after a Buddhist temple. At one gable he put a devil's head. The servants of the man living next door threatened to leave because the devil looked over into that yard. But they were quieted when the neighbor put two brass cannon on his roof and pointed them at the devil's head. The story seems too absurd to believe but we were shown the cannons when we called at Mr. Horne's.

But Buddhism is losing its hold upon the Japanese; its temples are not crowded as they once were; its ceremonies do not interest and its teachings do not satisfy the new generation. Christianity will appeal more and more to the educated element of the Japanese population. Already favor is taking the place of toleration, as toleration thirty years ago supplanted persecution.

The Catholics, who have been the pioneers of the cross in so many lands, brought Christianity to Japan through Portuguese missionaries about the middle of the sixteenth century. The success of the Jesuits was so pronounced that in thirty years they estimated their converts at 150,000. In fact, the adherents to Christianity became so numerous and so influential that the Shogun, Hideyoshi, began to fear for his temporal power, and, having absolute authority, he expelled the foreigners, closed the ports and established the policy of nonintercourse with other nations—a policy which was followed until 1853. When the country was again opened to Christian missionaries it was found that some 10,000 men and women were still worshiping according to the forms of the Catholic church, although for two and half centuries there had been no communication between them and the church outside. Even after the opening of the country to foreign commerce there was some persecution of Christians and several thousand were imprisoned. But in 1873 the prisoners were set at liberty and the exiles allowed to return. Since that time there has been absolute religious freedom and many men prominent in official life have been devoted Christians. The most noted of these native Christians was Mr Kataoka, who was four times chosen Speaker of the popular branch of the Japanese Congress or Diet. He was an elder in the Presbyterian church, and when it was suggested that it would advance his political chances to resign his eldership, he replied that if compelled to choose between them he would rather be an elder than Speaker.

The Catholic population of Japan numbered 58,000 in 1903; at the last report the Protestant communicants numbered nearly 51,000. There are among the natives 442 ordained ministers, 559 unordained ministers and helpers and 183 theological students. I met a number of Japanese Christians, and was profoundly impressed by their earnestness and devotion. There is a large Young Men's Christian Association at Tokyo and a smaller one at Kyoto; at Kagoshima I found a Woman's Christian Association. While I have met American missionaries everywhere, I have tried to gather information from Japanese sources as well and have been gratified to find such cordial co-operation between foreign and native Christians. A physician in the navy introduced himself and volunteered the information that one American woman had undertaken the establishment of Christian clubs at the various naval stations and within five years had gathered together more than 500 members. He said that she met with opposition from the authorities at first but now had their hearty support. The war with Russia, while retarding the work of the Greek church among the Japanese, has been utilized by other denominations to reach a large number of sailors with Bibles and pamphlets.

Japan Needs Christianity.

Japan needs the Christian religion; a nation must have some religion, and she has outgrown Buddhism. The ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil, from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble needs, the other presents a plan for the perfecting of self, with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sympathies and links each individual with all other human beings, the other turns the thought inward in search of perpetual calm.

Christianity dominates Europe and the Western hemisphere, while Buddhism still holds the Orient under its drowsy spell. On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the gospel of love and consecrated activity in the land of the Rising Sun will open the way to a still larger triumph in Asia.

EDUCATION IN JAPAN.

N.C. Herald May 25 '06

FROM OUR TOKIO CORRESPONDENT.

Mr. N. Makino, Minister of State for Education, in a speech delivered to the local Governors recently convened in Tokio, dwelt upon the hopeful future that lay before Japan if the people had sufficient resolution to bear their increased burdens, and if the spread of education were proportionat to the occasion, and went on to say that what is specially desirable in regard to *post-bellum* education is that greater importance than ever should be attached to moral training. Nothing is needed so much as to invigorate the spirit of the rising generation, and to create a people eminently sincere and mentally strong. If England, America, and Germany have attained extraordinary development and have secured the leading places in the world, he believes, it is due to their active exercise of sincerity and moral energy. It is recognised by all nations that in proportion to the growth of material civilisation, luxurious habits are developed and men lapse into a state of indolence. Therefore no efforts are spared to correct those failings and the example should not be lost on the Japanese. The student class have of late shown a disposition for extravagance. They spend much more than is needed for their education. Moreover, they are carried away by empty theories, and devoting their attention to philosophical disquisitions, learn to take desponding views of human existence. The people at large, too, instead of behaving seriously, pay attention to externals and, living from hand to mouth, regard the responsibility of the moment only. It must be the aim of educationists to mend this state of affairs. There is a saying that war raises a country and peace prostrates it, meaning that all firm conceptions and enterprises are begotten of war and that in time of peace evil habits are generated. Germany's strength came of war, and subsequently she attained her present greatness by inculcating in every branch of society a competitive growth of military spirit and moral energy. She furnishes a notable example. In Japan's recent war the people's spirit manifested itself in various fine acts. It is essential that this should not be a merely temporary phenomenon, but that it should be encouraged more and more with a view to improving social customs and improving the people's quality.

There are some enterprises connected with education that will serve as mementoes of war; one of them is afforestation, which has resulted in the planting of thirty-seven millions of trees in 45,000 acres of land. There is much need, too, of procuring good teachers. With that object the normal schools must be improved on the one hand, while on the other, salaries should be increased so far as financial considerations will allow, and houses or other aid should be granted.

In female education the object must be to make good wives and good mothers. There are those who imagine that the highest purpose is to make women as learned as men and to procure for them an independent place in society. The result may be to involve them in unlooked-for misfortune. Even though educationists do not err to such an extent, there is a habit on the part of the public and the Press to extol any women of learning or enterprise, that girls are betrayed into forgetting their proper sphere and devoting themselves to erudition only. As to provincial technical education the Minister of Education urged that the number of technical schools must be increased, while taking local requisitions into consideration and with a view of qualifying the students to promptly apply their knowledge.

Mr. Makino, speaking in the meeting of the elementary schoolmasters assembled in Tokio, also said that while all branches of economic industry suffered more or less during the war, school education has materially improved. He was told by a high military authority that the soldiers thoroughly understood the significance of the war and were able to carry out the commands without the least blunder, which considerably contributed to the successful issue. This was due to the diffusion of school education.

The Imperial Rescript of the Emperor of Japan, issued in 1890, regarding education embodies a fundamental doctrine, setting forth with lucidity the obligations people owe to the State and their position in society, so that educationists need not puzzle over which of the one or other ethical doctrines to choose, as was the case with European nations. While he was in Europe he was informed by an eminent scholar that European ethics had helped a great deal in the advancement of civilisation, but the ethics were more of an individual character. In fact, there was little or no doctrine concerning man *vis-à-vis* the State. Western ethics were defective on this point. Japanese ethics were fully demonstrated in the late war in the form of patriotism. This, he thought, was an interesting problem for Westerners to study. Ethics not based on religion had lately begun to be widely preached in Europe, but ethics based on religion were divided into various sections and were by this reason prejudicial to education. The International Ethical Conference to be held in London in September is to be of a non-religious character, and the members of the conference hold Japanese ethics in great admiration. Mr. Makino concluded his speech by remarking that education was a self-sacrificing profession, and the benefit of their work could not be seen in a short span of time. Mr. Makino's speeches made excellent impressions and a Conservative paper goes to the length of declaring that the tone and tenor of his recent utterances testify to his ability as Minister of Education, and wishes him every success in the future.

A German organ in Yokohama says that the general conclusions of Mr. Makino would be difficult to refute. It is true it may be claimed that, in spite of the schisms which split the religious world in the West, the general tone of the moral instruction is the same—that is to say, whatever branch of the Christian faith be taught, the conduct prescribed by the teachings of that faith does not materially differ from that taught elsewhere. Even following this, however, the advantage must still be given to that direct ethical teaching which has for its object the improvement of the social state. Too often the ethics which are taught under the name of religion are deficient on this side, the other worldly element predominating to such an extent that sometimes conduct is prescribed which, although theoretically good, is practically bad. Even in Japan, however, such teaching is not unknown, the dividing line between egoism and altruism being not always easy to follow.

An English paper in Kobe observes that no-one, however opposed on principle to a non-religious system of education, is likely to deny that there is a considerable amount of force in Mr. Makino's contentions. The lamentable bickerings between the various sects which have hindered and are still hindering the progress of education in England, France, and other European countries, are sufficient proof that serious disadvantages frequently accompany ethical instruction based on religions teaching. It will be also admitted that Japan has gained immensely by the stress laid on patriotism in the education of her children. But when it has been admitted that Mr. Makino had grounds for the praise which he bestowed upon Japanese educational methods, it remains, to be enquired if Japan does not, nevertheless, suffer appreciably through the divorce of education from religion. It has also to be asked if, in fact, religious training and tradition do not play a larger part as a basis of Japanese character and patriotism than Mr. Makino suggests. The Kobe paper concludes that while there can be no question concerning the justice of Mr. Makino's observations as to the benefits obtained by Japan from the absence of sectarian strife in educational matters, it does not appear to it that it has been established that Japan does not suffer a corresponding loss through the lack of the strength and support which religious belief imparts to an ethical system.

From the report of the Ministry of Education covering the year 1903-4, it may be gathered that the percentage of children of school age who received instruction is steadily increasing, so that Japan now holds the record for the world. Only four boys of every one hundred fail to attend school. Altogether the number of children of school age receiving elementary instruction is 5,976,124 and the number of teachers is 108,360, so that the average number of children per teacher is 56, approximately. As for kindergartens, there are altogether 281 with 748 instructors and 25,803 children attending them. Of blind and dumb schools there are 20 with 120 teachers and 1,043 students, namely 446 blind and 597 dumb. Technical education shows encouraging statistics. There are no less

than 1,594 schools with 94,183 pupils and 3,285 instructors, of whom 57 are foreigners. It is also interesting to note that Kiushu and provinces west of Tokio show greater educational zeal than any other part of the Empire. Kiushu generally sends to school 95.99 per cent of its eligible children.

[Sermon preached by Dr. J. D. Davis, at the Biennial Conference of the Student Volunteer Association of Japan, at Karuizawa, August 12th, 1906.]

Possibilities! The Missionary possibilities of the Japanese Church! Who shall measure them? No finite circle can enclose them. No parabola can contain them. The principal factors of the problem are divine and infinite. These possibilities can only be expressed by a hyperbolic curve whose focus is here on earth, but whose two arms reach out upward and into the infinities of Divine love and power. The problem is, with how much of this Divine love and power the weak human instruments shall become possessed? With how many volts shall they be charged?

The key to the solution of the problem, so far as we can solve it, is contained in the words of Jehovah to Zerubbabel, (Zech. IV.6) when, in the midst of great opposition and difficulty, he was trying to rebuild the ruined temple in Jerusalem, as the leader of the remnant band of Jews who had returned from Babylon. The foundations were laid soon after the return from captivity, but so many adversaries and difficulties arose that for sixteen years nothing more was done. Artaxerxes, the king, issued a decree forbidding the building of the temple. It was toward the close of these weary years of waiting that the prophets Haggai and Zechariah appeared and gave the stimulating messages from Jehovah which resulted in the completion of the temple a few years later.

The words of the text are from these messages, Zech. IV. 6: "This is the word of Jehovah unto Zerubbabel, saying, 'Not by might,' or as the margin has it, 'Not by an army, nor by power, but by my Spirit, saith Jehovah of Hosts.' There was still a mountain of difficulty before them, but, he continues, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the top stone with shoutings of Grace, grace unto it."

In considering this question of the missionary possibilities of the Japanese Church, let us look, first, at some of the finite minor factors and conditions of the problem.

Our mountain of opposition is already largely diminished. It has become a plain. It no longer means death to become a Christian. A man is no longer sent to prison for reading a pen-made copy of the Gospel of Mark, as Ichikawa Yeinosuke was, in Kobe, thirty-five years ago last month, the year I came to Japan, and who died in prison in Kyoto, a little more than a year later. Prejudice against Christianity is gone among the people generally, and even in educational circles and in the army. Leading generals and the Emperor, himself, have made generous gifts to Christian institutions and work. The whole atmosphere is favorable. People are ready to listen to the Gospel message. The Bible is published in the language of the people and is being more and widely bought, and studied. There is a large amount of Christian literature, books, tracts, newspapers, ready for use and being read. In connection with the Protestant work, there are about five hundred churches, and seven hundred other preaching places. There are near one hundred self-supporting churches, and about four hundred church buildings worth nearly one million *yen*. There are nearly 60,000 church members who gave last year 150,000 *yen* for Christian work.

There are about four hundred and fifty ordained Japanese Ministers and over eight hundred unordained workers. There are nearly two hundred young men in the theological schools, and one hundred and fifty women are being trained in Bible schools. There are, in addition to these Japanese forces, over eight hundred foreign missionary workers in Japan. Among these, there are about two hundred members of the league of student volunteers. Then there is the whole Y. M. C. A. movement, and work, and influence. Who shall measure it? With its seven foreign and as many Japanese secretaries, with organizations in nine offices, and in fifty-five schools, including two universities, seven Higher Middle schools, seven medical schools, and twenty-five Middle Schools. There are Y.M.C.A. buildings in Tokyo, Osaka and Nagasaki which are centres of Christian work and which show forth to the world the varied usefulness as well as the real oneness of Christian workers. Sixteen earnest Christian young men, secured by the International Committee of the Y.M.C.A., in New York are working in government schools, and teaching the Bible to hundreds of the brightest minds among the Japanese young men. The magnificent and unparalleled success of the work of the Y.M.C.A. among the armies in Manchuria has made a powerful impression in favor of Christianity upon the whole nation from the Emperor and the leading generals to the masses of the people. A very large proportion of the more than a million soldiers who were sent to the front, not only received a portion of the Bible from the Bible Societies, but also received help and cheer and kindly influence directly, or indirectly from the Y.M.C.A. workers, so that they have carried a favourable impression of Christianity to half a million homes scattered throughout the empire.

What, then, in the second place are some of the possibilities? It is possible for the twelve hundred Japanese workers to receive such a Pentecostal baptism of the Holy Spirit that they shall each one become a mighty instrument of that spirit to awaken the whole Church, and help to organise movements which shall carry the Gospel to the more than thirty millions in Japan who have never heard anything of it, and also to carry it over into Manchuria, Korea, and China. It is possible for the many hundreds of Christian young men and young women who are being trained in theological and other schools to become dynamos of spiritual power to reap the golden harvest which is ready. It is possible for the nearly sixty thousand members of the Protestant churches in Japan to be so filled with the love and Spirit of Christ that they shall be effective witnesses with their lives and their lips, so that there will be daily added to the church those who are being saved.

Celsus, in the second century, thought he was ridiculing Christianity when he said: "Artizans, cobblers, dyers, tanners and such like ignorant people teach Christianity in their shops." There were glorious possibilities in that pentecostal revival which lasted on for three hundred years, making every Christian a witness and a worker, until the great Roman empire itself became Christian.

It is possible for the Y. M. C. A., in the fifty-five schools to be so filled and faithful and used of God that they will influence and lead many thousands of the bright minds in Japan to consecrate themselves to Christ and His work. It is possible for such a spiritual quickening to come over the churches and schools that thousands of young men and young women will so feel the love of Christ constraining them that they will gladly give themselves to Home and Foreign Missionary work; saying, "Here am I, send me." It is possible for the churches to be so enthused with the missionary spirit, the spirit of Christ, that they will feel that they must take the saving of men for their great aim, as He did, and realise that the most paying investment which they can make with their property is to send and support men in Japan, and Korea, and Manchuria, and China, and thus set an example to the world of a missionary Church.

It is possible for the eight hundred foreign mission-

ary workers in Japan to help to bring in this great wave of spiritual influence, and to be so pervaded with it ourselves, that we shall forget our Shibboleths, and even that we are foreigners, as we heartily unite with our Japanese brethren in seizing the greatest missionary opportunity which has ever been offered to men.

Such, my brethren, are some of the possibilities, as I see them. Were they realized, Japan would soon become a Christian nation, and a great missionary power in the Far East.

But, you may say, "This is ideal, it cannot and will not be realized."

It may not be; but, if not, whose will be the responsibility for the failure? The reason for failure will not be on the Divine side. The all-loving Divine Father does "not wish that any should perish, but that all should come to repentance." He "would have all men to be saved and come to the knowledge of the truth." He has provided an all-sufficient Savior. God's word is in the language of the people. All the agencies and machinery needed are here in their twentieth century completeness, steam, electricity, the telephones, the press, the schools; prejudice is gone, the people are in a receptive mood. The nations over against Japan are powerfully under the influence of Japan: They are sitting at Japan's feet. If Japan speedily becomes earnestly Christian, she can carry Eastern Asia with her. The men and money in the Church are sufficient to be used of God to inaugurate a mighty spiritual movement which would shake all Asia.

There is machinery enough, there are wheels enough, all that is needed is that the Spirit of the living God should be in the wheels and the machinery, as in Ezekiel's vision, moving them so that they will go "straight forward."

I am aware that there are difficulties, what seem to some to be mountains of difficulty, in the way. There is nationalism, and rationalism, and pantheism, and intellectualism, and mammonism; but we can say with the angel who voiced Jehovah's words to Zerubbabel: "Who art thou, O great mountain? Before Spirit-filled men, thou shall become a plain. The Lord's temple shall be built, and He will bring forth the top-stone with shoutings of grace, grace unto it."

Let us look at one or two examples of the missionary possibilities in spirit-filled men and a spirit-filled Church.

Take the Moravian Church. After a century of fierce persecution, in which the United Brethren in Poland, Bohemia and Hungary had been burned, banished or imprisoned in deep mines, until all seemed to have perished, Christian David, a young Moravian Catholic, a carpenter by trade, found the solution for his deep soul trouble, in a Bible he had procured from some Protestants. In 1722, he secretly led a little colony of two families from Moravia into the German province of Silicia, where Count Zinzendorf had offered them a place and protection on his own estate. Here, in the forest, the ground a swamp, the little colony laid the foundation for a centre of missionary operations which have astonished the world. They named their village, Heernhut, the "Lord's watch." They began foreign missionary work only ten years after the founding of the colony, when its total population was only six hundred. This is a familiar story, but let us glance at it for a moment.

A negro slave from the island of St. Thomas, of the West Indies group, came to Herrnhut and pleaded for some one to go and teach his people. Two young men heard the call and decided to go. The colony was poor. The two missionaries started with three dollars each, resolved that they would sell themselves as slaves, if necessary, to accomplish their purpose. They travelled on foot, six hundred miles to Copenhagen. They met ridicule and opposition all the way during their long weary journey, and also in the city, when they reached Copenhagen. No Danish ship would take them, and they finally set sail in a ship from Holland, began their work on the island of St. Thomas, but such were the hardships and trials to which these Moravian missionaries were exposed that during the first few years one half of all who entered the field died. The work of the Moravian Church has gone on for one hundred and seventy-four years. They have extended their missions to South and Central America, to Greenland, to Labrador, to the North American Indians, to South Africa and to Australia. The membership in their home churches has increased to about 20,000, but they have won from the natives of these most unpromising fields, three times that number. About one in fifty of the membership in the home churches is engaged in the foreign work. Last year they had in the foreign field three hundred and ninety foreign workers, besides 2,238 native workers. But this is not all. They have exerted mighty influences in other communions. Wesley gained his faith, and devotion, and zeal which may almost be said to have saved England to a positive Christianity, from his contact with the Moravians. Schleiermacher, who may almost be said to have saved Germany to evangelical Christianity, also was profoundly impressed and influenced by the Moravians.

Take one more example. Ninety-eight years ago, a boy was born in Germany who lived to show the world some of the missionary possibilities of a single church. He entered Gottigen university at the age of eighteen, and remained there three years. The most unblushing unbelief then reigned at this seat of learning. Our young hero found the foundations of his faith slipping away, and he determined to go over the whole circle of the sciences and find the basal rock of truth. With the greatest zeal and success he explored philosophy, mathematics, physics, astronomy, Sanscrit, Syriac, Chaldaic, Italian and Spanish. He became learned, but he did not find peace, and he finally reached utter doubt and disbelief and said: "There is no God." But one night, when he was sitting up the whole night to study, he took up the New Testament and began to read the seventeenth chapter of John, and as he read the third verse, "And this is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent," the light of life broke in upon him, and he gave himself completely and unreservedly to Christ and His service. He now engaged in teaching for several years and led many of his pupils to accept Christ.

In 1849, at the age of forty-one, this man, Louis Harms, became the pastor of the country parish of Hermansburg, his boyhood home. The parish included many villages and a great expanse of thinly populated moorland. The religious life of the church was cold and formal, and there was little spirituality or Christian activity.

Pastor Harms began to preach a Divine Christ and to lead the people to the consciousness of a present Christ and a present Holy Spirit, and soon a revival began which lasted on until the death of the pastor, twenty-one years later. He preached the Gospel as Paul did to the Thessalonians, "not in word only, but in power, and in the Holy Ghost, and in much assurance." Great multitudes came into the church, and they came to pray and to work. Pastor Harms at once felt the call to send missionaries to Africa. He opened a training school, and twelve young men entered it. The course of study was four years. Six sailors also came and entered the school. Only two of them remained through, but those two made the mission a success. The young men supported themselves by manual labour.

At the beginning, Pastor Harms appealed to pastors in the neighbouring towns and cities for help to send his missionaries to Africa, but they all ridiculed the idea, and some even called him mad. The devoted man then turned from man to God, and for twenty years asked the Lord only for help. His own members did all they could, but they could only give a small part of what was needed. God supplied the rest in answer to prayer. When the time approached for sending the first company of missionaries there was not money sufficient to do it, if there had been a way, and the two sailors went down to the coast and built a little sailing vessel, the *Candace*, and eight graduates of the school, two blacksmiths, three other artizans, three labourers, and the captain and sailors, twenty in all, set sail for Africa. Twelve other young men entered the school, and four years later forty-four persons set sail in the *Candace* for Africa, and twenty-one young men entered the school, and at the end of their four years of study, twenty-two persons sailed for the mission field.

Thus in eight years, counting the wives and helpers,

over one hundred members of this country church had been sent to the foreign field. They were laboring in eight stations, and had under cultivation 40,000 acres of land, and fifty of the natives had received baptism. Forty-five men now entered the training school in Hermansburg. A home for discharged prisoners was also opened there. Pastor Harms' own people could only give about one-tenth of what was required to carry on the work. He began to publish a Mission News Monthly, but he made no appeal in this for money. He gave no names of contributors, nor the amounts contributed by individuals. He asked the Lord for what was needed and it always came. Although the expenses increased from year to year, there was always a small balance on hand. Pastor Harms was wont to call his missionary work, "Swimming iron."

This work went on for twenty-one years, with a continuous revival in the church. Over ten thousand persons were converted and received into the home church during that time. Prof. Park of Andover Theological Seminary, who spent three weeks with Pastor Harms in 1863, says: "I supposed for a time that the parish was then in a state of special religious excitement." I asked: "How long has this excitement continued?" "About seventeen years," was the reply," ever since Pastor Harms came among us." A stranger is apt to regard the villagers as living almost altogether for the church and for missions. "Are there not some unbelievers in the parish?" I asked my landlord. "There is one, only one," was his reply.

Each day from ten to twelve a.m., and from four to six p.m., the parsonage was open to the people, who came in great numbers, being admitted to his study, one by one, for a private interview. From ten to eleven p.m., when his family devotions were held, the parsonage was again open to the people. It was a daily prayer meeting. Prof Park said farther: "'At sunrise, sunset, and midday, the church bell is tolled for a few minutes, and at its first stroke, men, women and children stop their work wherever they are, in house, or field, or in the street, and offer a silent prayer. Once I saw a company of seventeen men on their way to a wedding at the church, when suddenly they stopped, took off their hats, and seemed to be devout in prayer until the bell ceased tolling."

The work has gone on since the founder's death. In 1899, the fiftieth anniversary of the founding of their missions was observed. There were then in South Africa, among the Zulus and Bechuanas, twenty-seven stations manned by forty-six missionaries, and in India, among the Telegus, there were nine stations and ten missionaries. There were also over four hundred native assistants and about 24,000 communicants. Here is a concrete example of the possibilities of home and foreign missions of a single church. If the Moravians, and this one church of Pastor Harms, in their poverty, and with such limited means of communication and travel as they enjoyed, could accomplish such a work, what possibilities are within the reach of the five hundred churches of Japan with the more than two thousand foreign and Japanese workers, with all the modern facilities of communication and travel, and with the experience of the centuries behind them? I leave you to answer this question, but I wish to remind you of the words of Dr. Maltie D. Babcock: "God holds you responsible for your nature plus your nurture: for yourself plus your possibilities."

Now, let us turn, in the third place, to the practical question: What can we do to help to realize these possibilities?

In considering this question, I am going to omit speaking of the direct human agencies, education, organization, ways and means. Important as these are, they are only secondary. It is "not by an army, nor by power, but by my Spirit saith Jehovah of Hosts."

These possibilities cannot be realized without a general spiritual awakening, such a deepening of the spiritual life, as came to England in Wesley's time, such as came to the United States in the first half of the 18th, and again during the first half of the 19th centuries, or such a wave as has swept over Wales during the last two years, not a sporadic, or circumscribed, or short-lived excitement, but a heaven-[illegible] all-pervading spiritual power which will awaken and vivify the whole Church, and fabricate its dormant forces into kinetic, active, operative work. Preparation for a movement was wisely put as one of the first subjects on the programme for this conference. We must not expect that such a movement will come in Japan in precisely the same way that they have come in Western lands. We cannot expect to see any one of those duplicated here. It may come suddenly, it may come gradually. While, however, minor details and manifestations, and instrumentalities are greatly different in these movements, yet from Pentecost down through the ages, and especially during the last two hundred years, there are, in general, striking similarities.

During the last six months, I have made a special study of these great movements, and I am impressed with the fact that there are some factors which nearly always enter into the work of preparation for them. Their results, too, are similar.

One invariable factor in the preparation or foreshadowing of these great waves of spiritual power is a general feeling of need, on the part of Christians, accompanied by longing and expectancy and earnest, united prayer, for it. This was the case before Pentecost. Before the wonderful revival which began in Melbourne and which swept over a large part of Australia in connection with the work of Dr. Torrey and Mr. Alexander a few years ago, a company of Christians had met together in that city every Saturday evening for eleven years to pray for a revival, and prior to their coming to Melbourne, daily cottage prayer meetings were held in two thousand homes in the city and its suburbs. So in Wales, there was an intense longing for a deep, richer spiritual life, in thousands of individual prayer closets, and which also called together great union conventions to consider and pray for spiritual quickening.

2.—United prayer and effort on the part of different churches and denominations is another common feature of these movements. Mr. Moody always insisted that the principal churches of a given city should unite together in prayer and planning before he began a work there.

3.—A positive Gospel has been preached before or during such a movement, or both before and during it. Negations do not impress men, or move them, except away from the truth. It is not speculation, or theories, or argument, but the great, living, forceful, fundamental facts of the Gospel that men need and which move men. A revival was never heard of in a church where a doubting, negative Gospel was preached.

I am aware that some have said that the old-time revival is a thing of the past, that we must not expect such movements any more. The precise form of the manifestations of the power of the Holy Spirit in moving and converting men may change. No two of these great movements are precisely alike but, during all the Christian centuries, there has hardly been a more marked exhibition of a Pentecostal outpouring of the spirit than in that movement which is sweeping over Norway at the present time, which is said to be the greatest spiritual movement which has visited that country for one hundred years. So in India, in Turkey, in New Zealand, in China, and in a score of other places, during the last year, there have been as clearly marked heaven-move[illegible] ways of spiritual power as the world has ever witnessed.

The great moral wave which is sweeping over the United States purging the corruption of our great cities, checking the octopus growth of the great trusts and companies, and clearing the Augean stables where our food is prepared—this is one form of a revival. The spirit of the living God is moving the leaders in these great reforms. The hosts of the Christian Church are behind those leaders, praying and co-operating with them. Let us hope that this revival will eventuate in such conviction of sin, and of need as will bring millions in that land to commit themselves to Christ to be guided and used of Him!

I am also aware that some of the leaders of the Church have said that the preaching and theology of a Finney and a Moody will not move men to-day; and it is very true that neither that preaching nor theology nor any other preaching and theology will move men, unless the men who preach it thoroughly believe its themselves as Finney and Moody did;

but it is true to-day, and it is going to remain true, that the man who believes and lives, and preaches great fundamental truths, the facts of the Gospel, will move men, although he have faults, and although his theories about those facts may be very faulty. As a matter of fact, the Holy Spirit has been able to use mightily men of various phases of theological belief, if they really believed and faithfully preached Christ crucified, as an all-sufficient Savior from sin.

The great need of the Church is to get a Christlike conception of the value and the peril of men, and to get a Pauline, or Pentecostal, an Apostolic conception of Christ, and of our duty to men, so that all will be witnesses and engaged in saving men.

The greatest danger which threatens the Church, the greatest hindrance to the Church in realizing her missionary possibilities, and duty is in taking a low view of Christ and of our relation to Him, thinking of Him simply as a great pattern and example for us to follow. He is that, but He must be infinitely more than that, if we are to realize our possibilities. We must come into a personal relation to Him, conscious union to Him through the Holy Spirit He has promised, so as to be filled and moved by this infinite factor. The missionary possibilities of the Japanese Church will not be realized by simply taking Christ as an ideal pattern and trying to follow Him. We need to get Him, to come into personal relation and union with Him. It is one thing to take Christ as a pattern, or even to lay hold of Christ, and try to hold on to Him; our weak arms may get tired, we may let go. It is quite another thing for Christ to lay hold of us, to dwell in us as He has promised, to fill us with His power and use us as He will.

Japan needs a revival which will bring the workers and the Church into this conscious vital union with the living Christ. We need to realize this, emphasize it, pray for it. Without this, the missionary possibilities of the Church will not be realized in Japan. Without it the threatened breach between the foreign and Japanese workers may not be averted. Without it, the Japanese Church is not likely to be held true to a Christ-like and Apostolic faith which will make an aggressive saving power for Christ in the Far East. With such an all-pervading spiritual quickening, all things are possible. This personal relation to Christ through the Holy Spirit has been too little emphasized in many ways. Essays have been written and volumes printed on the inspiration of the Scriptures with scarcely a reference to the Holy Spirit. We have nowadays discussions about a general religious awakening with only slight reference being made to the one dynamo of power which can bring about such a revival. Christ emphasized union to Himself. Saving faith He made a belief on Him, a commitment of self to Him. The pivotal Greek word, pisteuo, has, as we know, that meaning and is translated "commit" in a number of instances. Christ's words and the whole New Testament are full of similes to illustrate this vital union of the believer to Christ. Christ promised to send the Holy Spirit to dwell with us, to abide with us forever, to be our teacher and guide. One who said that all power in heaven and in earth was His, sends His workers out and promises to be with them.

The Apostles and the Apostolic Church realized that promise. They lived, and preached, and wrote under the conscious presence and guidance of the Holy Spirit. The book of the Acts of the Apostles could almost be called The Acts of the Holy Spirit. The one thing in Paul's epistles, more prominent than any other, is the emphasis which he puts upon union to Christ and the Holy Spirit. He uses "in Christ," and "Christ in us" about eighty times. He speaks of the Holy Spirit more than thirty times. He says, "Which thing we also speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Bearing witness in the Holy Spirit, joy in the Holy Spirit, communion of the Holy Spirit, the renewing of the Holy Spirit, live in the Spirit, walk in the Spirit, be filled with the Spirit, fellowship of the Spirit, sanctification of the Spirit, justified in the Spirit, etc., etc. So it has been all through the Christian centuries, the men who have subdued kingdoms, wrought righteousness, and obtained promises, the spiritual leaders and workers in the Church, have been men who have emphasized and realized the presence and power of the Holy Spirit using them as His instruments.

When I see how little this infinite factor in the world's salvation is laid hold of and used in the Church, as a whole, I often think of what I saw at Niagara Falls nearly forty years ago. A man had put in a turbine wheel in a rapid down by the Suspension Bridge, and run a shaft up to a little flouring mill on the bluff above and that was all of the mighty power of Niagara which was being utilized.

It seems to me that this is a sample of the small portion of the mighty Niagara of spiritual power which the Church is utilizing. There is a whole Niagara of power waiting to be utilized. We need to belt on to it. We ought to put up our trolley and connect with the live wires within our reach, which are charged with infinite power.

If we would help to bring a great spiritual awakening in Japan which will enable the Church to realize her great possibilities, let us emphasize in our teaching and our preaching the great and all-sufficient work of the Divine Redeemer, and let us seek for ourselves and for all the workers of every name and every nation, the realized presence of that infinite factor, who by filling and using us all, can through us make this nation Christian and a great missionary power in the Far East.

The time seems propitious in Japan for such a general spiritual awakening. We have passed through a critical period when the very foundations of the faith were assailed and had to be defended. A more positive Gospel is being preached. There is a general feeling of the need of the presence and power of the Holy Spirit and a readiness to look heavenward for it. The great World's Federation of Students is to meet here in Japan next year. There is a desire for federation of and union in work and in prayer for this great blessing. Let us strengthen our faith in the great verities of the Gospel. Let us teach them. Let us preach them. Let us believe our beliefs, and doubt our doubts, and, together with our Japanese brethren unitedly and earnestly expect and ask for a great and general spiritual movement which will bring the workers and the Church into conscious union to the living Christ, through the Holy Spirit, and see if the God who has promised will not "open to us the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." (Mal. III.10.)

It is only thus that the missionary possibilities in Japan can be realized. It is not by an army of workers, nor by human power, but by the presence, and power, and love, and fire of the Holy Spirit, taking possession of that army, filling them, controlling them, and using them, that Japan and these nations of the Far East can be won for Christ.

China and Japan

The relation of these two Oriental Empires is becoming more intimate. The progress of the Island Empire since the introduction of Western ideas and methods is having its effect on conservative China, and it is ready to learn of its neighbor not only in military, but in educational and commercial matters as well. The *Independent* is authority for the following facts:

There are now about 800 Chinese students staying at various schools in Japan, while it is reported that 500 more are expected shortly, in consequence of the favorable reports on the Japanese educational system that have been made to the Peking authorities by Princes Chen and Lung as well as by the late Wu Julung and other recent Chinese visitors to this country. Japan has become the Chinese educational Mecca. "It is the fashion nowadays," says the *North China Herald*, of Shanghai, "for Chinese of all ranks and professions to go to Japan if they want to learn anything." Add to this the fact that Japanese is now the official language in the Peking University, that the Chinese Government is going to engage a Japanese adviser on international law, that a Japanese professor has been engaged to fill an important position in the Peking University, that another Japanese educationist has been engaged by Viceroy Yuen, of Chili, that a Mr. Tono was summoned to Wuhu some time back to act as Viceroy Chang Cheh-tung's advisor, that Mr. Morimoto, of the High Normal School in this city, is to go to Szchuan to act as adviser to the Governor of that province, and that the Peking authorities are negotiating for the dispatch of a number of other Japanese educators. Some time back Professor Magozo, Doctor of Law in the Kyoto University, was engaged by the Chinese Government for the purpose of compiling a new code of laws, and a number of assistants will be summoned from Japan to join him. Then there are, or were lately, 100 or 200 Chinese non-commissioned officers in Tokyo undergoing military training, and the China-Japan Bank will probably bring the two peoples together commercially as much as serving side by side in the same army will bring them together from a military point of view. With these instances of the drawing together intellectually of China and Japan may be compared the hesitation of the Chinese to go to Russia for education.

These facts have an important bearing on the supposed influence of Russia in moulding the future of China.

AN ADDRESS FOR KOMURA.

Representatives of Missionary Societies Have a Talk With Sato.

A deputation of ministerial and lay officers of the boards of foreign missions of the Dutch Reformed and Presbyterian churches, both of which have extensive work in Japan, waited upon Mr. Sato at the Waldorf-Astoria yesterday afternoon to present a formal address to Baron Komura. The address was presented by the Rev. Dr. W. R. Richards, pastor of the Brick Church.

The address expressed the hope that Baron Kumura he speedily restored to health and voiced profound admiration for the Mikado's wisdom and magnanimity in eetablishing peace. Then it said in part:

"We confess to a large share in the satisfaction felt hy our people generally that a treaty eo vastly beneficial to mankind should have heen negotiated and eigned on American eoil. We would heg leave to express our high regard for a Government capable of the self-restraint and self-sacrifice which have thus enabled it to close a great war, prosecuted with such energy and steadiness of purpose and humane consideration for friend and foe. Whatever the origin of this spirit, and of the great progress of Japan, we rejoice in it. And we shall ever strive to contribute to it by our lahors and prayers.

"The expression of these sentiments may seem not unfitting from ue, in view of the fact that the agencies which we represent were among the first to take advantage of the opening of Japan and to send to your country men who would enter into sympathy with your people and spend their lives in an effort to serve them. We have rejoiced to be permitted to render service to the Japanese people, and we trust that it may still he possible for us to do eo in cooperation with the vigoroue Christian Church which has grown up as the result of the work of those who have represented us."

Speaking briefly at the conclusion of the reading of the address by Dr. Richards, the Rev. Dr. Henry N. Cobb echoed the words of the address.

"I was in Japan last year," he said. "I would he false to myself did I not expreee the pleasure with which I noted the moderation and self-control with which the people received the nows of the victorice. No one meeting the Japanese people could fail to remark and comment favorahly upon their quietness and schriety. The outbreaks in Tokio we should regard merely as the froth on the calm of the summer sea. In closing let me wish your Emperor and your people success, and moral and epiritual progress to the Japanese nation."

In reply Mr. Sato said:

"I have no speech to make. I thank you for the sympathy you have expressed for Baron Komura in his illnese. Speaking for him I thank you for your kind wordø for Japan, the Emperor and himself. Your sympathy he will appreciate. Immediate' that he is ahle to read I shall convey to ' e with much pleasure this address."

BARON KOMURA BETTER.

Missionary Boards Present Address Through Mr. Sato.

The two following encouraging bulletins of the condition of Baron Komura were issued yesterday at the Waldorf-Astoria:

The condition of Baron Komura has been favorable in every respect. The patient has been practically free from high temperature for several days past.

The improvement in the condition of Baron Komura continues without interruption, and is quite satisfactory to the attending physicians.

A deputation of officers of the Boards of Foreign Missions of the Dutch Reformed and Presbyterian churches waited on Mr. Sato yesterday afternoon to present, through him, a formal address to Baron Komura. The Presbyterian Church was represented by Dr. W. R. Richards, pastor of the Brick Church; Dr. C. B. MacAfee, of the Lafayette Avenue Church, Brooklyn; Dr. John Fox, of the American Bible Society; Dr. J. B. Devine, Dr. J. C. Hepburn, a former missionary, who was decorated by the Japanese Emperor for meritorious aervices; Dr. William Imbrie, another missionary, and Dr. A. W. Halsey and Dr. A. J. Brown, ministerial secretaries of the board; Robert E. Speer, lay secretary; C. W. Hand, treasurer, and John Stewart and John T. Underwood. The Reformed Church delegation included the Rev. Dr. H. N. Cobb and J. L. Ammerman, secretaries, and the Rev. Dr. John J. Fagg, of the Middle Collegiate Church.

In presenting the address Dr. Richards spoke of the harmony which existed between the government of Japan and the missionaries and the aid given the latter in Japan. He expressed further the congratulations of the Board of Foreign Missions on the re-establishment of peace.

Mr. Sato, in replying, thanked his visitors for the sympathy they had expressed and said he would convey their words to Baron Komura.

KOMURA MUCH BETTER.

Representatives of Foreign Mission Boards Pay Their Respects.

Baron Komura continues to improve, and according to his physicians there is no need for any further anxiety regarding his health. At 11 o'clock yesterday morning Mr. Sato gave out the following bulletin at the Waldorf-Astoria:

"The condition of Baron Komura has been favorable in every respect. The patient has been practically free from high temperature for several days."

A deputation of ministerial and lay officers of the Boards of Foreign Missions of the Dutch Reformed and Presbyterian Churches, both of which have numerous branches in Japan, waited upon Mr. Sato at the Waldorf-Astoria yesterday afternoon to present a formal address through him to Baron Komura.

The Presbyterian Church was represented by the Rev. W. R. Richards, pastor of the Brick Church; John Fox of the American Bible Society, and J. C. Pepburn, a former missionary, who went out in 1850, and was decorated afterward by the Mikado for meritorious services.

The Reformed Church delegates included the Rev. H. N. Cobb and J. Z. Ammerman, secretaries, and the Rev. John J. Fagg of the Middle Collegiate Church.

After the deputation had been introduced to Mr. Sato the address was read by Dr. Richards. It alluded to the anxiety caused by the Baron's illness, the hope that he would soon be able to return to Japan, and the admiration of the Foreign Board of Missions for the great work Baron Komura had accomplished at Portsmouth.

The address also expressed the appreciation of the Mikado's action for humanity and the peace of the world. The document was signed by Henry N. Cobb for the Board of Foreign Missions of the Reformed Church of America, and by W. R. Richards for the Foreign Missions of the Presbyterian Church.

After the address had been read, the Rev. Mr. Cobb made a brief speech, in which he referred to his experiences in Japan. In reply Mr. Sato said:

"I thank you for the sympathy you have expressed for Baron Komura in his illness. Speaking for him, I thank you for Japan, the Emperor, and himself. Your sympathy he will appreciate. As soon as he is able eo read I shall convey to him with much pleasure this address.

"I am glad to announce that the Baron is on the sure road to recovery. The doctors in attendance assure me of that."

At 7 o'clock last night Mr. Sato issued the following bulletin:

"The improvement in Baron Komura's ondition continues without interruption nd is quite satisfactory to the attendin hysicians."

EDUCATION AND RELIGION
Editorial "Japan Times"
March 27th 1906

It can never be uninteresting to take up the problem of the relation between education and religion, not as a subject of local controversy, but as one closely connected with the well being of human society. Nor does it seem out of place to refer here to the matter, as we feel that the time is fast approaching when Japan will awake to the need of seriously considering and studying those relations.

Between the years say 1880 and 1885, the rejuvenated Japan completed its work of destroying many old ideas, religious, social, and intellectual, that had survived the vanished feudalism, and the new generation of men whom the new course of events had brought into power and influence have since gone on shaping the destiny of the nation. These men have now completely replaced the men of old Japan, and have themselves become the fathers of a new generation, with a keen sense of their duties towards future generations. They are conscious of the pride they feel in the recent victories and the new position they have won in the world; but they neverthless see that the moral progress of their country has not kept pace with its intellectual advance. The latter consciousness is becoming more and more real with them, because of their desire to maintain and increase their prestige newly acquired. That is the reason why we say the nation will soon come to turn its attention to the questions of religion and education as bearing on the social well being of the people.

We remember reading a little time ago a paper in which President Elliot of Harvard complained that the vast amounts of money and energy spent in the United States in the cause of education had in no way whatever diminished in his country the evils of gambling, drinking and other vices, and cast no small doubt on the power of education as carried on there to assist the moral advancement of his country-men.

We refrain here, however, from entering on a discussion of the broblem: we only refer, for the present, to the imminence with which it will offer itself for solution.